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A MAGAZINE OF

Oriental Philosophy, Art, Literature and Occultism,

CONDUCTED BY

H. S. OLCOTT.

VOL. XII.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

NETT RESULT OF OUR INDIAN WORK.

MADAME BLAVATSKY and I are growing old—both being about sixty—and at the best can work only a few years longer, whether in the tropics or elsewhere, jointly or singly. When we are dead and gone, and when all momentary passions have died out, somebody will impartially sum up the net results of our joint and separate labors for our fellows. Praise will be given in matters now made the excuse for detraction, and calm criticism take the place of present ridiculous and fulsome flattery. For us, it will make no difference; nor should it now, if we were not so imperfect, for the true and perfect altruist, having his thought bent upon doing for others, cares not a jot whether he be praised or blamed.

As there are milestones in every life-journey, so there are stages in every public movement, whence its results may be judged. As to ours, it may be said that, prior to our arrival in India, we had done nothing beyond forming the first nucleus of the future Theosophical Society, and laying its triple-walled foundation in our declaration of the Society's policy and aims. Our first great block of work was India, to which Ceylon may be added; it being to the former what the pendant single drop is to the necklace of gems. Landing at Bombay in February 1879, we have consequently been established in India more than 11½ years: with what results? Why should we play into the hands of the future unfriendly biographer or historian by ignoring the facts which he will garble, and by suppressing favorable contemporaneous comment, the recording of which will make his scandalous work more hard and the refutation of his falsehoods by our friends more sure? It is so easy to put the truth on record while we are alive, and challenge its gainsaying.

Our personal faults concern only our individual Karma, and neither of us, two human motes in the sunshine of human evolution, are of enough consequence to warrant either foe or friend to sit in judgment over us. As to the results of our actions, that is quite another thing: it is well worth the world's while to sum them up from stage to stage, for the

benefit of future would-be altruistic workers. An unusually foul and malevolent libel against us having just been launched in New York on the Stygian sea of malice and lies, the moment is opportune for one of such retrospects.

In another article (March Number) on "The Outlook," I partially touched upon the Indian situation. I shall presently cite the opinion of one or two of the most conspicuous and influential journals of India. This country is so far away from our own native lands, and so utterly unknown to the general reading public of Europe and America, that the tendency of even our Western colleagues is to belittle our Eastern work. What can I point to that will give them a means of comparison? Suppose we say the work of Wilberforce, Clarkson, Garrison and their party, in gradually undermining and ultimately overthrowing Slavery. True, our final results have not come as yet, but the proximate causes which will work them out have. We are only at the point where Wilberforce stood in 1807 when, after twenty years' hard work, he got both Houses of Parliament to adopt his measure to prevent further importation of negroes into the colonies. I look around and see a phalanx of branch societies existing, yet inert. Am I discouraged? Not in the least. To my experience, that simply means that they stand, like deciduous trees, waiting for the revolution of the seasons to start their sap and force out their foliage. It is the life-sap that works Nature's forest miracle; and so, too, we have forced the sap of a new spring-time to rise in the ancient trunks of Indian Brahmanism and Buddhism, causing their hoary crowns to be once more covered with luxuriant leafage. Yet these religions, when fully resuscitated, will be as different from their immediate 'forbears,' as the adult is from the youth; or, rather as the new personality with which the evolving human monad clothes itself differs from the decrepit body it shook off in its last previous reincarnation. The life is the same, the individuality identical, but the new corporeal investiture will differ from the old. Education, in the Western sense, is now confined to the Indian minority, and that minority is dominated—hypnotised, if you like—by the majority; as the circle expands so, proportionately, will increase the modification of exoteric Eastern religions. Ultimately, exoteric religion will be transfigured into esoteric doctrine; thus reverting to its primal aspect and vigor. Contemporary religions are but brutalizations of their primal types. And as the process of purgation is a very slow one, so will the ultimate effects of our Asiatic work be long deferred. Eleven years' college classes have now graduated since our first arrival, and each one has in its turn been influenced in the direction of higher religious thought by our literature, our addresses, and the appeals and work of the many societies and clubs —religious, social, literary, political and philanthropic—which, in the mounting of the life-sap, have sprung, directly or indirectly, out of the parent trunk of the Theosophical movement. It is as easy to trace each of them back to our initiative as for the evolutionist to prove the origin of

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JUST received from England a supply ofthe "ILLUSTRATED PRACTICAL MESMERIST," by William Davey. Its size is duodecimo and it contains 140 pages in all. Col. Olcott has read the book and recommends it to the student of Mesmerism. Price Rs. 1-8-0. Apply to the Manager, Theosophist Office, Adyar, Madras.

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species by observing the physical and mental characteristics transmitted from generation to generation. So that the foreign observer is to take note of the fact that the net result of Theosophical work in India is not to be calculated from the number of active or passive Branches on the Head-quarters' books: it must be gauged from the tone of Indian thought, the color of Indian aspiration, the nature and strength of Indian religious interest, the sympathetic or antipathetic character of Indian inter-tribal, personal and local, national and international, feeling; and from the taste for ancestral literature: gauged in comparison with what existed prior to the beginning of 1879, the date of our arrival and the commencement of our Indian labors.

The results of such a survey are very encouraging, as showing the fact that our time and efforts have not been wasted. Yet, on the other hand, it is saddening to think how much more might have been done but for our paucity of means. It is hard for a publicist nearing the term of average human life to see before him the certainty that he must die with his potential work half done for lack of capital and working colleagues—especially so to the non-sectarian altruist, who appeals to the sympathies of none but the highest, broadest minded and most eclectic of mankind. By the beating of drums and flaunting of banners, the raising of party cries, and the appeal to sectarian sentimentality, the honest, humanitarian, yet ignorant, bigoted and eccentric Salvationist "General" gathers a huge income, covers the earth with self-denying workers, and marshals his cohorts by thousands to parade his successes before a wondering public. We have no sect to foster, no one creed to promulgate, resort to no meretricious methods to ensure success. So we have hundreds to show as income where the others have their tens of thousands, and the Theosophical movement, unlike the Salvationist, spreads quietly and undemonstratively over the whole globe.* Its converts, too—if so clumsy a term be permitted—are to be found in the class occupying the highest, instead of the lowest, social degree. We gather in the Brahman of India, whom not even the ablest missionary, let alone the shouting and frothing Salvationist, has been able to affect; the most learned monks and best educated laymen of Buddhist countries flock to our side; the boldest and clearest-thinking persons of Western countries are reading our books and discussing our views; daily, recruits join us from the ranks of the Spiritualists, the Freethinkers, the Broad Churchmen, the Agnostics, and other brain-nsers. Like a subterranean stream, which follows the compact strata until it gets its outlet and becomes a visible river, the essential ideas of the hoary Aryan philosophies are running under the surface of contemporary thought, and filtering into all the crannies and crevices of social life. They crop out in the literature of all the advanced nations, inspire the

* The Salvationists observe one week of "self-denial," abstaining from all luxuries and paying the money into the "Army" treasury. Last year £ 23,000 were thus realised. If every F. T. S. should give one week's income to our Society, it would probably have not less than £ 160,000 to carry on its work.

orator, the preacher and the poet, console the world-weary and the heavy-hearted, and to many show a luminous pathway through the obscure future. The subtle power of Eastern thought is slowly leavening the world's mind and slowly educating the world's conscience. Is it not a grand and inspiriting fact to contemplate; and ought not we, two elderly people, to find recompense in it for much of our suffering and sorrow, an offset for what caitiff deserters, brutal libellers, smooth-spoken hypocrites, and ingrate beneficiaries have compelled us to bear? Our harvest is ripening, our work is showing satisfactory results. We may have few more years to count upon, but our seed has been sown, with both hands, broadcast over a wide field. If poverty must cripple us to the end, so be it: we shall do our best, as we have hitherto done it, and leave the squaring of accounts with Karma. If we are reviled, at least there are hundreds of good people who have learnt in personal intercourse to respect our motive, excuse our failings, and appreciate the importance of our work. If an idle, selfish world hates us, still we have at least the personal knowledge that we have labored for human progress and religious evolution. If baffled egoists turn to brutal vilification, yet we know that our Teachers and Masters, those whose co-operating agents we are, see us to the bottom of our hearts and find no disloyalty there. We have still the strength for much more work, and ought to live to see still greater net results from the Theosophical movement. We may be hampered for the means to realize our plans, but still we shall do something more for humanity than we have hitherto, for we shall always have our brains, our pens and our voices. As for our bodily support we can count upon that, if not—for lack of time—from our own earnings, at least, then, from the brotherly love of some who would not see us starve. The achievements of the past and the results of the present warrant our feeling perfectly sure of the future.

It is not we who are idly boasting that India's spiritual renaissance has begun through our efforts, it is the greatest Indians of India who are saying so. I quoted something to that effect from the *Amrita Bazar Patrika* in our August Supplement and made some reflections thereupon. That great journal, in noticing what I then said about Theosophy in India, has added the following observations:—

"They say that Theosophy is dead. If it is dead, it has done its work in India, Asia, Europe, and America. In India, it has converted the perverted Hindus. In other parts of the world, it has proved the existence of something which is not to be found in modern philosophy and science. Where is the intellectual man now who does not admit that there is something in Theosophy? This grand achievement is the work of an old Russian lady and a poor American gentleman."

Now I find the *Indian Mirror* of July 23rd bearing its testimony as follows:

"If Poona is the centre of general intellectual activity in India, Madras may well claim to be the Head-quarters of what may be phrased as theolo-

gical activity. This has been noticeable ever since the Theosophical Society shifted its Head-quarters from Bombay to Madras on the suggestion of the late lamented Subba Row, the great Advaita philosopher of Southern India. They were all agnostics or secularists, anything but Hindus, the educated Madrasis, before Madame Blavatsky and Colonel Olcott went to reside among them. They had their *Free-Thinker* newspaper, but a change came over the spirit of their dream. Free-thought began to waver. Mr. Bradlaugh's followers began to regard theosophic teachings with attention, and to listen to the exhortations of the founders of the Theosophical Society and of Mr. Subba Row with increasing respect. They began to see that there was a great deal more of true science and philosophy in their national religion than they had hitherto thought possible. Then, the beauties of Hinduism began to be perceived and appreciated, and the study of the oldest and grandest Aryan religion in the world was revived. But the change, induced by the Theosophical Society, was more or less passive in its general character. It affected individuals, or groups of individuals, possessed of more or less learning, and enjoying more or less leisure. But the change did not affect the masses in the same manner. The higher lessons of philosophy are lost on ignorant and tender minds, though, in justice to Colonel Olcott, it must be said that he has been making every effort to make his teachings understandable of the people. There was thus a revival of Hinduism in Madras, as everywhere else in India, but a revival of a passive kind, leaving the revivalists in an atmosphere of lazy and contented self-contemplation. But an incident in Missionary life in Madras, an incident relating to a public educational institution, gave an unlooked-for impetus, and force and character to the Hindu revival. Our readers may yet remember the *contretemps* a few years back in the Madras Christian College. In the absence of the Reverend Mr. Miller, the popular Principal of the College, in England, its Christian Professors had an unseemly row with a number of Hindu students, who *struck* in a body. The question was then generally asked, why should *Hindu* students depend for education on a *Christian* College, and run the risk of their faith being perverted by Christian Missionaries? It was at that time that Hinduism in Madras, from being passive, leaped into active and even aggressive existence. It is to this incident in the Rev. Mr. Miller's College that Madras owes the establishment of the Hindu Tract Society, the Hindu Preaching Society, and the Hindu Theological Institution. The Hindu Tract Society has now been in existence for nearly three years. In their first published Annual Report, the Committee of the Society said that the chief causes that contributed to its establishment, were the spiritual influences that were at work among and around them. *They had been moved by the exhortations of the 'famous Colonel Olcott.'* But the Committee said, 'we owe more to the activity of antagonistic foreign influences in our midst than to any other cause, for the formation of this Tract Society.' The chief objects of the Hindu Tract Society are (1) to examine into the foundation of any religion forced upon the Hindus, and to defend Hinduism against the attacks of its opponents; (2) to uphold and advance the social order of the Hindu community, and (3) to support and promote the cause of morality and sound learning. These objects are promoted by the issue of thousands of short tracts on the plan of the Christian Missionary tracts.

"The President of the Hindu Tract Society is Mr. Shivasankar Pandyaji, B. A., *an ardent Theosophist.* This gentleman is also the author of that

excellent series of little Hindu books, published as 'The Hindu Excelsior Series.' Mr. Pandyaji is all for Hinduism. He is the Principal of the Hindu Theological Institution, where lessons in philosophy, science, religion, sociology, and morals are given, all being based on Hinduism. Mr. Pandyaji's efforts are ably seconded by Dewan Bahadur Ragunath Rao (F. T. S.), and other active spirits of the Hindu Preaching Society.

"In this matter of a national Hindu revival, Bengal and Bombay may well take a lesson from Madras. In Madras, they are able to do all these things, because, if they have Christian Missionaries to contend against, they have got active sympathetic European friends, the chief of them being Colonel Olcott, the value of whose services is simply incalculable. He and his colleagues, like Dr. Daly, Mr. Harte and Mr. Fawcett, who have abandoned home, and come to live and work for us in this country, have laid not only Madras, but all India, under a 'debt immense of endless gratitude.'"

Among Hindus, the highest in rank and influence are the Brahmans; among Brahmans the highest—not religious ascetics and adepts, who outrank all mankind, according to Hindu opinion—are the learned pandits. Among pandits, the highest are those of Benares, Nuddea and Chidambaram. For our Society to get the endorsement of these pandits is, therefore, the clearest proof that could be demanded of the estimation in which our share in the present renaissance of Hinduism is held by the most influential class of Hindu society. That we have such an endorsement will not be denied upon reading the following excerpts:—

On the 30th November 1880, at a meeting of the Sanskrit Samaja (Society) of Benares, the late eminent Pandit Bapudeva Sastri in the chair, and all the most eminent pandits of Benares present, a Resolution was unanimously adopted to the effect that, inasmuch as the interests of Sanskrit literature demand that there should be a fraternal union between the Sanskrit Samaja and the Theosophical Society, the latter being "sincerely devoted to this most worthy object and possessing facilities which it is desirable to secure," there should be a friendly union between the two bodies, and the Samaja should bind itself to lend all possible assistance in the premises.

That our reputation had not suffered during the lapse of time, appears from the opinions expressed in formal Resolutions adopted at a great Convention (*Mahamandala*) of Sanskrit pandits at the sacred shrine of Haridwar, on the 30th May, 1887. They were as follows:—

"*Resolved*,—That this Sabha unanimously records its appreciation of the unselfish and efficient aid given by the Theosophical Society to the cause of our national religion during the past ten years throughout India, and in disseminating in distant countries a knowledge of the teachings of our holy sages.

"*Resolved*,—That this Sabha earnestly recommends all Princes and others favorable to Hindu religion (Sanatana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be."

A few days ago, at a public meeting in Madras, Dewan Bahadur R. Raghunath Row, a Brahman publicist and reformer who is universally respected throughout India, said—I quote from the published report of the Meeting—that "the idea to protect their own institutions, their religion, and traditions came to the Hindus" with our advent in India. Our public career has, therefore, been consistent throughout with our initial professions upon arrival at Bombay, and I have yet to see the first hint that we have traded upon our reputation or influence for any personal advantage. We challenge our worst enemy and most bitter slanderer to produce a tittle of evidence that goes to prove that we have played the hypocrite, the charlatan, or the rogue. Yet all these we are said to have been by Western persons who know better, and certain Western editors whose slanders are the more heinous in that they themselves have personal knowledge of my standing at home and the value of my public services. In the course of my life I have heard many falsehoods uttered and seen many libels printed against my poor, impetuous old colleague and myself, yet this most recent one, which has provoked the present article, excels them all in its inexcusable vulgarity and mendacity. Happily, there is the consoling certainty that, in the long run, truth will prevail and justice be done.

H. S. OLCOTT.

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*WOMEN IN ANCIENT INDIA.**

A REACTION has now set in. The present position of our women in society and their treatment by the stronger sex are subjects of earnest discussion in these days; and almost all who take part in such discussion are the advocates of the fair sex. No excuse will be needed, therefore, if I describe the position of women in ancient times. Some may think the task an unnecessary one, in view of the appearance in these columns of the able papers on marriage, from the pens of Prof. G. N. Chakravarti and Captain A. Banon. Such would forget that the subject possesses an antiquarian and sociological interest as well.

Before proceeding further, I wish it to be clearly understood that I limit the signification of the term 'ancient' to any period before the Mohammedan conquest, this being the period since which the Indians have almost lost all claim to boast of national glory, and feel a national pride.

I propose to subdivide the period called "Ancient" into three epochs—following, of course, the best critical Sanscrit scholars of the day; for one special reason, that such an arrangement will admit of the ancient institution being historically traced. A rational and critical

* I am indebted for nearly half of the references to Western authors, to notes taken during my conversations with my late lamented uncle, Pandit N. Bhashyacharya, F. T. S., and the rest to the original Sanskrit and Vernacular works in the Adyar Oriental Library.—S. E. G.

study of the ancient Sanscrit Literature necessarily premises such epochs; but dates and years are not now needed. Suffice it for our present purpose to say that all we can do is to state the epochs and their chief characteristics, and not at all to circumscribe them by dates.

The chief epochs are:—the Vedic, in which the Aryans led a life as described in the Vedic writings. The Epic, in which they led the life described in the epics of India. The Scholastic period, in which scholastic writers appear on the stage, and give rise to endless varieties of philosophy. In this period flourished the great commentators of the several Sutras and philosophic writings, and it was memorable for many a dispute with the Buddhists. There is a fourth period added by some writers on Indian history—designated as the period of Hindu Revival, but as it is not of much practical use in the treatment of our subject, it may be blended with the Scholastic period. And lastly, as was stated at first, the period subsequent to the Mohammedan invasion and permanent settlement, may be called the Modern period.

In the Vedic age, Hindu women were educated and treated with great respect, and married when fit for marriage. In fact, they were divided into two classes, Brahmavadinis and Sadyovadhus. The former travelled in quest of Divine knowledge and publicly discussed theosophical matters with learned sages: a very excellent picture of which is given in the Brahadáranyopanishad, a portion of which I quote below as an illustration:—*

"1. Then Váchaknavi said, 'Venerable Brahmanas, I shall ask him two questions. If he will answer them, none of you, I think, will defeat him in any argument concerning Brahman.'

Yágnavalkya said: 'Ask, O Gárgi'.

2. She said: 'Yágnavalkya, as the son of a warrior from the Kasis or Videhas might string his loosened bow, take two-pointed foe-piercing arrows in his hand and rise to do battle, I have risen to fight thee with two questions. Answer me these questions.'

Yágnavalkya said: 'Ask, O Gárgi.'

3. She said: 'O Yágnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and woof.

4. Yágnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and woof, is the ether (ákása).'

5. She said: 'I bow to thee, O Yágnavalkya, who has solved me that question. Get thee ready for the second.

Yágnavalkya said: 'Ask, O Gárgi.'

6. She said: 'O Yágnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what it is woven like warp and woof.'?

* 8th Brahmana of the third Adhyaya of the Upanishad. Max Müller's translation.

7. Yágnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven like warp and woof is the ether.

Gárgi said: 'In what, then, is the ether woven like warp and woof.?

8. He said: 'O Gárgi, the Brahmanas call this the Akshara (the imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire), nor fluid (like water): it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigor), without breath, without a mouth (or door), without measure, having no within, and no without, it devours nothing, and no one devours it.'"

Besides, we find them in this age authors of hymns, and performing sacrifices like men; and there is a hymn in the 5th Mandala of Rig Veda, in which a female Rishi, Visvavara by name, of the family of Atri, invokes the God Agni to regulate the mutual relation of married couples. There are several other rishis among the fair sex, such as Ramésa, daughter of Brihaspati and wife of Vababhya, and Lopàmudra, wife of Agastya. A rishi being literally Drashta, or "Seer," this would mean in the theosophic language that there were several adepts among them; in fact adeptship, being of the spirit, knows no sex. The condition of women in those days was more or less regulated by nature; there was, therefore, no hard and fast rule binding women to marry; they were Brahmacharias. They had Upanayana (thread) according to Harita, a law-giver, with the option of subsequent marriage, but in subsequent times marriage was compulsory. Thus, there were some unmarried women who remained at home with their parents, and were even sometimes allowed a share in the paternal property. Vignànèsvara, the author of a commentary on the Smritá of Yàgnavalkya, speaks to that effect.

The other class—Sadyovadhus—were also educated in all the Vedic lore, but were married. Their marriage was not as it is now-a-days, "a regular selling of human flesh," as the expression goes—but entirely depended on selection; controlled, of course, by the discretion of wise fathers. The ceremony of giving was named Kanyádána, and the Vedic texts referring to marriage rites require that the parties to be married should have arrived at the age of discretion in order to rightly comprehend the solemn contract.

In the Rig Veda, Mandala X, Sukta 85, verses 36, 37, 26, 27, the bridegroom says:—

"Bride.—I take your hand. Why? That you may be prosperous: Gods Bhágo, Aryamán, &c., have given you to me in order that you may be with me till old age, and I may be a grihastha or householder. Oh God Púshan, actuate this prosperous girl that I may join with her in love, as all men must beget children. Get into the house of the (thy) husband and be the mistress of the house, endear yourself to those that come to the house, and control the household.

* 43—47.(The bridegroom and bride say) May Prajápati bestow on us children, may Aryamán keep us till old age. * * * *

(Address to the bride) May thy mind be cheerful; and may thy beauty be bright. *Be the mother of heroic* sons, and be devoted to the gods. * *

Oh Indra! Make this woman fortunate and the mother of worthy sons, let ten sons be born of her, so that there may be eleven men in the family, with the husband.

May thou have influence over thy father-in-law and over thy mother-in-law and be as a queen over thy sister-in-law and brother-in-law.

May all the gods unite our hearts; may Matarisvan, and Dhatri, and the goddess of speech unite us together."

The Yajur Veda Mantraprasna, Prapataka 1, Khanda 3, Mantara 5, and also Samaveda Mantra Brahmana, 20th Patala, verse 15, speak to the same effect. I here quote an interesting passage from the 11th Khanda of the Yajur Veda:—

"The Bride says: "I have seen (you) by my mind as a man of meritorious acts, you are regenerated by Tapas, or meditation, or are born after great meritorious acts in the former births. You, who desire to have sons, with pleasure beget them in me.

The Bridegroom says. "I see by my mind you are longing to join with your husband. You who desire progeny, come near me, be an excellent woman, and beget children."

The above extracts are enough to give a picture of those ancient true marriages. It was an age of Tapas, and Yagna, and people married not so much for the gratification of animal desires as for an increase of population. The object was to perpetuate a generation of the best men regenerated by tapas, for the Vedic saying is that "The father becomes the son." The result of such marriages was, as might be expected, a perpetuated family of Rishis. Again, it was considered most meritorious, as it answered the purpose of the creator, and the exchange of pure love led to spiritual progress. Though married to a wife, he could not approach her except at stated periods. Two objects might be discerned; first—that it is physiologically very commendable, and secondly, that it should be made more a marriage of souls than of flesh. In subsequent periods this system of marriage gave rise to the Gándharva and Swayamvara forms, in the former of which the emotional played a greater part, and in the latter they were guided by selection of the women. In the household, women assisted their husbands at the sacrifices and prepared the Soma-juice; very often they might be found performing the sacrifice together, and even offering the oblations together, hoping to go to heaven together. The gods are in one place said to "Bless such a couple with youthful and adolescent offspring; they acquire gold, and they both attain to a mature age." In another place we find that the gods themselves covet the worship of such a couple, who are fond of such sacrifices, and offer grateful food to gods. "They embrace each other to perpetuate their race, and they worship their gods!"

* *Note.*—The translations of Mantras 43—47 are those of Mr. R. C. Dutt, quoted from his "Ancient India."

Women superintended the arrangements of the house; and although all married couples lived with their elders, that is, the parents and other elder members of the family, they always exercised complete authority, for they were not in need of any supervision or slavery, being of a competent age, educated and acquainted with the nature of the world. They rose early in the morning, and sent every one in the house to his work; and sometimes, as in the case of a Brahmin lady, she would teach her husband's disciples, in the absence of her lord. In short, they possessed the domestic virtues for which Hindu wives have been noted from the earliest to the present times. The classification of sciences in those days being fourteen, according to the Brihadáranyopanished, it would seem that many women were versed in one and all of these sciences. There are in the Rig and Yajur Vedas, allusions to polygamy in the case of kings, and sometimes, though rarely, also in the case of wealthy people. Harischandra had a hundred wives, Raja Swánaya gave ten daughters to Kakshivat. The Rishis not only married virgins, but latterly the widows and wives of the Rajanyas or Vaisyas, if they did not claim the former. Soubhari asked for the fifty daughters of Mándhá ta, and obtained them, and of course jealousy was the result. In the Rig Veda there is a mantra in the 10th Mandala, in which a lady prays to the gods for curses on her co-wife. Sexual immorality was not altogether dead, as might be expected to be the case, and there are allusions to women who went astray. After a son was born, trained, and made a man, the parents would retire to a forest. In the case of a Brahmin, no Vánaprasta, or Sányása áshrama, was necessary, as he was spending almost all his time in Vedic and philosophic studies and teachings, mostly in an ashrama in the forest, with his disciples, which was under those circumstances a veritable hamlet in itself.

If the wife died, the husband was given the choice to marry or not; if the husband died, it was quite optional for the widow to marry or not. If she married to a second husband she was called a Parapurva; while the second husband himself was called Didhishu, and their issue, if any, Paunarbhava. The unjust and inhuman custom of suttee finds no sanction in the Rig Veda, and subsequent writers twisted and interpolated the passage (X 18-7) * to yield the required interpretation. There can be no doubt the interpolation is of a comparatively recent date, and even Asvaláyanánád Parásara, I understand, entirely make it a matter of option for a widow to ascend the funeral pyre of her husband or not; or perhaps the passages in the writing of these two Rishes are only optional, or better still, that the Smriti of Parásara was given a forced interpretation, as is usual in several cases, by his commentator Mádhavácharya.

In the Epic period, we find the condition of women in society differing not much from that in the Vedic age. The two great Epics of Ramayana and the Mahabharata furnish ample material for a historian

*Vide Wilson's Works, Vol. XII.

to trace their condition from the Vedic to the Epic age. We find them influencing human society to an extent not dreamt of in the modern times. They were either single or married. Those that were single held almost the same position in society as in the Vedic times. In the Mahabharat there is a legend of a female* ascetic named Salava having visited the court of Janaka, the famous adept-king of Mithila. She was of Parasara gotra, and a disciple of a Rishi called Panchika. She explained that she learned the various sciences, arts, such as Sankya, Yoga, Yagnakarma, Vedangas, &c., but all to no purpose. She could not obtain a real knowledge of Parabrahmam, and was hence travelling all over the land to find one able to initiate her into that knowledge Janaka, looking at her beauty and her youthfulness, naturally doubted her object; when she gave him an able lecture on spiritual matters, and regretted he was unable to appreciate her. Sabari, another great adept, mentioned in the Ramayana, had her ashrama in Dandakáranya, and treated Rama with great respect when he halted there for some time with Sita. In the Mahabharata we find that one Kapila, an associate of Asuri, a disciple of the great Rishi Kapila, Panchasikha, who afterwards became his disciple, was too young at the time. She therefore brought him up as her son. Professor Max Müller says: "Women are mentioned as belonging to a Charan or school, for Kathi is the wife of a Brahmin, who belongs to the *Charan* or reads the sukta of the Kathas."

Turning now our attention to married women, we generally find them as good as in the preceding age. Polygamy appears to be more frequent in this among the kings and more among the Kshatriyas, than in the preceding one. Dasaratha had more than three hundred wives, of which only four were important. He would have been quite content with his four wives, but was obliged to daily marry a fresh wife to avoid a fight with Parasurama.

Among Brahmin ladies, Arundhati is described as a model woman, both as regards intellectual culture and moral excellence. There is again Athreyi, the wife of Atri, Savitri of the famous episode of Savitri and Satyavan, which is so excellently translated by Sir Monier Williams in his "Indian Epic Poetry." Sakuntala, the wife of Dushyanta, who is the heroine of Kalidasá's drama of the same name; Devahuti, the wife of Kardama Prajapati, and mother of Kapila; Dévayáni, Sarmishta, and Yayáti: beside a host of other names not familiarly known. Married women were sometimes taught Dhanurvidya and Astravidya, like Satiyabhámа, but this was apparently restricted to the Kshatriya class. The Swayamvara and Gandharva forms of marriage were in vogue, especially among the Kshatriya classes. Marriage, as in the preceding age, was mostly by selection of the bride and bridegroom. The prevailing custom in this period was that a man of a higher caste could marry girls of lower castes; al-

* Notwithstanding the opinions of several Orientalists to the contrary, we can say that there were female *Sanyasis*—the term used in the text being Pariyrájika—before the Buddhist order of nuns came into existence.

though this was not observed in the case of Devayáni, who, although the daughter of a Brahmin Rishi, made up her mind to marry Yayati, *i.e.*, a Kshatriya. Her father seeing her very resolute, overruled the question of caste, and agreed to the solemnization of the marriage. In this period the same philosophical object of marriage as prevailed in the Vedic age seems to have continued, especially among the Brahmins. Devahuti, the daughter of Manu, fell in love with Kardama Prajapati, the son of Brahma, and a Rishi, and was quite resolute in her purpose. Kardama told her that he would marry her, provided that she would allow him to make tapas as soon as a son would be born to him. She consented to do so. Shortly after she conceived one, and Kardama knowing this, asked her permission to go to the forest. She said she had no objection, provided he would appoint a teacher for her, as she only then appreciated his knowledge. Soon after the great Kapila was born, and taught her Sankhyayoga. The sciences were now classified as sixty-four, and women were equally allowed to study one and all the sciences. For giving an idea of the estimation in which they were held, I cannot do better than to quote Bhishma, the great Adept-teacher of Yudishtira who says in the Anusásanaparva of the Mahabharatá :—

"A mother does what is good in this and the next world. There is no greater treasure than a wife to the sick and suffering husband: she is his medicine, and for the acquisition of godliness there is not a better colleague. Even if the wife be unchaste and imprisoned, she is entitled to food and raiment. In reality, woman has no faults; if she has, they are created by her husband. Woman should never be taken away by force; and of all sins, killing woman is the most heinous."

Further on, he says that if a king had no son, his daughter may sit on the throne." One new class of men came into existence in this period. They were technically called *Dasis*. Now, this word has in the modern times been given as a synonym of "dancing women in the temples." This is only a later development of the idea. Originally, I mean in the Epic period, they were slaves, and later on they were prostitutes. I am aware that there are several great scholars who do not hold this view, but we cannot understand the term in any other sense, for what should we understand when the Ramayana says that "a hundred Dasis were sent to the forest by Dasaratha, to tempt Rishyasringa and bring him to the city, to obtain his assistance at a Yága ?"

In a subsequent article I shall be able to trace out the status of woman in the Scholastic period, and deal with the causes of the subsequent degradation of the sex.

S. E. Gopalacharlu, F. T. S.

(*To be continued,*)

THE SERPENT:

Serpent Symbols in Religion *

BY PROF. ALEXANDER WILDER.

"AMONG all peoples that hold the gods in veneration," says Justin, the historian, "the serpent is the great symbol and mystery." Repulsive as this animal may be to many, remarkable as the statement may seem, the serpent has been regarded as the

> "Father of all; in every age,
> In every clime adored."

He has been everywhere the revered dweller in temples, sacred shrines and groves. He was the privileged one in every Eden, generally receiving, without dividing, the honors bestowed upon the genius or divinity of the place. Whatever the ancient faith whose mysteries we explore, the serpent *(a)* appears prominent among its symbols. Our own American aborigines cherished the Rattle-snake, the Egyptians venerated the Royal Asp, and the Eastern Indians the hooded Cobra *(b)*. In ancient Assyria, the great red Dragon, the Seven-headed serpent of Akkad, surrounded with a circle of rays or horns, was borne on a standard before the armies. The god of fire, life and the healing art, Æsculapius, was represented as a serpent,*(c)* whose eyes would charm to sleep, whose breath gave life, health and joy to human beings.

The employing of symbols in worship may need a word of explanation. They constitute the very language of religion. Indeed, signs or

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* From the *Progressive Thinker*, Annotations by Mr. Gopalacharlu.

(*a*.) In the Vedas, "the most ancient books of the Aryans" extant, the serpent is alluded to. In the Atharva Veda, there are mantras (prayers) addressed to the Serpent God. Going further up, we find in the Rig Veda itself (X. 189) a mantra called the Sarpa mantra, in which the earth is spoken of as the mother of serpents. In the Aitaréya Bráhmana it is said (Fifth Book, Chapter 4) that on the ninth day of Dvádasáha sacrifice, the Udgátris should walk together in the Yagnasála, or the sacrificial hall, repeating the Sarpa mantra, the Drishta (seer) of which was the Sarpa Rágni (Queen of the Serpents). The earth is called the Queen of the Serpents, for she is the Queen of all that moves (Sarpát). She was in the beginning without hair, *i. e.*, hair, bushes, &c. She then saw this mantra, *i. e.*, invoked the deity with this mantra; she obtained a motly appearance; she became variegated (being able to produce any form); she might like (such as) herbs, trees, and all (other) forms. Therefore the man who has such a knowledge obtains the faculty of assuming any form he chooses.

(*b*.) The hooded Cobra, "Cobra di Capello," is considered in India as belonging to the highest class of serpents, and at the same time the most poisonous. Very few are the Indian magicians who can boast of curing all cases of bites from this class. All the serpents mentioned in the Puranas are the hooded snakes. They are considered to possess a very powerful kind of ophidian force, and hence the awe with which it is looked upon. The reluctance of the Indian magician to subjugate this class of serpents to his own will, is owing to the belief that if he fails in his attempt to do so, the ophidian force of the serpent acted upon recoils upon himself, and he will surely die sooner or later by a disease of the lungs, the organ by the exercise of the functions of which, the serpent gives out his force. This is also the reason why he is not usually killed by the Hindus, and explains the veneration paid him. The seven-headed monster is considered the most sacred of those of this earth.

(*c*.) Here we have a different story to tell. The thousand-headed Sésha, or Ananta—"Eternal," or "Infinite knowledge," who is considered an "Amsa," a manifestation of the great Náráyana himself, is regarded as the knower of "the past, present and the future." Parasuráma is considered as an incarnation of Sésha, and the Mahábhárata calls him a Nága, or serpent.

symbols are the ground-work of all language. The words which we use in daily intercourse are only sounds which have been adapted to *signify* the thoughts and ideas which we desire to express. Such words as *ripple*, *murmur*, *roar*, *crash*, *rattle*, *hush*, when uttered, bear a certain resemblance to the meaning which they are used to convey. The animal tribes communicate their emotions in such a way by sounds and gestures. The human races, however, are not so limited. They employ sounds to express conversational meanings, and afterwards make use of written characters to represent sounds. Man is above the animals, because he can talk; because he uses words as symbols of thoughts, and written signs as symbols of words. In all his culture, symbolism has been his necessary instrument and auxiliary; and as all culture in the past has been intimately allied with religion, the same fact exists in regard to worship.

Mankind has always believed in immortality. The Ancient World was passionately religious. The present life was regarded as a drama in which each individual took part; and this death was the dropping of the curtain and the forsaking of the theatre in order to enter upon the real Life of the Eternal Region—the great mystery which opened the way to the understanding of every other mystery. In no sense was it supposed to be extinction.

When the head of a people or family died, he was believed to be still in existence, and able to protect those over whom he had presided. The Tomb was consecrated accordingly as the "Everlasting Home" in which the disbodied soul was housed (See Ecclesiastes 5; Job. III. 14. It was a sanctuary to which offerings were brught and where worship was rendered at stated periods (See *Virgil's Æneied, V.)* Hence, too, in ancient times, the family altar was erected; the family hearth-fire was kept aglow for the worship of the Ancestors and for offerings with which to nourish and propitiate the spirits of the dead. "All must honor the mighty dead," said the Pythian oracle to Solon;" the chiefs of the country who live beneath the earth." Thus every house was a sanctuary, every repast a holy communion, every burial-place a precinct for religious rites. (*d*)

(*d.*) And I may add of the serpent rites also, so far as India is concerned. But the reactionary Vaishnavas, at least most of them, do not allow such worship and such a sanctuary for serpent-worship as all other Hindus do, saying that it forms, part of Karma with desire. The day set apart for a detailed worship of the serpent is Nágachaturthi, literally "the 4th day (set apart) for Nágas (serpents);" the "fourth day" meaning the fourth day after New Moon. This day falls on or about the of . On this day married women (men having nothing to do with this business,) take a vessel full of milk, a piece of string dyed with saffron, and a little Kunkuma (a crimson-colored powder made of saffron, rice, &c.), and go in search of holes under trees. When they find one, they leave the threads at the entrance of the hole, which they previously mark with the kunkuma powder they brought with them: then pour the milk into the hole, the serpent living within being supposed to drink it. They afterwards prostrate themselves before it, uttering some prayers in Sanskrit or in their own vernaculars, which they continue even while they make pradatshi or circuits, generally 3 or 7, round the hole, and the tree under which it stands, and finally prostrate themselves once more as before, and go home. The object of such worship is that they should be prosperous, and bring forth plenty of children, and that they should not be bitten any more by serpents. Snake-stones are generally set up, in commemoration of a living snake formerly tenanting the spot. In most places such stones are counted by the dozen or score; they are also either set up in fulfilment of vows, and in remembrance of blessings flowing to the donors through snake-worship.

It is easy to perceive that symbols peculiar to such worship would be adopted. Accordingly the eidolon or image denoting the ancestral guardian spirit was cherished and venerated. There were often several of these at family shrines. This custom is the origin of the practice of decorating houses with pictures. In the temples, likewise, symbolic figures were placed to represent divine personages; sometimes in the human form, and sometimes in the shape of other objects. The ancient worshipper believed that somewhat of the essential nature and quality of Divinity was present in the symbols. This has been called *fetish-worship*, and pronounced barbarous; yet the current notion, or perhaps "superstition," in regard to wedding rings and other keepsakes, are of the same character. The forms may change, but the essentials continue.

The Apollo of classic Greece was sculptured with a facial angle of ninety degrees to denote that the ideal of a God was that of a perfect man. More generally, however, some animal or physical symbol represented the divinity. Fire was everywhere adored as figuring or embodying the principle first receptive of the Divine Energy; afterward imparting it universally as the vehicle of Life. It was so esteemed upon the sacred family altar; and the goddess Vesta or Hestia (the Brigitta of the North) herself was indicated by the fire always burning, the "eternal fire" of the sanctuary. Thus at the temple of Moloch, the Bacchus or Hercules of Tyre, the sacred fire on the altar was the only visible symbol of the God. This was the case generally in Phœnician temples, as it was also afterwards of the Temple at Jerusalem, which Tyrian workmen are said to have built for King Solomon.

Philosophy consecrated this worship by its own dogmas. All things, it taught, were the outcome of the Fire; all things that exist and subsist are incarnations and embodiments of the vital warmth. As a living Principle it was, therefore, the Very God; and accordingly, in the ancient World-Religions, the Supreme Being, whether Indra, Ahurmazda, or the mystic Jehovah, was described by the text: "Our God is a consuming Fire."

The serpent was prominent in every realm and continent as the favorite symbol of the Sacred Flame. It was common to both hemispheres, to the principal races of human kind, to the opposite conditions of savagery and civilization. In ancient and modern times it has received veneration and homage. The Old World and the New have been in this respect in wonderful accord; the European and Peruvian, the Indian of Asia and the red tribes of North America, Brahmans and Buddhists, Semitic and Hamitic peoples, Negroes and Tartars, and even Israelites and Christian sects have participated in the peculiar cultus. We have no occasion to sneer at this, and an honest love of truth will not permit denunciation. The wiser student will explore the matter critically, and investigate the worship itself,—its origin, scope and out-

come,—in the modest but resolute assurance that it involves a wealth of knowledge which he cannot afford to overlook.

Jacob Bryant, in his *Analysis of Ancient Mythology*, expressed the desire that some one would set forth at full length the history and nature of the Worship of the Serpent. He observed its universal prevalence among the most cultivated nations as well as degraded tribes, and made frequent allusions to its intimate association with the various religions. While the reptile itself often received but a qualified veneration, or was even abhorred, its image and likeness have obtained a greater honor and even devotion. "No nations were so geographically remote, or so religiously discordant," says the Rev. John Bathurst Deane, "but that one—and only one—superstitious characteristic was common to all; that the most civilized and the most barbarous bowed down with the same devotion to the same engrossing deity; and this deity either *was*, or was *represented by*, the same SACRED SERPENT."

It not only entered the symbolic and ritual service of every religion in which the worship of Sun constituted the principal feature, but we find it in countries like ancient Sarmatia, Skandinavia and the Gold Coast of Africa, where that worship was comparatively or altogether unknown. "Temples constructed thousands of years prior to Moses," Henry O'Brien declares, "bear the impress of its history."—*(Round Towers of Ireland.)*

So universal has been the serpent-cult as to have possessed the dimensions, if not the importance, of a world-religion. Its reign has been as wide-spread as the dominion of night, extending from the most familiarly-known dawn to the hidden regions of the earth. The cobra and the massasaugar, the hooded snake and the rattlesnake, are even now revered and worshipped, with analogous rites, in the Eastern and the Western Hemispheres. The idea and motive, so far as we know, are substantially the same.

The symbology, however, was remarkable for its seeming diversity. The sacred animal typified the Sun as lord of the heavens, the several planets, the circle of the zodiac, the cosmos itself, and the Divine Creator. It comprehended all the sanctities of archaic life. It represented the fire on the altar and the lightning in the sky; life eternal and deliverance from calamity; the Lord above all, and the regent of the world of the dead. It denoted universal space and perennial time—arcane knowledge, energy, and the imperious Necessity. It was the symbol of the Supreme Intelligence, the unswerving truth; and hence it was applied, in a subordinate sense, to those traditionary teachers of mankind whose invaluable benefits entitled them to extraordinary distinction. Cities, communities, tribes, nations, and even races of men, have the name of the serpent; kings made it the badge of their authority; and astronomers mapping out the face of the sky, con-

formed to the general sentiment, and placed it in various characters, among the constellations. It was revered as the guardian of whatever was sacred—whether of knowledge, holy rites, the spirits of the dead, or valued treasure.

We must except, however, to a certain degree at least, the early Aryan peoples of India and ancient Eran. They appear to have cherished none of this veneration. No serpent-god appears in the *Avesta* or the *Vedas*; and Aryans, wherever they went, destroyed both serpent-divinities and serpent-worshipping peoples. In the religious lore, the Hindu books place the great lightning serpent Ahias in the heavens, where he withholds the rain; Indra overcomes him and causes the waters to flow.

The Persian or Eranian mythology describes the serpent as always a potency of evil. Araman, the Evil Spirit, is represented as sending a serpent and winter, the work of *devas*, to ravage the primitive country of the Aryan people. Again, the three-headed serpent, Zohak or Az-dahaka, is recorded as having conquered the country which Yima, or Yemshid had ruled as a paradise, and as having reigned over it a thousand ["ever so many"] years, destroying truth and goodness among men. From Persia we probably derive the traditionary notion of the serpent as a symbol of Evil.

Vedic India eventually became Brahman India; and then the aboriginal Siva-worship, with the Takshak religion of the Skythic invaders, restored the serpent to somewhat of its ancient favor. Hence we may note the contrasts; that while in Parsi literature Zohak dominates and destroys the Paradise of Yima, the latter Hindu books make Takshaka, (*e*) the king of the serpents, a form of Yama, the Lord of the world of the dead. Indeed, one of the notions cherished in India is that serpents are the embodied souls of the dead; and hence serpents and their king are duly worshipped and propitiated.

The kings of Assyria and Babylon carried the effigy of the Fiery Serpent, the "Great Red Dragon," upon their military standards, as the ensign of their authority. Cyrus caused it to be adopted by the Persians and Medes, and it was also an ensign of the Emperors of Rome. Our British forefathers had similar standards; and tradition states that Uthyr, the father of King Arthur, had a vision of a star in the form of the Fiery Dragon, which foretold his exaltation to the throne. Probably this suggested the later legend of the vision of the Emperor Constantine. The dragons derive the designation from the sacred dragon. The Tartar chieftains of Asia have the tradition of a serpent parentage, and carry a dragon standard. Even now the serpent on the pole or cross is the astronomic symbol of the planet Jupiter, and the

(*e*) Sésha is described in the Puranas as the supporter of the world, and lord of the nether worlds, *viz.*, Atala, Vitala, Sutala, Talátala, Rasátala, Mahátala, and Patála, and is said to destroy the whole world at the end of akalpa, by the fire remitted from his mouth.

coiled reptile at the base of the phallic pillar represents Satan; thus serving as reminiscences of the old idea.

Especially is the serpent the Keeper of the Tree of Knowledge. Other treasures are of the secondary importance, whether of the sky, the earth, or even of the deep. Wisdom is superior to all. The parable of the serpent in the Garden of Eden is very old, and was constructed out of material that had been quarried from legends that possessed an immemorial antiquity. In the folk-lore of the Ancient World, were many such gardens, each with its man and woman artlessly simple, and each with its mystic Serpent-Guardian. All that was desirable to know and so to possess, was in the custody of the serpent and to be obtained through his favor. The drama, however, always takes a new face; the act always ends, when the serpent guides to the mysterious treasure, and the fruit is plucked.

In the story of the book of *Genesis* we are told of a Tree of Life, and a tree of the knowing of good and evil. I am of opinion that the allegory is here very arcane, and that the trees represented one idea—differing, however, according as the view is taken. "You will not die," says the serpent to the woman; "but in the day you eat thereof, then your eyes shall be opened, and you shall become as God, knowing good and evil." Upon a stone in a French church is a sculpture which has been reproduced in several books. The original design *(f)* is said to have been found in Southern India. It is full of interesting suggestion. It represents the tree in the centre; the various animals standing belows. On one side stands the hero-god Hercules holding his club or baton in a conspicuous manner. The helmeted goddess Pallas-Athena is on the other side with the serpent. This is, as will be seen, an old classic illustration wrought over, as the practice was, into Christian symbolism. Around the whole, in old Hebrew character, was the text: "The woman saw that the tree was good for food, delightful to the view, and a tree to be desired to make one intelligent."

The explanation of this picture is probably the true interpretation of the drama and allegory of the Garden. The story goes on:—that the woman took of the fruit and eat; that giving it to her husband there with her he also eat; that their eyes were opened, as the serpent had predicted; so that the "Lord God" declared that man had become as God, in that he knew good and evil. What this power of knowing was, is intimated by the anonymous writer of the *Epistle to the Hebrews*: "Strong meat belongeth to them that are of full age, even

(*f*.) Southern India may be said to be a storehouse of occult symbols and designs. There are nearly twenty varieties that I know of in which the snake is represented on stones, leaving good-sized temples built in honor of the snake god, out of consideration. He is either represented with 1, 3, 5, or 7 or 10 heads, with or without a companion of the opposite sex. These are found in nearly every possible way that such animals can entwine each other, and it is no uncommon way of representing two serpents of opposites entwining and facing each other, with the symbol of "Lingum-yoni" between them. It is this last——Lingam-Yoni——that unveils the symbology of the two serpents.

those that by reason of use have their senses exercised to discern both good and evil." By comparing these passages we may perceive that the serpent in Eden had told the truth; the eating of the tree of knowledge closed the period of infant probation, making man as a God and law for himself.

Thus in the Garden of Eden, as elsewhere, the serpent appears as the possessor and disseminator of knowledge. He was the divinator, and by ophiomancy—the nahash, or serpent-art—Balaam foretold the fortune of Ismail, and Joseph read the future out of his cup. The ambassadors of Ben Haded visiting Ahab, took their answer from his mode of reply. In the mythology of India the Buddhistic serpent possessed the treasures of knowledge and pure religion, and the Krishnavic Eagle had to fly far to procure them.

In the *Apocrypha*, mention is made of "the ancient serpent, the Devil and Satan," and he is represented as a Dragon, red or fiery, with seven heads, surrounded by a nimbus or halo of ten horns or rays of light.

This name *Satan* is Hebrew perversion of the older term *Set* or *Seth*. This was the designation of the divinity worshipped in Northern Egypt, Palestine, and by the people known as Hittites, who appear to have extended here and there over Middle and Western Asia, from ancient Kathay or China to the Archipelago. *Sedek* or Zadok and *Sutech* are forms of the name. In the Bible this divinity is known as Baal, and once as Baal-Zephon, or Typhon; but he is also euhemerised into Seth, the progenitor of the Semitic and Hamitic races of mankind. Change of rulers made change of Gods, and their degradation into evil potencies. It was so in Egypt, Seth and his serpent Hof were transposed into adversaries.

The Jews who came from Babylon brought with them a new theism; Seth became Satan, and Baal Tebuly the Phœnician Æsculapius, was made Beel Zebub, prince of demons and mortal pestilences.

(To be continued.)

SOME DANGERS IN MODERN EDUCATION.

"READING maketh a full man," said Lord Bacon; but "a full man" is not necessarily a wise man.

Over-eating impairs the power of digestion; in the same way mental greediness weakens the assimilative power of the brain; as ill humours of the body arise from the former excess, so do ill humours of the mind as surely follow the latter. We are all in a great hurry now-a-days to educate ourselves and other people, and so great is our haste that we have forgotten the true meaning of the word educate—"to draw out." We are too apt to consider each young mind a clear page on which we may write anything we choose, and the more we can scribble upon it,

—the greater mass of information we can gather into its limited space,—the better we are pleased with our efforts. A little of every subject—a bird's-eye view of whole fields of thought, here a scrap of art, there a morsel of science—a host of fleeting impressions and images, and not one thing learned well, not one idea studied in its manifold relations to other ideas.

In exploring a new place, a man who really wants to know about it, will not hurry along through every street, with a glance to the right, another to the left, a glimpse of a tall spire, or a vague look at any large building, with all the time an uncomfortable sense that he is in a hurry and must try and take in as much as possible in a very short time. No: he will go gradually and methodically to work, first getting a general impression of the whole, then descending to details and studying each in its due proportion to the rest.

Anyone who takes the first method of learning will find his brain full of vague confused images and an undigested mass of detail, without any accurate idea of what he has been trying to learn.

He who tries the latter plan will find a clear series of pictures that can each be readily re-called—and, above all, a harmonious idea, as a whole, of his subject of study. The first student will have weakened, if not quite deteriorated, his power of seeing; the latter will have strengthened it greatly, and will be conscious besides of fresh powers.

Drawing out and developing latent powers and special gifts and tendencies is the true meaning of education, and only in this way can we obtain original creative thought. The forcing in of accumulated facts, with popular opinion about those facts, will only result in machine-made people; characters all on a dead level, faint, imperfect copies of one mediocre stereotyped model. In this way will be made characters dependent on outside support—living on the surface of things only; allowing circumstances and surroundings to mould and fashion and master them—characters developing a negative condition of brain, ready to receive every impression and to retain none.

The treatment of the brain in this particular way is as fatal to the harmonious development of the mental faculties, as training a man to use only one set of muscles would be to the physical development.

It must be remembered that the brain is an instrument,—an instrument capable of very varied uses. It may be simply used for taking in impressions and for giving them out again more or less correctly, leaving the instrument neither better nor worse for the process. Or it may, on the other hand, receive such impressions, and by the inner light of reason, turn and transmute them into the necessary nourishment for growth.

To use the brain to the best advantage, the first thing to be considered is its health in relation to the rest of the body. No brain

can really be healthy and attain its full powers in an unhealthy body. It is as necessary to care for it as a mere machine, as to keep a piano or violin free from dust and damp, or for a workman to keep his tools sharp and bright and clean.

We are more alive now to the need for bodily training accompanying mental work; and though there is a tendency to overdo athletics and to make a strain in that branch of training as in all the rest, still, to be aware of the absolute necessity for making this a part of the training of the young, is a great step in advance. But can we say that we succeed, in modern education, in promoting really healthy brain development?

Look at the numbers of pale faces and frail bodies, especially amongst the girls in our (Western) Schools—* the shortened sleep, the want of appetite, the extreme nervous sensibility that doctors are finding so common now amongst the young, that the more courageous of them are raising their voices in protest against the overstrain.

We should look to it—for these are the fathers and mothers of the future, and what chance is there, physically or mentally, for a healthy race in the time to come? No success in examinations no prizes, no so-called advanced position in life, can compensate for the harm to the individual entailed by this process.

It is a forced, unhealthy growth, much the same as subjecting plants to electric light or other unnatural conditions. We may obtain abnormal results, but in so far as Nature's law of gradual and natural growth has, been disobeyed, just so far will be the resulting evil. Here then is one great danger in modern education—overstrain of the brain capacity in one direction, overwork and over-use of one faculty—the faculty or power of taking in information.† And this very error directly leads to and induces another great danger.

We mean the danger of eliminating altogether the imaginative faculty. In these eminently practical days to talk of cultivating the imagination is to excite derisive laughter. Yet none the less is it true that without this great magician's wand life would be poor indeed, stripped bare, and shivering in a world of cold hard facts.

The child left to itself to grow naturally lives in a boundless world of fancy—peopled by its own creations—living a very real and delightful life in what is to it a very real world.

The child, on the other hand, taught from the beginning of its young life that all such fancies are not true, not real—that it must

* All that is said herein about faulty Western educational systems applies markedly to Indian methods, than which nothing worse could be imagined.—Ed. *Theos.*

† Indian students are frightfully handicapped by the unnatural custom of early marriages. What can be expected of a lad who is actually living a married life while still an undergraduate?—Ed. *Theos.*

measure all its knowledge by means of its five senses, and by them alone, taking in facts, and nothing but facts, grows gradually warped in mind and becomes old, careworn, and tired of life and pleasure, long before it has had time to taste either one or the other.

And to those who see and understand, this is, alas! not an exaggerated picture of many modern children. But deplorable as this tone of mind is in children, it becomes even sadder when they grow and develop on the same lines, when the tendency to test everything by measure and microscope destroys the sense of awe and reverence, and reduces all knowledge to a painfully material level. For in shutting the door on all imagination, the mind is forced into contact with outside things alone; it lives and exists solely in and for its own surroundings; it becomes, in fact, absolutely material; and in testing everything by the organs of sense, it comes inevitably to regard those senses as the highest thing known to it —therefore nothing that cannot be so tested has for it any reality.

Can we wonder at the want of faith in the younger generation when by our methods of education we are doing everything in our power to destroy that faith? Let our senses be educated by all means; we must use them as gates into the outer world, but they should be subordinate to the inner life, and that larger world within ourselves.

For we are too apt to forget that within us lies our only real knowledge of anything. We may be told any number of facts, be crammed with any amount of information on all subjects, but unless the truths brought before us awake an answering response—an echo within—we are only burying ourselves under a heap of accumulated rubbish, and living in darkness, instead of growing and dwelling in the light.

No: what we need is a patient and harmonious education of all our powers,—physical, mental, and spiritual, not one more than another, but all equally; so we obtain and perceive the truths belonging to each part of our complex personality, and we find that all combine, work together, strengthen each other, and help to lead us into that larger consciousness, which it is the purpose of life to give us.

F. A. Brodie-Innes.

THE RELIGIOUS ASPECTS OF THE EARLY TANTRAS OF THE HINDUS.

In examining the Tantras, one cannot help being impressed with the intelligence and comprehensiveness with which the early Tantriks, as *Lowiks* or students of nature, trace the universe to one abstract force and expand the same to countless phases of life, intelligence and matter. Without rejecting the nomenclature of the Vedas and the Puranas, they represent—

Soul as Vishnu.
Intelligence (Wisdom) as Shiva.
Téj or animation (Life), including matter, as Bramha.

Singly or separately the three are held to be simple factors, as a, b and c. They are to be combined and multiplied together, as $(a+b)^2$ or $(b+c)^2$ or $(a+c)^2$ or $(a+b+c)^2$ to have the phenomena of nature. The combining principle is Sakti or Force, which is one in abstract, and is called *Vaisnabi Sakti** or *Adya Sakti*† (primeval Force). It is concrete in combination and diversity. *Sakti* appears to be Divine Love, *Shiva* Divine Wisdom, *Vishnu* the soul, as also soul of souls, and *Bramha*, the animation or life of the universe. *Sakti* was the mother of the creation. She was the mother of the factors themselves, but after creation she has been figuratively said to be the consort of the Siva, and hence the statement "*Janani Ramani, Ramani Janani*" (the mother the wife, the wife the mother). A little reflection will show the object of the statement. Divine Love is held to have prompted the creation.

* Throughout this article the writer transliterates the Bengali pronunciation of Sanskrit terms, and by a well-known rule of Sanskrit Grammar the correct Sanskrit pronunciation can be ascertained.—*Ed.*

† In the *Jnán Sankalini Tantra* it has been stated "Brahmándai Jai Guna Sarbai sariréshu babasthita." *i. e.*, "Whatever qualities (actions) we find in the universe, we see them in the human body." In the universe (we assume this from a knowledge of our own solar system) we see two forces at work: the one is attraction, the other repulsion, the term force being one in abstract. We also see a play of these two forces in the human system: the air that we take in and the air that we repel or exhale. When we take in air, we make a peculiar 'Hang'-like sound. When we let it out, we make a 'Sa'-like sound. If we again, from any sudden cause, such as admiration, love, fear, &c., hold our breath for a moment to think on the subject that has given birth to the emotion, or if *we with an effort of our will contemplate on a wish that we like to see carried into effect*, we also hold the breath for a while, and while we do so, we involuntarily make a peculiar 'Om'-like nasal sound. This last named sound is the *Pranava* of the Hindus—the once Jougik state of the Deity—the first starting point (Bindu) of creation, *i. e.*, the Creative will. In the Deity, "Hang" and "Sa" are both inapplicable. He being not subject to life, preservation and destruction. He is so far—as all created beings know him—only "Om." The Jogis who hold their breath to contemplate Him and Him only, enjoy for the time being an immunity from destruction—an existence of life only—an immortality simple and pure. It is said that in such a state they (Jogis) can create what they wish.

When we are led by any emotion or will as stated before to hold our breath for awhile, our feelings play upon our countenances like the artist colors in the canvas. The force of the Deity is the universe. As soon as the creative will came on him, the universe was an accomplished fact—his illimitable love, beauty, harmony, glory and wisdom shone resplendent. The creative will—the 'Om'—is therefore the '*Vaisnavi Sakti*.'

The text (Sáradátilaka) says :—

"Hang saw tow pung prakritakhow Hang pumán prakritistasa,
Ajapa kathita tabhang Jibé Jamupatishtaté.
Purushang tasrayang matya prakritirnity mátmaha.
Jada tadvabmapanatitada sahsmidang vabait.
Sakáranag Hakárang lópoitya tatparáng.
Sandhing kurjah púrbarúpáng tadásow pranabó vabait 'Hang.'

Translation.—'Hang' is masculine, 'Sa' is feminine. *The 'Hangsa' combined, is life.* The living beings all worship it always. The time when the two are blended together as one eternal, then 'Hangsa' is turned into 'Sóhang.' Afterwards the bodily 'Hakára' and the bodily 'Sakára' vanish in the union, and the result is Pranava or Om.

In the Sivágama it is stated—

"Sakti Shiva, Shiva Sákti, Saktir Brahma Janárdana,
"Saktirindra, Rabi Sakti, Saktischandra grahadhruba.

i. e., Shiva is Sakti, Sakti is Shiva, Sakti is Brahma, Sakti is Vishnu, Sakti is Indra, Sakti is the Sun, Sakti is the Moon, and Sakti is the Pole Star.

"*Sakti rúpa Jayat Sarbang*," *i. e.*, THE UNIVERSE IS SAKTIRUPA.

Divine Wisdom made it an accomplished fact: after which Wisdom and Love are helping each other in preserving and controlling the creation. According to the Tántriks every man is a representation of Divine Wisdom, and every woman a representation of Divine Love. Any offence against either is an offence against Divine Wisdom or Divine Love. The two, they think, should go for ever and ever together to make a harmonious whole; and hence no worship, no prayer, no form of *Sádhana*, would be complete unless it is done* together. The woman is necessary in Tántrik *Sádhana*, whether done privately or publicly as in a circle. The word *Sádhana* is not simply a prayer or worship. It signifies a series of acts by which a devotee strives to render himself acceptable to God or spirit as the case may be. The word is by no means a Tántrik word. It is a word as old as the Sanskrit language itself, and is being used from the very earliest times. The mode and character, however, of the *Sádhana* of the Tántriks are often singular and sometimes different from those of the preceding ages. They have seen force as the ruling principle of nature, to the attainment of which they generally, if not invariably, direct themselves. The force of mind, the force of character, and the force of the inner self are the principal aims of their attainment. With the attainment of force they hope to rule, according to capacity, both the matter and the mind to the extent mentioned in the Tantras, irrespective of any distance of time and space. For public opinion they care not. Fear they have not. Uncleanliness and abomination, such as understood by the Hindus, are not to be found in their dictionaries. Fastings and penance they laugh at. Wine they require in moderate quantity to control the images of their mind, and woman to draw out their best nature at the time of Sádhana. At times their Sádhana flies off at a tangent and partakes the character of *Bir* (heroic)† worship. Alone then in the blackest part of a

* In the *Káli Tantra*, while speaking on women in general, it is said—

"——Tásang praharáng nindáscha kowtilya mapriángtatha.
Sarbathachana kurjatuchanatha sidhiródhkrit.
Striódéva Strióprána Striáschiba bibhúsanáng.
Strisangina sada vabyamánathá sástriá api."

i. e., all wishes to talk ill of a woman, to be artful to her, to do aught which is not pleasant to her, should be avoided, for in doing all these, the success in worship would be frustrated. Woman is to be considered as *Devata*, as life, as ornament. One should be always with woman. If such does not occur, one should be always with his married wife.

† *Bir Tantra.*

"Snánádi Mánasang sháowchang mana prabhábó japa,
Manasáng půjáng dibáng dibáng manasáng tarpanádikáng.
Sarbatra subha kalona shubha bidyata kachit.
Nabiséshó dibárátrou na sandhyáng Mahánishi.
Sarbadá půjayádévi snánkritubhajana.

According to the principles of Hindu religion a man is to observe certain rules in performing his worship, *i. e.*, he must bathe, he must fast, he must perform his púja in the morning, *&c.*, but the *Biráchárjees* says, according to the above text, that a worshipper is to bathe in *mind*, is to clean himself in *mind*, is to perform his *Japa*, *Puja* and *Tarpana* in *mind*. With them there is no auspicious or inauspicious time—there is no fixed time, such as day, night, evening or dead of night. He is not to be debarred from worship, because he has eaten something, &c.

moonless night, in places of cremation and over dead bodies of persons who have died from unnatural causes, they would sit for hours undaunted, taking wine at intervals and performing those rites which, according to their beliefs, are calculated to give them supernatural powers by supernatural means; or they would surround themselves with all the temptations of flesh—the temptations of wine, of woman, well-dressed meat, sweet-scented flowers and fragrant perfumes, and in spite of them fix their mind on the objects of their worship, which in all such cases are the spirits. The worship of Para Brahma* or Deity is separately enjoined. The Tántriks consider that man can bring within his control various orders of elemental and astral spirits, if he only knows how to invoke and attract them. To invoke and attract them successfully certain conditions are to be satisfied. These conditions are mysteriously blended with a variety of rites partaking the name of Sádhana, in which harmony of time and place, the concentration of mind, the supposed attractive power of the Mudras and of diagrams, and the power of will appear to be essentially necessary on the part of the worshipper, and as it has been pointed out above that in Tántrik worship the woman is the most important factor, as she is made the subject or medium through whom the spirit is supposed to speak. The method of hypnotising individuals by passes, as is done in our days, was certainly not known to the Tántriks of the ancient days, but they had their own method, which answered them admirably. This method is a part of the Sádhana, which consists in offering some wine to a medium who is worshipped vicariously for the spirit, in whispering the *Bijas* into her ear, and the performance of *Japa* on the three joints of her arm, the wrist, the elbow and the shoulder joints, and then on the crown of her head. As the *Bijas* are whispered into her ear, the incense sends up sweet perfumes into her nostril, and the *Japa* performed on the joints of her arm, she becomes magnetised. Her looks become vacant and wild, her gentle smile is converted into loud laugh. She then begins to swing backward and forward on her seat or stands up suddenly discoloured and dislevelled. A little more wine is then put into her mouth and a sabre into her hand, and the worshipper continues his worship as before, *i. e.*, offers her garlands of flowers, perfume and sweets. Then she becomes somewhat collected, and addresses the worshipper in tone of command, and directs him to do what may necessary in regard to the particular object for which the spirit has been invoked. If any one at this time puts any test questions, he may expect to get satisfactory answers; for she is supposed at this stage

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* *Bhútdamara.*

"Dábyáscha sébaká sarbai paranchatra dhikáriná."

"Tárakó Bramhanó bhritáng binashya tradhi káriná."

The above two lines from *Bhutdamara* clearly state that all that has been said above in regard to Devi worship, does not apply in the least to those who worship God (Brahma.) The reasons are that those who worship *Devis* (female astral spirits) do so from *temporal motives*, such as enjoyments of various sorts. Those who, on the other hand, worship God, do so from no selfish motives.

to be *en rapport* with the spirit invoked. Care should always be taken at this time that the utmost respect be shewn to her, or mischief is likely to happen. Any unsuccessful séance is at once acknowledged, for the Indians have not the appliances of the civilized countries either to hide or impose and thus bring discredit even on truthful séances performed by honest men and women. The Indian séances are always held on the bare ground of a room devoid of furniture, having nothing but an orthodox oil light illuminating the place.

When a circle* is to be formed according to Tántrik principles, each man accompanied by a woman is required to sit on the ground on *Asans* or seats prepared of *Kusha* grass, and take a cup for himself or herself. In the circle the woman should place herself on the left side of the man, one of whom, according to her psychic development, is elected as the Bhoyrabi or the superioress of the circle, whose orders every one is bound to obey. The glass of this lady is filled first of all with some wine; she, before touching it with her lips, delivers a set speech, in which she says she takes unto herself all misfortunes or all causes of unhappiness of the company. She then drinks a little of the wine and puts the cup down on the ground, and it is by turn taken up by every member of the company, and its contents are partially mixed with the contents of each one's own cup. When all the members have once finished their drink, they meditate and sing together. The superioress at the head of the circle may fall into ecstasy or not according to the devotional character of their company.

In the case of *Sundari Sádhana*, or the worship of the beautiful, *i. e.*, of celestial spirits, either an unmarried girl of 8 to 10 years of age, or a married woman of 16 years of fair colour and prepossessing appearance, after she has been clad in best of cloths and decked with best of ornaments, is worshipped in the morning. In such cases the medium is addressed as mother, whereas in other cases as mother, sister or wife, according to the option of the worshipper. The nature of the worship, which resembles the worship of images, dazes the girl considerably and imparts to her a power of prevision which enables her to forecast future events for a time.

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* *Bhairavi Chakrânustáng.*

"Nibaisachakra rápaina punkta karaina ba tathá. Sakti Jukta bashaitbapi Jugna Jugna bidhanata.

Siva suktidhia surbáng chakra madhya Samarpayát. Tata Samádáya Gurupatrai nibaidyát.

Prabritai bhairabi chakrai surbóbarna digótama. Nibritai bhayrabi chakrai surbobarna prithak prithak."

i. e., Men with Sakti or women should sit as couples either in the form of a circle or in a line.

Within the circle all are to contemplate on *Siwasakti*, then flowers, &c., are to be offered to Gurupatra.

Within the circle all men and women of whatever caste or colour should be considered pure as Brahmins. Outside the circle all colours (castes) are separate as before.

Of solitary worships I have already spoken as much as is necessary in my paper on "Spirit Worship of Ancient India," and I therefore need not repeat what I have said. Let me now analyze and see—

(1) Wherein the Tántrik Sádhana differs from modern spirit invocation.

(2) Wherein consists the newness of Tántrik *Sádhana* as compared with the *Sádhana* of the preceding ages.

The modern spiritualism of the West differs from the spiritualism of the East in the following respects :—

(*a*) As regards the subjects.
(*b*) As regards the methods.
(*c*) As regards the objects.

First, *as regards the subjects*, the ancients of India, as a rule, never invoked the souls of departed persons. They, however, entertained considerable respect for them, as will appear from the Hindu ceremony of *Srádha*. The reason is obvious. The ancients wanted the attainment of certain uncommon powers, which they evidently considered as unattainable from undeveloped spirits of men. The spirits they often looked to and worshipped were the astral spirits and sometimes the spirits of elements.

Secondly, *as regards the methods*, the ancients as a rule looked more to their own psychic development than to physical manifestation, assuming the existence of spirits and spirit worlds as well established facts. They thought that man being incomplete, to a certain extent he should take the help of woman—the cosine of the arc of life—to make up the ideal of human existence. They therefore used to impart their own magnetism to her to see the full play of the *Spirit* so far as is possible in this earth. Unfortunately, however, their motives have for a very long time been misunderstood and misrepresented.

Thirdly, *as regards the objects*, we see that they were either temporal or spiritual, but in no case the mere satisfaction of curiosity or experiments to convince themselves or others of the existence of an after life. The objects temporal are many, while the object spiritual is one, namely, the union with the Deity. Among the objects temporal, the Tántriks enumerate the acquisition of certain extraordinary powers, which would be best described by a translation of the text on the subject of *Sidhhi*. The text runs thus :—

"Manóratha námá klésha Sidhirutama-malakshnáng.
"Mritunáng paráng tad-dabata dárshánan tathá.
"Prayógasa klésha sidhi sidhastu lákshanáni paráng.
"Parakáya prabáshacha puraprabéeshang tathá.
"Ardhát kramáng mabáng hi charáchar puraigaté.
"Khéchari malananchaiba tutkatha srabanádikáng.
"Bhú chi dráni prapushatu ta tamashya chah lakhanáng,
"Khatirbahana bhushádilaka suchirájibáng.

"Nripanág tadganánáncha bashikaranatamám.
"Subatra surbalókéshu chamatkarákara sukhi.
"Rógaharanág dristaga, bishapaharanán tathá.
"Panditáng lavatai mantri chaturbidhám—Jatnatá.
"Byrágyancha mumukshutáng tyajita sarbabashyatá.
"Ashtánga yógabha ashanány bhógaéha parihardhanaya.
"Sarba bhúta shanukamba surbogandádi gunadya.
"Ityádi gunasampartirmadhai sidhástu lakshanány.
"Khatishahang chushadilava suchirajibanag.
"Nripanág tadgunánáncha bátsálya lókóbashatá.
"Mahánsharjang dhanitáncha putradarádi sampadaon.
"Adhama sidhya prókta mantriñány prathama bhusika.
"Sidhha mantrástu jasákshyát sásiva natrasangshayá."

The word *Sidhhi* literally means success. When a devotee acquires *Sidhhi*, he knows according to the text quoted above—

(*a*) That he can get his wishes without trouble.
(*b*) That he can save a dying man.
(*c*) That he can know another's mind.
(*d*) That he can enter a place unseen.
(*e*) That he can move up to ether and converse with the etherial beings.
(*f*) That he can see the pores of the earth.
(*g*) That he can have knowledge of earthly things.
(*h*) That he can live long, have riches, fame, and can shew many wonderful things: he can cure illness and remove poison at sight: he can get all sorts of knowledge and fascinate others: he can leave off thirst for all enjoyments, and can see with *equal eyes* in all. These are the characteristics of Middling Sidhhi.

Acquisition of fame, horses, elephants, titles and decorations, long life, the favour of kings and of his relations, and the power of fascination, is the characteristic of *base* Sidhhi. The *best Sidhhi* is when a man becomes Siva-like.

In the Gita it has been clearly stated by the Lord,

"Déván dévarajánti Madvaktá layanti Mámapi.

i. e., He who serves *dévatas*, a term which includes Gundharvas, Pisáchas, Bhuts, Jukshas, Kinnars, &c., will go to the devalokas after death. My *vakta*, *i. e.*, my servant, will come to me after death. In the '*Bhútdamara*' the Siva says to Párvati.

"Athu bakshai daridráni hitaya," *i. e.*, for the benefit of the poor (those who are poor both in means and spirit) I advise the invocation of the astral spirit.

K. CHAKRAVARTI.

(To be continued.)

SYMBOLISM IN THE "HOLY THREAD."

AUM.

THE ceremonial rituals of the Brahmins are of two kinds: Nithya and Nimithyaka—the former to be observed daily and compulsorily, and the latter only optionally—and no one becomes holy, pure, and fit, to perform these prescriptions of the Karma Khanda unless he is converted into a Dwija—lit. "twice born"—and to become a Dwija, he must pass through the initiatory ceremony of Upanayanam or the investiture of "The Holy Thread" and consequent initiation into the meaning of Gayathri, which is known as Brahmopadesam, *i. e.*, revealing the knowledge or mystery of Brahm, or initiation into Guptha Vidya. This thread ceremony must usually take place in the course, or at the expiry of, the seventh year, or at latest in the beginning of the eighth; and the one invested is known as the "Upanithan." This is the only ceremony which is compulsory and imperatively demanded, and the rest depends upon the future course of life which the Upanithan prescribes for himself. He may remain long so, and then directly enter into the Sanyasi life or Asramam; or he may enter the married life, if he wishes to have children, and to enjoy other material comforts. Leaving the esoteric significance of Gayathri to be explained by initiated hands, I confine myself for the present to the esoteric explanation of the initiatory symbol of "the holy thread." Upanithan means one that is drawn near; and the holy thread is known as Brahma-Sutram, *i. e.*, the cord of Brahm: or in other words the cord or energy by which Brahm ties to itself all those that would come to it, and hence Upanithan means one that has placed himself in such a position as to be drawn nearer and nearer to Brahm, and to be bound down by it, by being extricated from non-Brahmic coils and attractions. The next question that suggests itself for explanation is: How does the holy thread symbolise the position of the wearer, and what is its meaning? Brother A. Sarman has already handled the subject—*vide* "Five Years' of Theosophy"—and the following explanation, though supplemental to his article will throw additional and important light on it. The Sruthis enjoin that cotton—pure and white, should be taken by virgins (Kanyas) and spun by the hand into a single thread, long enough to be three equal parts of 48 folds or 96 Indian inches, *i. e.*, 8 spans, and afterwards all these three yarns are twisted into one thread. This twisted thread is again folded into three equal parts and twisted into one; and the latter is again folded into three and knotted into a circle, and this forms the "holy thread" under consideration. The pure white cotton is Para Brahm, and its being spun to the length of 96 inches by a virgin or Kanya represents the production of the phenomenal plane by the action of Prakrithi or matter, by making the pure essence and the divine ray ensheathed in 96 Thathwams or cosmic principles; and that no sooner did this happen than, at once, the first triad, the second triad, and the third, together with their correlations and inter-relations, came into existence.

"Swayambhu," writes the learned author of "Isis Unveiled," "is the unrevealed Deity; it is the Being, existent through and of itself; he is the central or immortal germ of all that exists in the universe. Three Trinities emanate and are confounded in him, forming a supreme unity. These trinities, or the triple Trimurthi, are: The Nara, Nari and Viradj—the initial triad; the Agni, Vayu and Surya—the manifested triad; Brahma, Vishnu and Siva—the creative triad. Each of these triads becomes less metaphysical and more adapted to the vulgar intelligence as it descends. Thus the last becomes the symbol in concrete expression." This quotation clearly expresses the meaning of the three triads of the holy thread and satisfactorily explains the macrocosmic evolution. Further the idea of Kanya explains the first two triads as the six primary forces of nature, by whose interaction and correlation, the third visible triad which constitute the gross material universe was evolved and came into existence. *(Vide* "The Twelve Signs of the Zodiac" and the explanation of the 6th Rasi). The process of spinning gives the whole rationale of existence. The unspun cotton is caught by the left hand and the thread is being spun by the right hand. Looking above we perceive the unspun cotton and looking down we have the individual thread hanging upon it, and this shows that all individual existences have their basis upon, and their matrix in, the universal spirit of Para Brahm, and that all such emanations are from the bosom of "the unknown" and have come out of it and when viewed in relation with it, are of the same essence and nothing apart from it and this is entirely in conformity with "The Secret Doctrine", echoed in the aphorism of the Mundakopanishad "Sarvam, Khalvitham, Brahma, all are Brahma". The knot in the thread represents "the central immortal germ whence the triad comes out at the divine impulse and whither all return." Further, each man's body being 96 inches long if measured by one's own fingers, for the complete formation and existence of a triune man, the spirit is to get itself entangled or manifest in 96 microcosmic principles of which the body is composed, and this is typified by having the thread 96 inches long, and limiting it to that length. The reason why the course or the expiry of the 7th year is chosen for the ceremony is plain for the following reasons: Man after being shoved down from the intra-uterine life undergoes a complete transformation of atoms and principles, *i.e.*, it takes 7 years according to science to shed away all those particles which had partaken more or less the quality and tone of the intra-uterine cuticle and life, and the beginning of the 8th year is just the period when man begins "his life" as contradistinguished from the life which he was living at the primal impulse given by the parents and since this period is the most pliable and innocent stage of existence, and the mind, a blank white paper, having received no impressions either this way or that way, anything imparted to it becomes bone-bred and life long and so our Rishis took this period as the best one for the inculcation of spiritual knowledge which turns out in most cases as

strong intuitive faith. How many of us feel the non-pliability and the stubbornness of our will and conscience to spiritual aspirations and yearnings, because they were not caught at the proper time and shaped and turned to this spiritual turn of mind? and further have become stuffed with materialistic thoughts, and consequent loose ways, from our very youth, which we find in after life very difficult to eradicate and replace them by better ones? Again every school of occultism recognises the period of probation to be 7 years, simply for the above-mentioned physiological reason. When a Chela offers himself as a candidate for initiation, he is required to undergo this period of probation, not for any arbitrary sentimental exercise of authority over the pupil, but to give the full time to clear himself, by persistent efforts, of all those materialistic and worldly dross which were inherent in his atoms, and to replace them by such ones as would allow a free scope for psychical advancement, and is then initiated, as he is a new man hatched out of the old; and the readers are referred to "The Elixir of Life" for the complete understanding of the scientific necessity of this probationary period. The Upanithan is known as "Thridhandhi"—chastiser of three things—that is, he should chastise, and always have under subjection, his impure thoughts, words and deeds, and thus only he will be led to the higher process of initiation and ultimately to re-union with the parental source. The modern fire-worshipping Parsis, who furnish all conceivable data to prove they are the ancient professors of Atharvana Veda, which enjoins upon its votaries the perpetual keeping of fire at home and sometimes on their heads when they recite the Veda, and as the disciples of its (Veda's) first propounder, Maharishi Jaradhishti, which name became corrupted in later times owing to the influence of foreign dialect, as Zaratusht and Zoroaster, pay much attention to the quintessence of their master's teaching "purity of though, purity of word and purity of deed," and thus the two teachings are of the same source and spirit. Thus at the very sight of the holy thread we are perfectly initiated into the mysteries of Brahm that (1) Athman, pure and spotless, is alone all existence as the first cause; (2) it evolved out of itself the six primary forces of nature and through their correlations and inter-relations, all the visible triads which constitute the material world came into existence; (3) all individual emanation is part and parcel of Brahm, and is the unity of all in all; (4) all such manifestations and existences ultimately merge in the original cause; (5) there is every hope for man to merge himself so if he would lead the life; (6) subjection of animal thoughts, words and deeds are the essential duty of a neophite and this is the right beginning of leading the true life; (7) seven years are more or less the period of probation for real initiation into Guptha Vidya. This teaching is entirely in harmony with that of the unsophisticated philosophy of the upanishads as propounded by the custodians of "The Sacred Science" in every age and country, and hence the thread ceremony is rightly known as Brahmopadesam—initiation into the knowledge of

Brahm—and the invested as Brahmachary, *i. e.*, he who adores and obeys the command or impulses of Brahm. The married man wears three holy threads as indicating his adoration of the three fires—the terrestrial, the astral and the spiritual; and since every marriage involves the triple constituency of the father, the mother and the child, which correspond to Purush, Prakriti and their united production, the manifested universe, the sense and symbol of married men wearing three holy threads speak for themselves. Sanyasis who have renounced the world completely, take away the holy thread altogether to symbolise their having entirely freed themselves from the coils of macrocosmic and microcosmic principles (typified by the holy threads), and hence out of material evolution and existence, and their being identified with the original source symbolised by the cotton. The reason why cotton was chosen to represent as symbol is explicable on the very face of itself if a little reflection will be given to the subject. Evolution means the correlation of spirit with matter and the consequent interaction, and this correllation is so indistinguishably blended together, that for all ordinary eyes and minds, the interaction and the substratum are non-perceivable, but when viewed with right discrimination, the unity of all in one pure essence becomes theoretically and practically realisable, and to represent all these phases of one problem simultaneously in one and the same substance, cotton is the best substance that can be used. The modern Hindoos who do not understand the esoteric rationale of this noble symbol, should be divested of their holy threads until they have proved worthy to wear them, and these threads might be rightly and proudly handed over to such a philanthropist as the one who was honored so by the late Pandit Tharanatha Tharka Vachaspathy.

P. R. VENKATARAMA IYER, F. T. S.

VEDANTAVARTIKAM.

PART VI.

Continued from VOL. XI, p. 575 (*July 1890*),

THE Sishya questioned:—

"Is there a world without Brahma?"

The Guru rejoined:—"Nobody knows questioning thus. Suppose one knows it. That one is bedumbed by the authority of those greedy Gurus who frequently assert that the Vedas prohibit such questioning. Therefore, for your wisdom, the teaching of *Vedantavartikam*[1] is necessary. I shall teach it further on. The practical *Gny-*

1. *Vedantavartikam* :—
Vedanta—"A metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion." (C. Wilkin's Bhagavat Gita, Reprinted by Mr. Tookaram Tatya, F. T. S. p. 116. Notes).
Vartikam.=The practical side of *vedanta*. The practical application thereof to the matter of fact worldly affairs of the daily life of a student of Gnyana.

anees say that your question requires an explanation according to *Vedanta*, but that an answer from the stand-point of *Vartika* conflicts with *Vedantic* exposition. Even this common or *Rudha, Gnyana*[1] need neither be heard nor told. There is no world without Brahma. The Gnyanee may yet see the world by mistake according to the four Analogies[2] above alluded to. The contrary holds good only to those that are not Gnyanees. I shall illustrate the identity by the following instances. As fibre has become a sheet, earth a vessel, the sugarcane juice sugar, and gold an ornament, so Brahma appears as the world. This is only in appearance but not in reality. 'There is not the slightest thing that is not Brahma'—say Sastras. From these several examples it is evident that there is nothing whatever that is not Brahma."

Now as to your second question:—whose Gnyana it is that you are the *Swarupa* of—I shall let you know yourself. You have a bird in you. It is a very cunning one. It moves with you. And at the same time goes against you."

The Sishya interrupted saying:—Sir, I do not know any such bird."

The Guru continued:—"You are seeing my form, and hearing my speech. Though are you pure *Gnyana* alone, yet, with the help of mind with your eyes you see me; and with your ears you hear me talk. Therefore the bird called *Jiva* has the mind for its head, the breathing for its wings, and senses for its legs. When the legs are cut off, its flies with its wings. When the wings are broken, it walks with the eyes, and when both these auxiliaries are deprived it lives as *Jiva*. Therefore its very head *Manas* should be destroyed. No other attempt is of any use. That *Gnyana* which was pursued and practised by *Dattatreya, Dakshinamoorti, Sanaka*, &c., is the only useful weapon. Now forgetting my sight and forsaking the attention to my talk, identifying yourself with me, and never doubting that you are the very *Gnyanaswarupa*, you had better try to find out where that Gnyana is and tell me whether you see that *Gnyana* as yourself or as something else than yourself."

The Sishya trying to see *Gnyana* saw it both as himself and as something else than himself, which, trying to see further what lies beyond that residual Gnyana which is separate from himself, he experiences an inexpressible happiness. Then he expressed to his Guru what he experienced.

The latter (Guru) being delighted said that what lay beyond this *Gnyana* was *Brahmaswarupa* which deserved to be attained, and blessed

1. *Rudha Gnyana* = Well and deeply rooted inherent divine knowlodge. (For a more clear exposition, see Sri Sankaracharya's Commentaries on the Bhagavat Gita, VI. 1—3).

2. Analogies = (Refer to Part V.) "Cognising serpent in a rope; silver in mother-o-pearl; water in mairage, a thief in a block of stone or wood, &c.

the Sishya and ordered him to continue his internal or transcendental investigation further.

Then the Sishya observed first a bright sky, and then a bright light which enveloped the first-observed sky.

Then the Sishya's conception and perception failed: for he observed that *Sat-chit-ananda*, non-dual, Brahmaswarupa. The Guru, identical with the Sishya, observed then that the Sishya obtained that *Brahmananda* and kept quiet for a *Yamam*[1] or (three and three-fourth Gharies), when the Sishya's continued concentration was baffled by the force or former earthly recollections, the Guru asked him what he saw, what he further wants to know, &c.

The Sishya replied:—"First I saw so and so. Second time, so and so. Third and last time, I was overwhelmed with the ocean of inexpressible joy—which is *Brahmaswarupa*. Henceforth I see no distinction. I am Brahma. I am *mukta* or unfettered. I am all-full. I am now dual entity. I am that which is characterised by the Upanishads. My state or condition is Videhakivalyam."

After the Sishya having narrated and was his long and continued experience of self, the Guru fondly embracing him said:—"What you observed first was *Sadrupa*. The second one was *Chidrupa*. And the third one was the all-pervading bliss—*Ananda* Brahma is *Sat-chit-anandaswarupi*. For *Sat* you observed the boundless space where there was nothing or the absence of world; for *Chit* you observed the bright light second time; and for *Ananda* you observed the third and last time the incalculably blissful Brahma and were overwhelmed with the ocean-like joy. Since *Ananda* is *Brahma Swarupa* you attained *Brahmanishta* you have nothing more to hear. Yet this state of yours may be called *Samadhi*. The observance of this *Samadhi* in the practical life of a man is called *Vignyanam*. Do you feel your state in *Samadhi* and your state in practical life as one and the same.

The Sishya replied:—"I shall tell you my experience. Even in the daily practical life I vividly remember that I am *Brahmaswarupa*. *Deha* (Body) *Indriyas* (Senses), &c., are all myths.

Supposing that something seems different from me, yet I look upon it as the outcome of my mind, and there is nothing separate from me. This is my firmest conviction. In *Samadhi*, I remain as *Sat-chit-Anavda Brahmaswarupi*. This is how I feel. Yet this is my personal experience."

The Guru said:—"This doubt existence is experience, also called *Savikalpaka-Samadhi*[2] and *Nirvikalpaka Samadhi*.[3]

He who possesses these two *Samadhis* is called *Anubhava Gnyanee* who has practised Gnyanam. This *Gnyanam* is *nivrutti*. Therefore

1. Yâma = The right part of a day, *i. e.*, 3 hours.

2. *Savikalpaka Samadhi* = (Vide Theos. Vol. VIII, p. 241—*et seq.* Also Mr. Palaparti Nageswara Sastrulu's Telugu Setaramanjaneyam (of 1885) Ch. I. p. 24).)

3. *Nirvikalpaka Samadhi* = (Ibid, p. 242 *et seq*, also the other Telugu work.)

Agami and *Sanchita* will die away. *Prarabdha* alone will last as long as worldly *pratiti* will last. Till then *Deha* (Body) will also last as the means or *Upadhi*. When *Prarabdham* is no more, neither *pratiti* nor *deha* survive. As this world is a *self illusion*, by listening to the teachings of *Vedantasastra* you learn that the world is neither real nor the *sumum-bonum* of human life; but, on the other hand, it is only a shadow of shadows. Thenceforward action ceases. For the world is a myth and it appears like a phantasmagoria. With such a knowledge of experience the two legs of *Maya—Agami* and *Sanchita* will be destroyed. The remaining *pratiti*—the third leg of the tripod of Maya—will be cut asunder by the destruction of *Prarabdha*. Thus to conquer Maya one has to die *three* deaths, or overcome three *barrier's*

The Sishya asked "what are *Agami*, *Sanchita* and *Prarabdha*? why does not *Prarabdha* also go out with *Agami* and *Sanchita*? Are not these three the offsprings of *Agnyana*? Evidently all must vanish. But how is it that one alone survives the other two."

The Guru replied:—"*Sanchitam* means all that has been done since the very creation itself up to the present life; and what is done from this life onwards is *Agami*. These two sets are burnt away in the mighty fire of *Gnyana*. *(Vide Bhagavat Gita, IV. 37.)*. Hence its truthfulness or validity. *Prarabdha* means what of *Sanchita* is ordained to be suffered in so many births. This decree is inevitable. Therefore one cannot but succumb to the execution of the inexorable decree. But to an Agnyani, the Prarabdha covers like many folded cloth; but to a *Gnyani*, it will be like a thin and fleecy or burnt-up cloth. A Gnyani does not look himself as the sufferer nor does he attend to the state of the body but continues in his *Brahmanishta* as though it were natural to him. If it be asked why should even this much of it exist, the reply is that just as a small box of *Asafœtida* however much washed after its contents have been removed, still retains the pungent smell of its former contents, so also are the effects of *Prarabdha*.

The Sishya asked:—"On the analogy that when once the mistake of taking a rope for a serpent is removed, the rope can no more be the cause of such a mistake, however, this world which is once identified with *Brahma* ever suggest itself to me as separate from that *Brahma*?"

The Guru replied:—"Like a dream which is not forgotten even after awakening, one's long habit to regard this world as separate from Brahma throws one occasionally on that line of thinking. Just as the wound caused by stumbling over a stone during one's fright caused by his mistaken belief of a serpent in a rope, survives that dread, so also, the world appears different from *Brahma* to the physical sight only as long as this body, which was acquired before *Gnyana*, lasts; and not to the *Gnyanic* sight."

The Sishya said :—"This is quite natural when it is once known that it is a mirage, whether that mirage appears as water or not is a matter of little or no consideration. It is all the same. Since I am Brahma in the three periods of time, you know that *Vedanta* is a mere hypothesis. That *Vartikam* is *Nidhidhyasanam* is as follows :— To assume the existence of this world in Brahma and first turn to eliminate that assumption is the fallacy of hypothesis. Brahma is the self-refulgent entity, and the world is a mass of darkness. As even the above assumption is impossible, there can be no hypothesis nor any fallacy. Therefore the *Nidhidhyasanam* alone is experiences. On the logic of *Vartikam*, as it is better not to touch than to sully the hands by touching and then to wash, so it is safer not to assume the existence of this world in Brahma than to assume it first and then eliminate it. This is *Nidhidhyasanam*. According to *Vedantam*, the effects of *Prarabdha* must be suffered. The suffering implies the quality of suffering. This quality presupposes the quality of doing or agency. This agency brings in *Agami* and *Sanchita*. While these last, *Gnyanam* is not obtainable. Without *Gnyanam*, *Vedantam* cannot be gained. Therefore *Gnyanee* is a non-agent, and as such he has neither *Agami* nor *Sanchita*: So also, no *Prarabdha*. To illustrate this Suppose a man has *three* wives, when he dies, can one of them remain as a non-widow while the others are widows? *Pari-passu*, an agent or doer, has *Agami*, *Sanchita*, and *Prarabdha*. As the agency dies can *Prarabdha* alone survive *Agami* and *Sanchita*. The deeds of *Agnyanam viz.*, *Agami Sanchita*, and *Prarabdha* must exist with the existence of *Agnyanam*. This is tantamount to saying that there is no such word as *Prarabdha*. Again Vedantam compared this world to the fright of a serpent caused by a rope. That this fact is not consonant with *Vartikam* will be explained now :—

In the analogy in question, viz., The world is like a rope-serpent, the rope is comparrd to Brahma and the serpent to the world. If so, who is it that mistakes the rope for a serpent? what kind of being is he? where will he be? Who is there to know *Brahma* and the world? The equivocal terms used above are only permissible in an example whether the fallacy of mistaking a rope for a serpent was committed by knowing or not knowing the rope? If *after* knowing it, the fallacy is no fallacy; for then there is no mistake. If *without* such knowledge, then he must still regard it as a serpent, which act cannot be called a mistake. To expose the eqivocation of the above analogy more fully, let us ask who mistook the rope for a serpent? Was it the rope itself or another. The only reply to the query is another. Then *Vedantam* says that Brahma committed the mistake. It cannot be said that the rope mistook itself for a serpent. From this instance alone it cannot also be alleged that Brahma committed the above mistake—therefore the aforesaid analogy cannot be advocated. If it be pleaded that Brahma committed the mistake, it is like the sun thinking that himself is darkness,—which is

quite incongruous. Hence we concluded that there is no such word as Brahma or mistaking, thus when the hypothesis or postulation is nullified, what more remains?"

The Sishya asked:—"Is *Videhakivalyam*[1] admissible in *Vartikam*?"

The Guru replied:—"*Vedantam* speaks of *Jivanmukti*[2] and *Videhamukti*[3] so long as there is a body. So also there may be a third kind of *Mukti* called *Nityamukti*.[4] *Mukti* (liberation) and *Bandha* (confinement) are but correlative terms. The presence or absence of the latter implies that of the former also. Therefore the word *Nityamukti* is a more technicality.

As I go on I shall I shall teach you *Vedantavirtakam* and the beauty of the steadiness of mind acquired by *Vedantam*.

In Brahma the spirtual sun we should not postulate the world of *Maya* material darkness. We should not hear it first postulated and then removed. Then how to make *Sravanam* removed that the meaning of *Sruti* is Bramah? How to make *Manana* of that inconceivable Brahma? how to make Nidhidhyasana of Brahma who is himself, *i. e.*, that person who makes Nidhadhyasana) ? and how to realize Brahma in a certain state or stage of Samadhi which one is always in Samadhi? This is like creating those very errors by these four methods—*Sravana*, *Manana*, *Nidhidhyasana* and *Samadhi*—which errors did not exist before; like presuming once primordial existence; and like wiping off *Agnyanam* by the help of *Agnyanam*, what is the upshot of all this? What was welcomed? and what rejected? The reply is that the *Agnyanic* world composed of *Jiva* and *Iswara* is looked upon as a myth, that *Agami* and *Sanchita* alone vanish, and that *Prarabdha* will last as long as there is body. How can we accept this explanation? This is analogous to saying that a *barren* woman has *no son*, that a *bamless* rabbit has *no horns*, that the *bright* sun has *no darkness*.

Thus but by Sravana, *Manana*, *Nidhidhyasana* and *Samadhi* it is not knowable, Therefore *Vedantam* is the knowledge acquired by practical discussion and logical argument; rather it is the science of Practical knowledge; and *Vartikam* is the science of the knowledge of *Paramatma*. *Vedantam* treats of the literal, exoteric meaning of words. In the world

1. *Videhakivalyum* = Attaining that Paranirvanic condition from which there is no return to re-birth.

2. *Jivanmukti* = The state of one who very firmly believes that he has no caste, no connection, is the embodiment of *Sat chit* and *Ananda*, is omnipresent and all-pervading, &c., has all aparoksha gnyana occult knowledge and is freed from bonds of Karma,—that state is *Jivanmukti* (*Vide* Sri Sankaracharya's Tatwa Bodh, Query 32.) The state of one who is *in* this world but not *of* it. (Also See Theos. Vol. VIII, p. 120 and Secret Doctrine, i. 371).

3. *Videhamukti* = See note 7 *supra*. There appears to be a slight difference between this and Vedahakivalyam. In the former there *may be a* return to re-birth, but in the latter there is *no* return—(*Mukti-release*).

4. *Nitiyamuki* = (Nitya = always) the state of eternal freedom from *Bandha*, thraldom of *Samsara* of *Sansarà*— the wheel of births and deaths—the source of all sorrows and cares and anxieties.

Vedantum is prevalent. The interual, essential and esoteric meaning is *Vartikam*. Thus there are two ways *Veduntam* and *Vartikam*. Instead of these two ways, of one if taught *Vartikam* alone in the beginning, he will only acquire orthodoxial knowledge. Therefore if after he has mastered *Vedantam* or the exoteric meaning of the Vedas to his entire satisfation he will be taught the esoteric meaning—*Vartikam*—he will have no more lures and bartes to make him ever swerve from his spiritual path, his belief in the revealed truth being as firm as firmness can be. The natural issue of this fact is self-experience and self-realization of the truth. Formerly *Dakshanamooti* [1] favourd *Sanaka*, [2] &c., with this kind of self-experience. This truth is not a matter that can be taught but realized by self.

There is none who can either teach it or be taught in it, who can either tell it or hear it told. If you ask me then how I told you, I have only to reply that I told as you heard it, and that if you have not heard it I have not told it also."

The Guru, after teaching the Sishya the process up to *Nirvasana Mouna Mudra Nishta*, [3] said to him :—" with the experience of *Vedantatatwa Gnyanam* [4] previously taught to you, with *Savikalpaka Samadhi* in practical life, and with *Nirvikalpaka Samadhi* in devotion, and remaining always in *Brahmanishta*, you have been well familiarized with all the mysteries of *Gnyanam*. May you ever prosper in this *nishta* or practice! meditate and contemplate always upon the aforesaid *Vartika Gnyanam*, and continue in your *Varna* and *Asrama*." [5]

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1. *Dakshinamoorti.*—Is one of the *Avatras* incarnations of Siva—one of the Hindu Triad—who in this *Avatar* teaches occultism to countless Rishis (sages) under a *Vata Vriksha* (Banyantree)

2. *Sanaka*—One of the Mind born sons of Prajapati the man-female Brahmah creator (Secret Doctrine, ii. p. 140, i. 89s. "Thus the kumaras are, exoterically, 'the creation of Rudra or Nilalohita, a form of Siva, by Brahma, and of certain other mind-born-sons of Brahma. But in the esoteric teaching they are the progenitors of the true spiritual self in the physical man—the higher Prajapati, which the Pipis, or lower Prajapati, are no more than the father of the model or type of the physical form, in their image. (Ibid. i. 457.)Senaka is one of the 4 Kumaras.

3. *Nirvasana Mounamudra Nista*—(*Vasana*) = recollection, affinity, affection) the prefix *nir* gives the negative meaning *mouna*=silent *mudra*=seal sign, taken mark *nishta*=taken mark resolute practice). Resolutely rather most steadily practising (the *taps* or self-mesmirization—meditation) in a manner which is marked with silence, and during which practice no tendencies, affinities, or affections distract the Yogi practitioner.

Mounamudra is the favourite method of indoctrination adopted by Dakshinamoorthi. It is also called *chimmudra* (*chet*=Gnyana) (*vide* Theos. Vol. VII, p.p. 516—7 also thus (July 1890) Vol. XI, p.p. 617—21 more especially para. 3, p. 619).

4. *Vedanta tatwa Gnyanam*=The knowledge of the essence of *Vedanata*—"a metaphysical treatise on the nature of God, which teacheth that matter is a mere and delusion" (see note 1, *supra*.

5—6. *Varna* and *Asrama*. *Varnas* means castes. This term refers to the well known four castes of the Hindus, and *Asrams* are the different periods and states of life, which are :—

(1) *Brahimacharya*=houseless celibacy.
(2) *Grihastya*=family life as a householder.
(3) *Vanaprasta*=religious life in a forest.
(4) And *Bhikshya*=mendicancy.

(*Vde* Theos: Vol. VII., p.p, 257 and 654; and Bhagavat Gita, IV, 13.

The Sishya, being highly gratified with the power of the Guru in having read his thoughts, said that he was as the Guru bade him to be, and that he had no more to hear, to see or to possess.

Then the Guru, much pleased, thought that, since there would be countless obstacles in the way of good deeds, the Sishya might be baffled in its efforts; and, to strengthen the Sishya against such hindrances, asked of, and received from, him the teacher's fee—*viz.*, a solemn promise that the Sishya will ever continue in the practice of *Brahma Nishta*. For, the Sishya who was himself Brahma, had no money, nothing other than Brahma to offer to his Guru who is also Brahma and therefore himself (*i. e.*, the Sishya) and therefore could not offer anything to the Guru but that solemn promise. Then the Guru enjoined the Sishya that if he should ever shrink from his duty, it would be like robbing his teacher of his fee.

With his obligation on the Sishya, and with the Sishya's hearty and best services, and naming the Sishya a *Brahma Nishta*, the Guru took leave of his Sishya and vanished. Then the Sishya, pursuing *Bhakti-Yoga* and with intelligent Gnyana identifying Brahma, with the Guru, and himself being Brahma, always enjoyed the happiness of divine knowledge, celestial bliss, and real existence.

B. P. NARASIMMIAH, F. T. S.,

SUBHASITA: A SINHALESE BOOK OF BUDDHIST MAXIMS.

THIS is a small treatise on Ethics by Alagiawanna Mohottala, the author of the famous poem "Kusajâtaka," which was, a few years ago, rendered into (and published in) English by an old member of the Ceylon Civil Service. The present work is not an original composition of the poet, but is simply a translation into Sinhalese of the most popular maxims from the Oriental languages—Pali, Sanskrit and Tamil,—as appears from the fifth verse of the poem. There are in all 101 verses. Though it is very seldom used as a text for the beginners, yet it is very widely circulated among the Sinhalese community, who amply quote its verses in public discourses. I have given only a literal translation of the poem.

1. (I) bow down unto the Lord who had diffused benevolence among all beings; who was attended by swan-like (holy) priests; and whose feet are like unto lotus flowers that bloom in the pond of rays of the Deva's crest gem, with petals of long red toes and scent of Nirvana.

2. I do with great piety adorn my head with the stream of true doctrines, originated from the rock-like mouth of the most virtuous (Buddha), which (stream) moderates the heat of injustice, and glitters with the shores of Nirvana, gems of order, and waves of deep meanings.

3. I bow down unto the great priests, the sons of Buddha, who are of the line of Seriput and Moggâlana, and whose feet are well made (worshipped) on water to the roots of the tree.

ERRATA.

☞ By an oversight, the following stanzas were omitted in the Article headed "Subhasita" in the October *Theosophist*; our readers are therefore requested to bind this slip between pages 40 and 41 of this Volume:—

(Omit para. 3 on page 40).

3. I bow down unto the great priests, the sons of Buddha, who are of the line of Seriput and Moggâlana, and whose feet are well made (worshipped) on the summits (lokas ?) of the Brahma, the Devâs, men and Nâgâs.

4. May the following happy gods, *viz.*, Brahma, Siva, Ananga (Cupid), Apolol, Luna, Skanda, Indra, Mercury, Ganesha, Balabadra, Venus, Mars and Jupiter—make man prosperous according to his desires.

5. I sing briefly in Singalese rhymes the interpretations of great moral maxims, as given in books, to the illiterate, who are ignorant of Tamil, Sanskrit and Pali, which have taken rise from the mouths of ancient Rishis.

6. Therefore, O noble pandits, listen unto my translations, and examine their deep meaning, as a swan separates milk from water, without finding fault with either.

7. The heat of the sun opens (the petals of) lotus flowers and the breeze wafts their fragrance; so, wise men bring to light the works of great authors.

8. The virgins and the barren are ignorant of the pangs of parturition, save those that have given birth to child; it is even so with the criticisms on poetry which could be discerned only by poets, but not by the illiterate.

9. Foolish heathens who do not profess Buddhism that procures them Nirwana, are like unto the bees which do not hover over ponds of lotuses teeming with boundless beauty and honey.

10. Just as the ignorant merchants who know not the value of precious wealth consider *kadámeti* to be gold; so, foolish people toil in search of Nirwana by worshipping heathen gods in regardlessness of Lord Buddha.

11. The toil of the ignorant in search of Nirwana by worshipping any other god but Lord Buddha, is similar to their unfruitful labour to extract oil from sand bags by squeezing them in the press.

12. The worship of heathen gods in negligence of Lord Buddha, whose feet are worshipped by the devas and men, is like unto the unsuccessful labour (of a man) in search of fig-flowers by pouring water to the roots of the tree.

NOTES.

3. *Seriput and Moggâlana* are the two chief disciples of Buddha.

4. *Skanda*, or god of Katregama, is represented as having six heads and twelve hands.

Ganesha is god of wisdom, and is believed to have the head of an elephant, with one tusk, and a big hanging belly.

10. *Kadámeti* is a kind of yellow stuff which often is mistaken for gold dust.

12. The fig referred to in this verse is what the natives call *dimbul*. It has no flowers.

13. In the minds of the righteous the water of mercy nourishes the tree of merit, whose roots are the sacred doctrines and are perfect; the trunk of which is benevolence, and the branches, flowers and leaves, are respectively forgiveness, charity and wisdom.

14. Enter ye, the blissful town of Nirvana (mounted) on the famous beautiful elephant, whose pretty legs are the four Brahmalokas, the tusk, wisdom, and the trunk, the doctrines.

15. Enter triumphantly like a king into the town of Nirvana, bedecked with the ornaments of innocence, the crown of true doctrines and an army of behaviour, and (mounted) on the steed of mercy; utterly defeating the enemy of desires by the sword of wisdom.

16. O, ye virtuous! Shun evil thoughts from your minds, whether there is a future world or not, for what harm is there even if there be no future world; but if there be one, woe! unto them that have sinned in thoughtlessness of it.

17. Even if it were true that the sun rises in the west, lotuses and lilies open on the summits of arid rocks, Maha Meru is rocked by the wind and water is extracted from fire; but, yet, the word of a true, gentle man shall never be untrue.

18. The moisture produced by hundreds of showers of rain which fall on the surface of the earth, are drawn up by the heat of the sun; so kings impose taxes on their subjects, in accordance with the ancient customs, for the purpose of protecting them.

19. As the moon, when partially swallowed (eclipsed) by dreadful Rahu (the shadow of the earth), gives light to the world by the uneclipsed part; so whatever hardships may happen to the virtuous, yet they are ready to release their fellow-beings from their troubles.

20. The darkness of the world in the night is expelled by the light of the moon, but not by a great host of stars: thus, one fortunate son is better than hundred unfortunate ones.

21. An elephant sunk in the mud is released by the aid of another mighty elephant; so a great man could be released from his distress only by the help of another great man.

22. The mind of a virtuous man is never corrupted to evil by the words of a wicked person, as the waters of the ocean abounding in nine kinds of gems can never be boiled by the heat of a straw-torch.

23. How else could the covetousness of the poor be extirpated except by the donations of a great man, who is like unto a *kalpavriksha* (a-wish-conferring tree).

24. The bright rays of the sunrise expels darkness from the world; but the sight alone of a virtuous king expels the darkness of sorrow of his sujects both by day and night.

25. The kings who are counselled by ministers who are renowned for kindness, benevolence and wisdom, impose, in accordance with the ancient customs, taxes on their subjects without hurting their feelings.

26. We take only such a quantity of food, even if it be ambrosia, as would satisfy our hunger; so, virtuous kings, without trying to amass wealth, imposed so much taxes as would suffice to carry on the affairs of the State for its protection.

27. The bliss of an ignorant king is worse than the sufferings of the hell, whereas that enjoyed by a wise king excels the bliss of heaven by hundredfold.

28. Fishes, tortoises and birds hatch their eggs respectively by looks, thought and touch, so also the righteous, who are kind, benevolent and wise, live helping their fellow-beings.

29. When there is a moderate supply of rain and wind, the fields and gardens grow luxuriantly: so by the union of just kings and wise ministers, the subjects have their safety: but as storms and fire destroy jungles; so by cruel kings, and wicked ministers, every place will be destroyed.

30. What greater danger can attend the king and women of the Queen's chamber than their own fault of shunning the society of the wise and associating with the wicked, living avariciously without taking the middle course of life, and refusing to cherish benevolence, as water does not adhere the lotus leaf.

31. As lotus flowers do not bloom when there shine seven suns at the end of the world; so, when wicked kings assume the throne, there is no good except evil done to the world.

32. When a forest is set on fire, the wind that blows in the same forest help it to be burned the sooner; so do also the enemies help to ruin a friend; hence who is there for a poor man, who has no friends and relatives.

33. If you all persons, who have heard the doctrines of Buddha, have even the least fraction of that readiness, which you have in doing evil, also in doing good to others, whoever (of you) will fail to attain into Nirvana.

34. There is no disgrace attached to a man who is ruined in his attempt to hurt the mighty, as there is no disgrace to the elephant which breaks its tusk by attempting to pierce a huge rock.

35. The misfortune that falls on a man in his bad time can never be averted, but it must be borne in recompense of his former demerits; who is there in this world to prevent the fading of lotuses in the eve.

36. Though the wicked acquire learning, yet they do no good to the world, as a serpent which, though has a throat-gem, excites fear in the minds of the people (who come near the king-like sandal tree) by entwining the same with its coils.

37. The five kinds of metals are melted by the blowing of the bellows; it need not be said that a whole generation could be destroyed by the sigh of a great man in distress.

38. Frogs living in lotus ponds are unaware of the fragrance of the lotus flowers, but the bees of the forest wittingly cull their honey and fly humming in the sky.

39. The poison of a serpent is in its fangs, the poison of mosquitoes and flies is at the tip of their stings, and the poison of the scorpion is in its hooked tail; but a wicked man has poison all over his body.

40. The poor men, though weak in themselves, do not care to scorn their enemies, owing to their association with great men; as the king-cobra, who lives around the neck of the Iswara, asked, in pride of his exalted position, from the king of the *garulus*, "Friend! how are you now?"

41. The hermits, who live on withered and wind-borne leaves, are tempted by the sight of *naari-lata* flowers and lose their devotion; hence if any one who lives sumptuously on milk, curdle and other nourishing food, says that he has subjugated his senses, it is like saying that Mahá Meru is floating on the surface of the ocean.

42. The death of a man is occasioned by when the air phlegm and the bile in his body are in a state of equilibrium, and they could have equilibrium only by the application of the drugs in the forest. Shun, that wicked person, as water slips off from the lotus leaf, though he be your own brother, if he is not kind to you.

43. The mind of a virtuous man is not ruffled by harsh and inconfidential words of the cringing and cruel-hearted persons, who try to exact other's wealth by such unlawful means; as a Kalpavriksha (wish-conferring tree) never becomes a dwelling place for the crow.

44. The water poured on the roots of a cocoanut tree is sweet like a delicacy when extracted from its top; so, a favor done to the virtuous will in turn produce great results.

45. The least favour done to men of great wisdom lasts for ever like an inscription on a rock; but however great a favour is done to the base, it lasts only for a very short time like a line drawn on water.

46. Whatever great a calamity may fall on a nobleman of great virtue and wisdom, yet his disposition will not be changed, as the odour of sandalwood is all the same, whether it be cut or beaten.

47. Neither have I loved Lord Buddha, the law and the order, nor have I done any merit to procure Nirwana, nor have I embraced the breast of women even in a dream; but I was simply born as an axe to destroy the forest of youthfulness of my mother.

48. How can we expect a man, who is not well-versed in the four parts of speech of grammar, to explain the meanings of words in public: (and if any does so) it is like attempting to tie a strong wild elephant with the thread of the lotus stalk.

49. Even if a margosa seed be planted in sugar by pouring milk, the bitterness of its inner parts will not be changed, but will remain the

same; in like manner, whatever favour may be done to the wicked, yet they will not acknowledge it even in the least degree.

50. The disposition of a wicked man is all the same, whatever kindness may be shewn to him; as the nature of onion is not altered even when it is planted in mud prepared by the mixture of musk with sandal, camphor and many other scents.

51. Neither be friendly nor inimical with the wicked, for they are like unto charcoal which burns the hands, when it is incandescent, and soils the hand when it is not burning.

52. The hatred of the wicked and love of the righteous increase gradually like the shadow of a thing after sun-turn, and again the love of the wicked and hatred of the righteous are always decreasing like the (gradually shortening) shadow before sun-turn.

53. It is a noble act for a righteous man to be silent when he sees that his inferiors are becoming his equals, as the flowers that bloom in the morning fade, as if through shame, when (other) flowers begin to open in the evening.

54. None in the world is free from blame; every one has his own faults, as well as his virtues. The stalk of the soft and fragrant lotus flowers is coarse with little thorns.

55. There is none in the world so foolish as soldiers; for they bow down unto those whom they think to be their superiors, they suffer a great many troubles for the purpose of obtaining a happy livelihood, and also they go into the midst of battle, where they fall by the sword, while trying to save their own lives.

56. Men of low birth by associating with noblemen gain immense wealth and honours, as a plantain bark approaches the head of a king when it is wreathed with flowers.

57. Even if noblemen, poets, soldiers, and * * * * whilst in * * * * * use in their discourse discourteous words as a "thou, &c." towards a great king, yet he will hear them eagerly without getting angry with them.

H. J. Mendis.

(To be continued.)

THE HINDU THEORY OF VIBRATION AS THE PRODUCER OF SOUNDS, FORMS AND COLORS.

THE article on "Mrs. Watts Hughes' Sound-Pictures" in the *Theosophist* for September, has drawn my attention to the philosophy of Vibrations in Nature as treated of in Hindu metaphysics. I propose to write on this subject, firstly, in regard to its theory, and secondly, in regard to its practice. This necessarily involves a brief exposition of Vedantism for a clearer understanding of the question at issue. The theoretical side would dwell upon the general proposition, that all phenomena, whether in the form of the cosmos as a

whole, or that of its constituents, the twenty-five Tatwas with their properties or attributes of figure, colour, sound, &c., are caused by motion, vibration, or spirit acting on or in conjunction with matter, they (spirit and matter) being designated differently on their different planes, while they themselves are only aspects or facets of Parabrahmam (Absolute Consciousness, the One Reality and Stability, and the Unity).

2. Nâda, Swara, and Sabda are the Sanscrit equivalents of sound, while Swara ordinarily means breath. Nâda signifies, however, a spiritual sound, but esoterically Siva (spirit) or Purusha (male principle). In "The Voice of the Silence," Nâda* is explained as the "Soundless Voice" or the "Voice of the Silence," which seems to mean a spiritual state of sound, vibration or motion. This inner motion is the noumenal cause of all objectivation, manifestation or phenomena, as Nâda, which is Siva or Purusha, is the cause of the universe. Swara literally means breath, vibration or Prâna (air or life), but metaphysically spirit or abstract motion. Swara signifies also Hamsa (breath), the latter including Nâda (Spirit), Bindu (Budhi), or wisdom and Kala (matter). In Nâda-Bindu Upanishad (Rig Veda) Hamsa is represented as Kalahamsa, or swan, symbolizing Aum † or Om, *au* being pronounced as *o*. Om is an abbreviation of Soham by the elision of *s* in 'so' and 'ha' in 'ham.' But Soham is a Mantram (incantation) meaning "That I am,"—'so' signifying 'That' and 'Ham,' signifying I am. Reversing the order of the syllables, it becomes Hamso altered into Hamsa, meaning "I am That." Nâda, Bindu and Kala in Vedantism are the universal triune principles or the trinity in nature corresponding to Ha-m-sa,[1] the first sound being the technical symbol for the inspiration of breath, the second for the concentration of it, and the third for the expiration of it. I cannot explain the philosophy of Swara or Hamsa better than by quoting from Mr. Rama Prasad's article on "Nature's Finer Forces."‡

"The *tatwas*, as we have seen, are the modifications of *swara*. Regarding *swara* we find in our book: 'In the *swara* are the Vedas and the *sastras*, and in the *swara* is music. All the world is in the *swara*; *swara* is the spirit itself.' The proper translation of the word *swara* is the *current of the life wave*. It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe, and involution of this into the primary state of non-differentiation, and so on, in and out, for ever and ever. From whence does this motion come? This motion is the spirit itself. The word *âtma* used in the book, itself carries the idea of eternal motion, coming as it does from the root *at* eternal motion; and, it may be significantly remarked, that

* "The Voice of the Silence", p. 73.

† "The Voice of the Silence," p. 74.

‡ "Nature's Finer Forces," by Mr. Rama Prasad, in *Theosophist*, Vol. IX, p. 275.

the root *at* is connected with, is in fact simply another form of the roots *ah* breath, and *as* being. All these roots have for their origin the sound produced by the breath of animals. In the book under consideration, the technical symbol for inspiration is *ha* and for expiration *sa*. It is easy to see how these symbols are connected with the roots *as* and *ah*. The current of the life-wave spoken of above is technically called *Hamsa-chara*, that is the motion of *ha* and *sa*.

"This primeval current of the life-wave is then the same which assumes in man the form of the inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe.

"The book goes on: 'It is the *swara* that has given form to the *first accumulations of the divisions* of the universe; the *swara* causes evolution and involution; the *swara* is God himself, or more properly the *Great Power (Maheshwara)*. The *swara* is the manifestation of the impression on matter of that power which in man is known to us as the power which knows itself. It is to be understood that the action of this power never ceases. It is ever at work, and evolution and involution are the very necessity of its unchangeable existence."

It is sufficiently clear from the above passage that the evolution and the involution of the cosmos are the result of motion or vibration, considered as the spirit pervading throughout nature.

The said motion and matter are respectively designated Iswara (Logos) and Máya (Illusion) on the cosmic plane and Jiva (soul) and Avidya (nescience) on the microcosmic plane, and Vikshépasakti and Avaranasakti on the plane of gross matter.

The following table shows the triune principles in Nature corresponding to Náda, Bindu and Kala,* referred to already :—

Náda (sound) ...	Bindu (cypher) ...	Kala (form).
Ha (germ of Siva or spirit.)	M. ...	Sa (germ of Sakti or matter).
Gnánam (wisdom) ...	Conjunction ...	Agnánam (ignorance).
Pathi (Lord) ...	Pása (bridle) ...	Pasu (animal).
Purusha (male principle).	Puthra (son) ...	Stri (female principle.)
Seed ...	Conjunction ...	Blood.
Soma (Moon) ...	Moksha (Nirvana) ...	Agni (fire).
Thath (that or the higher self).	Asi (conjunction) ...	Thwam (you or the lower self).
Iswara (Logos) ...	Union ...	Jiva (soul or ego.)

There can be no Shabda (sound) without vibration or motion, the former being the consequence of the latter.

On the physical plane we see that forms of matter are produced by the combination, variation and permutation of its particles, whether solid, liquid or gaseous. As the above functions imply motion or vibration, there can be no formation or form without movement. Motion

* Kyvalianavanitham by C. Venkatrama Sastrulu, pp. 35—36.

is caused by the difference in the density of material particles, the solid being moved by the liquid and the liquid by the gaseous. It is therefore laid down as a general proposition in physics that a gross or dense substance is moved in, by, or through a subtle one. The modern physical science applies this law only to physical matter, called Mahâbhûta (gross matter), going only up to ether, and ignores all matter beyond it on the ground of its incognitisability by physical instruments. But Eastern philosophy goes far beyond it, not sentimentally or imaginatively, but by actual Yogic vision, and laughs at the boundary laid down between the Unknowable and the Knowable by the modern science. In that vision all is matter or spirit, only varying by the law of differentiation; the former being an aggregation of the latter, in consequence of which the former is grosser than the latter. Spirit and matter are, therefore, to be understood as only relatively different and not absolutely. Absolutely they are one and the same, call it what you may. This oneness is styled in Hindu metaphysics Nirgunabrahma (essence without attributes), Nishkala (formless), Nishprapancha (worldless), Nirmala (perfectly pure), Nirvikâra (unmodified), Nirâlamba (independent), Nithya (eternal), Buddha (absolutely conscious), Kevala (the absolute), Akhanda (indivisible), Adwiteeya (non-dual), Adyanthavina (without beginning or end), Parâthpara (the ultimate of the ultimate), Aparôksha (within oneself,) Swayamjyothi (self-illuminated), Sarvaviapaka (all pervading), and Nirathisayânantha (boundlessly joyful). This is the state of Nirvana, Kyvalia Parâmpada and Mokshа.*

N. B.— I have thought it proper to describe the Absolute state in so many terms to disabuse the reader of the impression that the above state is one of annihilation or darkness.

The union of spirit and matter which are respectively positive and negative, or plus and minus produces the Absolute Stability, which, in the conception of the intellect, is naught. This is the idea conveyed in regard to the trinite principles tabulated above. The conjunction of Nâda with Kala produces Bindu (cypher, the Absolute), which means that spirit and matter exist only relatively and never when they are synthesised in the Adwitheeya (the non-dual) as explained in the foregoing para. This is the idea underlying the Vedantism of the Adwaitists. Some Pandits, however, interpret that the union of Nâda and Kala produce the Son, called the manifested universe.

Another inference to be drawn from the 'Nâdabindu' table is that Nâda (sound or vibration, whether physical or spiritual), is the cause of Kala (form or manifested world), thereby going to support the proposition that sound produces form. Kala also means ray or light. Prakriti is nothing but the radiation of the spiritual sun Siva. As the rays evolve from the Sun, so does the universe emanate from Parabrahma, of whom Siva (spirit) is one aspect. A third inference to be drawn is from "Hamsa." "Ha," the sound of inspiration, and "Sa," that of expira-

* Kayvlianavanitham, by C. V. Pranava Table.

tion, are the significant symbols of involution and evolution of the universe, while "M," the mute sound, represents the Absolute Consciousness or Unconsciousness, the result of the union or synthesis of involution and evolution. "To use a metaphor from the Secret Books, which will convey the idea still more clearly, an outbreathing of the 'unknown essence' produces the world and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end."*

The following is the fourth inference. It has already been shown how 'Om' is derived from 'Hamsa.' The former is Vedantically styled the Súkshma Pránavam, and the latter the Sthúla Pránavam, meaning respectively subtile and gross sounds; the latter being the vehicle of the former. Om represents the unmanifested Logos and Hamsa the manifested, relatively. The word Pranavam is derived from Prána (air, life or breath) and means a sound. This simply shows the connection there is between air, breath, life, sound and form. The potencies of 'Om' will be dwelt upon further on.

When Purusha and Prakriti are evolved from their ideal, latent or potential state, they exhibit themselves as the manifested universe analagous to the evolution of a tree from its seed, a bird from its egg, or an animal from its ovary, in accordance with what is called Bijankura Nyaya (argument on the seed principle). As day and night succeed one another, the evolution and involution of the universe go on in endless succession in the boundless Batta Bayalu (open space) in consonance with "the law of periodicity of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature."†

As motion (spirit) and non-motion (matter) must be of something common to both the principles, that something is no other than "Parabrahmam (the one Reality or the Absolute), which is the field of Absolute Consciousness, *i. e.*, that essence which is out of all relation to conditioned existence and of which conditioned existence is a conditioned symbol, but once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contract of Spirit (or consciousness) and Matter, Subject and Object."‡

Chit (consciousness) latent in the germ of the Mundane Egg, having been passive, while in the germinal or potential state, begins to move in or act on Prakriti (the primordial substance), that has been co-existing with it in that state. The result of this action is the gradual evolution of the universe. According to the Hindu philosophy Prakriti is of three gunas, (degrees, planes, attributes, or qualities),

* "The Secret Doctrine," Vol. I., p. 4.

† "The Secret Doctrine," p. 17.

‡ "The Secret Doctrine," p. 15.

named Sathwa (subtle or essential), Rajas (motive or active), and Thamas (gross). When Chit is reflected in them, it becomes Iswara (Logos, Universal Consciousness, Intelligence or Soul), Jiva (Ego, Individual Consciousness, or Soul), and Vikshépasakti (manifesting or evolutionary force) respectively. The planes of matter are then designated Vidya Maya, Avidya Maya, and Avaranasakti, meaning knowing illusion, nescient illusion, and involuting or enveloping matter, respectively. Parabrahmam or Chit reflected in each plane* of matter acts as the instrumental, and the vehicle itself as the material cause in the evolution of the cosmos. Having given a general idea of the process of the evolution of the universe, I shall now dwell more particularly on the principle of Vikshépasakti, with which the question of the phenomena of forms, sounds and colors on the astral and physical planes is more concerned, though indirectly or secondarily.

The Vikshépasakti is an evolutionary or positive force produced by the reflection of Parabrahmam on the plane of Avaranasakti (enveloping matter) as already explained. It is the former acting on the latter that produces all the phenomena on the Sthúla (gross) and Súkshúma (subtle) planes of cosmic and microcosmic matter.† Avaranasakti being involutionary and negative, must necessarily, when operated upon by Vikshépasakti, produce a vibratory or wavy motion, technically called Swara or Hamsa (breath). This breath emanates from the "Great Breath," which is only an aspect of the Sat or the One Reality, the other being Abstract Space. "The Secret Doctrine," speaking of the former, says: "On the other (hand) Absolute Abstract Motion, representing unconditioned consciousness. Even our Western thinkers have shown that consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one Reality is also symbolized by the term "Great Breath," a symbol sufficiently graphic to need no further education. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute-Be-ness symbolized by finite intelligence as the theological Trinity."‡ It will be seen from the above that abstract consciousness or motion means the one and the same thing, and that motion is characterized by change—phenomenon or form. Swara is but a differentiation of the above said Absolute Abstract Motion, representing Unconditioned Consciousness. It is also the view of the Vedantic philosophy that Manas (mind) and Mârutham (motion or breath) are parallel in the relation of subject and object. The truth of this proposition is seen in our own life. We cannot live or breathe after the departure of consciousness or soul from the body, but while we do live the temporary cessation of

* It should be borne in mind that the terminology used in Hindu Philosophy has generally a relative signification with reference to the plane spoken of.

† "Kyvalianavanitham," by C. Venkatrama Sastrulu, p. 130.

‡ "The Secret Doctrine," p. 14.

breath by Yoga or Kumbhaka leads to the stoppage of intellectual operations and *vice versâ*. As breath is a consequence or objective form of consciousness thrown out at its will, the cause, *i. e.*,consciousness exists for ever though life may cease. The Sthúla Sarira is the gross body caused by the action of Prána on gross matter, while Pránà itself emanates from consciousness. The blind mechanical forces of nature are believed by the modern scientists to be the sole and supreme powers controlling all nature. This is the result of their obstinately ignoring the existence of the higher powers and forces evolving the objective world. It is said that even a blade of grass cannot move without the command of God. Does it mean any other than that the cosmic mind is the mover of everything in the universe ? The mechanical forces are only secondary ones guided by psychic or spiritual forces. An ignorance of the latter does not militate against their existence or their operation. Whether they are recognized or not, the Universe still goes on under their operation. I say this to show that in Mrs. Watts Hughes' 'Sound Pictures,' though apparently a result of musical notes sung into the eidophone, there is a world of forces acting behind the veil of physical matter as thought by herself and confirmed by Colonel Olcott. According to our philosophy the five Tatwas, or principles, called Akàsa (ether), Vàyu (air), Agni (light and heat), Apas (water) and Prithwi (earth), are only different forms of Swara (vibration), which produce the phenomenal world on the Súkshma and Sthúla planes of matter. Swara emanates from Vikshépasakti, and Vikshépasakti is a reflection of Chit in Tamas (gross) plane of matter, as already said. Hence the whole manifested Universe emanates from the Absolute Chit, or Parabrahmam.

"When the process of evolution began, this Swara, this great power, threw itself into the form of Akàsa, and thence respectively one after the other into the form of Vàyu (air), Agni (fire), Apas (water) and Prithwi (earth). It does the same when it enters the involutionary process.*

The following, from the *Globe* of July 28th, 1890, was copied in *Lucifer* for August:—

"Theophile Gautier, describing the effects of hashish, wrote, 'My hearing was prodigiously clear. I could distinguish the color of sound. Green, red, yellow and blue sounds reached me in perfectly distinct undulations. Gautier was a poet, and those words of his may have appeared to many as the result of an overwrought imagination. He was, however, labouring under no delusion, colored sound is by no means a metaphor. It is according to certain German *savants*, an absolutely true physiological fact. The proportion of persons, they say, having the faculty of coloring sound is 10 per cent.—which seems to us to be an

* "Nature's Finer Forces," by Mr. Rama Prasad. The *Theosophist*, Volume IX, p. 276.

exaggerated number and herein consists the phenomenon. For all who possess that faculty every audative sensation, noise, spoken word, or melody, is represented by a distinct color. An indefinite sound produces only an ill-defined, grey, sombre image, as in the instance of a cannon, which fired from afar causes only an unsatisfied sensation, devoid of color; but when the report is sharp, clear and near, the color evolved becomes distinct. According to Dr. Baratoux, speech is represented by a uniform color, for each person having the faculty of coloring sound, blue being the prevailing one, and then yellow and red green voices are scarce. The voice of a young girl conveys the impression of an azure blue, and that of a grown woman is of a violet tint. The speech of a woman with masculine voice produces a sensation akin in color to indigo. The tenor's voice is light chestnut, the baritone's is dark blue, and the basso's is quite black. The soprano's is bright red, and the contralto's is dark chestnut. As a rule, low deep voices have a dark coloring than clear sharp voices. These are usually pale blue, while medium ordinary voices are yellow tinted. The color evolved by vowels is not uniformly the same. According to some German *savants* the *a* is black, the *i* is red, and the *o* is white. Others say that the *e* is yellow, and that the *u* is either blue or green, according to circumstances of pronunciation.

"Musical instruments produce colored sensations of a particular kind. The sound of brass instruments is red: that of the clarinette is yellow; that of the violin and piano is blue; and that of the big drum is dark brown. The color evolved by the notes of the gamut played on any instrument is proportionately brilliant or dull, according to the more or less high or low tones produced. In singing, the color evolved depends occasionally on the particular vowel used, as in *do*, *re*, *mi*, *fa*, *sal*, *la*, *si*; and it is said that a distinguished contralto always realised an azure-blue from *do*, a rose-color from *re*, a bright yellow from *mi*, a deep blue from *fa*, a red from *sal*, a violet from *la*, and a coffee-brown from *si*.

"It is assumed that the color evolved by the sight and sound of figures would enable certain persons to solve arithmetical problems by a combination of colors. It would be scarcely safe to entrust one's accounts to calculators of that kind. A specimen of the genus admits that zero conveys no distinct color to his mind, and that 2 to 2,000 produces in him the self same luminous colored sensation. The figure 1 suggests a black color, 2 a pearl-grey, 3 a yellow, 4 a decided grey, 5 a deep chocolate, 6 a pink, 7 a blue, 8 a red, and 9 a white.

"There are other peculiarities in connexion with the theory of color in sound still more singular than the foregoing. For example, it is contended that every language can be characterized by a combination of colors pertinent to itself. French is silver-grey, English is dark-grey, and German is mouse-grey. Languages spoken in the south of Europe are of brighter colors. Spanish is a mixture of carmine and yellow, with coruscating tints and a metallic sparkle; whatever that may be, and

Italian is a mixture of yellow carmine and black, with soft tints of other colors to harmonize. Another believer in this theory assimilates Christian names to colors. John suggests a pale red, Joseph a dark blue, Louise a pale blue, Lucy suggests a yellow, and Marius, and all names ending in us, a green.

"Now, how shall we explain these phenomena? It is certain there is a close relationship between the senses which admits of their exercising an influence over each other. Color-hearing is evidently the result of a special condition of sensuous excitability. It should not, however, be considered a morbid symptom, although it may be considered as closely akin to psychical irregularity. A case is cited of a person on whom the sound of the letter *o* produced at one and the same time a sensation of suffocating heat, and of fear as of being thrown down a precipice. However it may be, there is no doubt that science justifies, up to a certain point, one of the pretensions of the school of impressionists; which maintains the association, under certain physical conditions, of sounds with light and color. But these too suggestive impressionists should bear in mind that those colored sounds are really exceptional effects, which the majority of people certainly fail to notice."

Lucifer thereupon remarks:—

"The above facts corroborate the experiments of Mr. Francis Galton, who, however, carried his observations upon the interchangeability of the senses a stage further. For in his "Inquiry into Human Faculty," he gives a number of cases in which individuals associated not only sounds, but also *numbers* and *geometrical* forms with definite and invariable shades of color. Such observations are of interest from the Theosophical standpoint, as confirming the teaching concerning the senses, given by Madame Blavatsky in the *Transactions of the Blavatsky Lodge*, Part I, pp. 37 and 38. They go even farther and distinctly suggest the real existence of a "sixth sense," which is the root of our present five, and which unites and synthesizes them all in one. For to this sixth sense the deliverances of the lower five would naturally be interchangeable, and its own deliverances would, of course, tend to translate themselves into terms of one or more of the lower five."

In Vedantic writings we are told that Sabda (sound), Sparsa (touch), Rùpa (form), Rosa (taste), and Gandha (smell) are differentiations of one and the same force, viz., Swara; the modifications being due to the difference of matter or vehicle through which it acts. This will be illustrated in the second section of my essay.

C. Kotayya, F. T. S.

(*To be continued.*)

The Adyar Lectures.

MR. FAWCETT ON "MIND AND BODY."

DURING the past month Mr. Fawcett delivered two more lectures of his projected course, the substance of which we now append. Having traversed with considerable detail the several systems of the epoch-making thinkers of Modern Philosophy, he had now to take up the constructive portion of his labours. In carrying out the scheme it is intended to revert once more to this survey of post Cartesian thought when the knotty problems of ontology come up for analysis. It will also prove interesting to compare the metaphysic of Indian philosophy—more especially that of the Vedanta, twin-sister of one wing of the German idealism—with Western systems and his new "theory of the Origins" in process of development. All the Indian systems have their Western analogues; the parallelism being often curiously close. Their drawbacks, lack of scientific ballast and a pronounced leaning to abstractness, have, no doubt, incurred severe criticism. Thus, according to an idealist critic, "well might the whole theosophy and philosophy of India turn upon a more or less poetically expressed Monism. Its drawback consists in the fact that it is abstract and incapable of furnishing a coherent and logically determined view of conscious reality as a whole, and also from its vague and mystical character which precludes scientific deduction of the data of consciousness from the outset." (Belfort Bax.)

According to von Hartman,—and conversation with Hindus has, in the experience of the writer, confirmed his remark—Indian thought oscillates between realism and idealism; between the view that external objects exist independently of consciousness, and the view that they are mere illusion. Still, during the past fifty years, recognition of such defects has not hindered the ordinary historian of Philosophy from weighing the propositions of the Vedanta with much the same interest as he would those of Kant or Plato. And we have yet to inquire whether in many aspects the idealism of the East does not evince a superiority over its Western counterpart.

The lecturer began by remarking that he had now to throw over the role of the critic and court criticism himself. The aim of their efforts was to construct a metaphysic on entirely rational lines, such metaphysic taking up in its course a radically revised conception of the doctrines of "re-birth" and Karma. Between the latter notion and metaphysic proper the connection was only indirect. Now, was there any possible ground for the ambitious metaphysic of which they were in search? The verdict of the late George Henry Lewes in his "Biographical History of Philosophy" was to the effect that the failures of modern metaphysicans only repeated those of the old Greeks and the Orientals. Agnosticism, whether in its modified form as held by Her-

bert Spencer, or in its purely positivistic guise, as favored by many scientists and psychologists, was simply an outcome of the dearth of arguments suitable to erect a valid ontology. It was an eminently healthy symptom, and bespoke, as a rule, the most perfect integrity of thought. Its advocates, though avowing a nescience as regards things metaphysical, were the foremost reapers of the magnificent crop of XIX Century Science. Of course there were many cross currents of speculation to be allowed for-neo-Hegelianism, mysticism, deism, &c., &c. There was also the old decaying theology, which, from the stand-point of philosophic thinking, must be ignored. The history of philosophy for the most part ignores this low stratum and deals simply with the richer surface soils. Theology is for it simply a mental opiate concocted out of verbiage by sentimentalists.

But how were they to break ground in laying the foundations of a metaphysic? What method of research ought to be adopted? Obviously they could not now-a-days rely solely on the method of Plato, who sought to first seize the Unconditioned and then deduce the universe of conditioned fact from it. They could not assume First Principles. It might be that no Unconditioned Reality exists—that the universe is nothing but a Heracleitan flux of changes. Further the method of arguing from universals to particulars could not be justified on the lines of the final analysis of the syllogism as now completed. Such deductive thinking must be the servant of induction. A glance at the failures and contradictions of those systems based on descent from universals to particulars would disillusion the most dunderheaded theorist.

Having indicated induction, on the lines of the "Complete" or Deductive Method, as the pole star of his researches, the lecturer proceeded to open up the problem as to how mind and body are connected. The initial question was—Were there any such separable things to be related? Were we able to assume, in the first instance, an objective world independent of consciousness? If not the inquiry was emptied of meaning. It was useless to ask in what manner are mental and physical states united if "physical states" are, idealistically speaking, mere figments of popular non-philosophical prejudice. If neo-Hegelianism was right, the lecture had no legs.

Understand it is impossible to escape dualism if you first assume an external world, and then seek to confute the materialistic arguments. Monism must hold on one side alone—on that of the subject or that of the object. If you wish to save 'spirit' and retain monism, you must elect for idealism; if you believe in an external matter and retain monism, you must elect for materialism. Any discussion of how mind and body are *connected* presupposes that they are separable entities, that is to say, *dualism*. Nothing can be more obvious. You may revise this dualism as you like, may possibly merge it in some deeper ontological neutrum,

but for all your efforts it remains an "immanent cosmic dualism" and nothing else. Now, here is what Kant says on this dualistic controversy touching Mind and Body. It will serve to show into what a consistent idealism must debouch.

"Now I assert that all the difficulties with which these questions are supposed to be be set, and with which, used as dogmatical objections, men pretend to a deeper insight into the nature of things than can be obtained by plain common sense—I say that all such difficulties are based on a mere delusion, by which what only exists in our thoughts is hypostatised, and, without its quality being changed, assumed to be a real object without the thinking subject; for example, extension, which is nothing but a phenomenen, is taken for a property of external things existing apart from our sensibility; and motion is taken for their action taking place really in itself even apart from our senses. For matter, the community of which with the soul raises such difficulties, is nothing but a mere form, or a certain species of the representation of an unknown object through that intuition which is called the external sense."—(*Appendix to Paralogisms. Mahaffy Transl.*)

The upshot of this may be put as follow: The Kantian analysis of perception by confirming idealism—though of the 'critical' type—knocks away the legs of the popular dualist controversy.

The lecturer, however, stated that he would ask for a concession of some sort of objectivity in order to meet the several types of materialism on their own ground. The actual analysis of perception with a view to establish the validity of this provisional concession he deferred until the time came to take up the question of "External Perception." But he intimated, however, that the result would be so markedly idealistic as to reduce the so-called external world in space to a mere system or series of our states of consciousness. What he believed safe from idealism—to wit, what Kant called the transcendental object—would turn out to be something very different from the self-contradictory popular notion of an "outer" world of things.

It was pointed out next that the simplest sensation in a jellyfish was as great a puzzle as the adult consciousness of man, of which the processes or events are now so admirably dealt with by psychologists. Still there are special mental phenomena peculiar to man which will assist us in deciding whether the source of consciousness is or is not independent of the object.

The historical development of the theories regarding mind and body was touched upon. The "double materialism" of the savage who explains consciousness by putting an ethereal organism behind the bodies, the materialism of most of the pre-Socratic schools, Atomists, Pythagoreans and other rude thinkers, the polished psychology of Plato and Aristotle, &c., &c., up to the modern schools was next traced. Materialism in psychology was very rife among the ancients, and its revival in modern times is not to be confused with the cruder notions which domi-

nated the simple pre-Socratic philosophers of Greece. Spiritism when it identifies "disembodied mind" with a "form manifestation," is perhaps the most flagrant case of relapse into the creed of savages. They should remember Sankaracharya's words, "nothing is *spirit* which can be an object of perception." Tested by this criterion the Pythagorean notion of an idea as a "movement of the ether," and similar materialist views, go by the board. Probably, however, the great body of spiritists would be unable to follow the nicer metaphysic of the Platos, Sankaras, Mills, Kants or Hegels. Until they can they will never attain any standing on the higher levels of culture.

The lecturer next gave a compendium of the case against dualism (doctrine that the mind is potentially independent of organism) drawn up by modern physiological psychology. Some very remarkable data were tapped, the minutely intimate nexus between mental and physical states being demonstrated in detail. The case made out shattered, he thought, popular dualism. After instituting a searching review of the results arrived at by Wundt, Bain, Lewes, Spencer, Romanes, Ferrier, Letourneau, Mosso, Maudsley, &c., &c., he alluded to Dr. Romanes' prophecy in his Rede Lecture (1885), that before so many years as separated us from Hobbes had elapsed, the path of every mental fact would admit of having its physical correlates minutely tracked in the nerve fibres and grey matter. It is only men of science and their absorbent students who realise the amazing wealth and variety of the evidence now amassed by physiological psychologists.

Having stated the case for psychological materialism as strongly as practicable, Mr. Fawcett proceeded to give a detailed account of the various types into which this line of thought might be divided. These types, with their several implications in the spheres of both cerebral physics and subjective psychology having been illustrated, an exhaustive analysis of their credentials was entered into. Reference to the article "Psychology and neo-Materialism," will enable us to forego the lengthy task of condensing this analysis. Mr. Fawcett was anxious to invoke the whole armoury of argument against all the types of psychological materialism—completeness in detail of course being essential to his work. But for those who require a limited and popularised selection of the more salient points valid against the important wing of materialism, the abovementioned article will prove more useful than a mass of argumentative detail. The speaker remarked incidentally that certain of the original objections adduced had been admitted by a distinguished English Psychologist as highly cogent, though adverse to his own materialistic monism.

Having arrived by converging lines of induction at the negative result that the source of mind is neither a function nor aspect of any objective activities, the lecturer stated that the bare fact "mind is not in its *source* of organic origin" by no means disposed of the phalanx of

critical objections. He pointed out that many thinkers who admitted the extra-organic derivation of consciousness were indisposed to hold that consciousness, could wholly dispense with organism or at least with the transcendental object of which 'organism' was the sensible ectype. He maintained also as against ordinary, popular and scientific realism that any admissible solution of perception must divorce itself from the crazy belief in a mechanical world of objects as somehow 'outside' the self. Such objects are *in and for* the ego, and to say that they exist (*i. e.*, are known) when not known or unperceived, is nonsense and a contradiction in terms. In arriving at this conclusion the 'élite of European philosophy in old Greece, Germany and England, were in full accord with the Vedantins, some even as Fichte, Hume, Hegel,' Maimon, the neo-Hegelians, &c., denying the reality of any objective activity as ground of Máyá. It was needless to point out that the recognition of the truth of the Máyá doctrine—and the most exacting intellects had always accepted it in one form or another, the majority of philosophers being, in Hamilton's words, "constructive idealists"—must greatly influence our opinions in psychology, always the lowly handmaiden of metaphysic proper. Touching on the narrow sphere, open to any possible psychology, whether of the mind or the "transcendental subject," he would like them to bear in mind the words used by Prof. Adamson in alluding to the Lockeian view of philosophy.

"The question how the human mind regarded as a thing of definite or indefinite characteristics, comes to have the filling-in which we call experience, *opens out, when duly considered, into the much wider problem as to the relation of any individual consciousness to the sum-total of things*, a relation which may be either cognitive, practical or religious. The merely subjective or psychological analysis of the cognitions possessed by the individual mind, even if result, as stated in Locke and his followers, be accepted—that such cognitions are effects produced we know not how—still leaves at an immeasurable distance the true problems of philosophy. For it offers no explanation of the nature of this individual consciousness, formed in whatsoever fashion; effects no junction between it and the universe of things supposed to originate it; and can offer a final philosophic solution nothing beyond the barren propositions that experience somehow is, and that it consists of states of the individual mind."

It is into this vast and all embracing problem of philosophy that the speaker wished to conduct his audience in the course of the ensuing series of addresses. His aim was, if possible, to construct a comprehensive metaphysic, of which the "Philosophy of Mysticism," Cosmology and Psychology would appear only as incidental aspects.

Reviews.

ETHNOLOGICAL RESEARCHES.*

THE Adyar Library has been further enriched—thanks to the unfailing courtesy of Major Powell, U. S. A., Director of the Bureau of Ethnology,—with copies of the Fifth and Sixth Annual Reports of the Director of the Bureau. Like their predecessors, they are sumptuously gotten up on the best of paper, with the best of typography, and a mass of engravings on wood, full-page photogravures and colored lithographs that leave nothing to be desired. Two large folding maps accompany each volume. These Reports of Major Powell's reflect the greatest credit upon him, his Staff, the Smithsonian Institution, and also the United States Government, which, with wise generosity, liberally patronises Science if it does not the Fine Arts. With its fabulously large annual revenue surplus, the American Government could, if it chose, set apart enough every year to endow for all time every necessary Bureau for promoting useful research in all the chief branches of knowledge: thus placing America at the head of the nations as the patron of enlightenment. True, it does a good deal as it is, yet it might do twenty times more without feeling the burden.

Besides the two Annual Reports, Major Powell has sent me five pamphlets of value, including two interesting monographs by Professor Thomas, upon the prehistoric earthworks that are found in the Ohio Valley, and which prove the occupancy of the country by ancient races now passed away. The two American Continents contain relics of archaic but now extinct nations that possess the deepest interest, not only to the antiquarian and ethnologist, but also to the student of Oriental Secret Doctrine. A review of M. Le Plongeon's antiquarian discoveries in Central America and his speculations thereupon as to the Western derivation of all our Eastern Mystery Initiations, was made in the *Theosophist* for December 1887 (Vol. IX, p. 185). That article, if fresh in the reader's mind, will bear me out in the above assertion, and the accounts given by Prof. Thomas, Messrs. Squier and Davis, Cushing, and other explorers tend to deepen the interest in these widely-scattered vestiges of archaic civilisation. Mr. Holmes' too brief pamphlet upon the Textile Fabrics of Ancient Peru shows us that, like the ancient Egyptians and the Aryans of the Mahabharatam period, the ancient Peruvians were highly skilled in the

* I. *Fifth and Sixth Annual Reports of the Bureau of Ethnology to the Secretary of the Smithsonian Institution*, 1883-84 and 1884-85. By J. W. Powell, Director.

II. *Textile Fabrics of Ancient Peru.* By William H. Holmes.

III. *The Circular, Square and Octagonal Earthworks of Ohio.* By Cyrus Thomas.

IV. *The Problem of the Ohio Mounds.* By Cyrus Thomas.

V. *Bibliography of the Muskhegean Languages.* By James Constantine Pilling.

VI. *Bibliography of the Iroquoian Languages.* By the same.

weaver's art. The dry sands of that rainless land have preserved for our instruction the burial robes and wrappings of the unknown old occupants of Peru in a perfect condition. "The dry sands," he writes, "in which the tombs were excavated, preserved, through a process of desiccation, not only the bodies but most of the fragile articles and delicate fabrics that accompanied them." The delicate wood-cuts which illustrate the pamphlet of Mr. Holmes give one an idea of not only the fineness of the meshes of the fabrics, but also of the very artistic designs of the weavers. They appear to me in some specimens very like those of the hill tribes of Bhutan and Sikkim.

If I should yield to the temptation offered by the two Bureau reports, I should be filling this and the succeeding number of our magazine with excerpts from the several papers upon the Esquimaux of the Arctic Circle, the Zuni, the Navajos, the Burial Mounds, the Burial ceremonies of the Hurons, Col. Mallery's researches in the gesture-speech of mankind, the history of the Cherokees, the bravery of the Seminoles, ancient art in Chiriqui, Mr. Holmes' paper—splendidly illustrated—on the Evolution of Textile Art, etc., but I must refrain and leave the reader to profit by his next visit to our Library to look them through himself. One interesting fact must, nevertheless, be noted, viz., that among all those ancient races as among their living descendants, there was a religious cult embracing more or less crude ideas of the Supreme Power, an intercourse between the living and the dead, systems of psychical training and the development of occult powers, the temporary separation of the spiritual body from the physical, and its ability to observe and remember supernal experiences, the faculty of clairvoyance, that of prophetic foresight, and veritable mediumship and spiritual obsession. Dr. Franz Boas, author of the work on the Eskimo, in describing some instances of the last named phenomenon, says: "the resemblance of this performance to the experiments of modern spiritualists is striking." He also tells us that these initiated Mystery-men "*use a sacred language in their songs and incantations.*" That is to say, the hardy dwellers in the Frozen Zone, employ, like their congeners, the Tantrikas of torrid Hindustan, *mantras* and Yoga postures in the invocation of spirits. The former "begin invoking their tornaq (Djinn or familiar) and all of a sudden the body lies motionless, while the soul flits to any place which they wish to visit." Intercourse with Europeans has not as yet been so free as to destroy their primitive religious faith though it has their physical bodies: they are being frightfully decimated by syphilis, brought to the frozen country of these poor, confiding victims by Christian sailors, representatives of the superior races and their soul-blasting civilization!

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *August* 1890.

YOU will already have received the welcome news of "H. P. B.'s" renewed health and vigour, before this reaches you; it is, indeed with her, as you say, apparently dying one day, the next she may seem *better than ever*! that this may long continue to be the case is the heartfelt wish of all who look to her, and her teachings, verily as to "a light, shining in a dark place." The great event of the month, here, has been the opening of the East London Working Women's Club, founded by the Theosophical Society through the generosity of a friend of Madame Blavatsky's, who intrusted £ 1,000 to her to use in the way she might think best; the only stipulation being that the scheme started must be one which would *practically* benefit our poorer brethren. You would see, in one of the back numbers of *Lucifer*, how this trust was vested in the hands of Mrs. Besant and Miss Cooper, with this admirable result:—Mrs. Besant conceived the idea of establishing a club for the East-end working women and girls, combined with the means of obtaining lodging and refreshment on a very reasonable scale; this plan was submitted to the donor, and at once approved; Whereupon the lease of the large house, 193, Bow Road, was purchased; the house fitted up, and formally opened on the evening of August 16th—under auspices of the most favourable character; as you will agree when I tell you that Madame Blavatsky herself went down, with the entire working Staff, from Avenue Road!—After the building had been declared open, and a few admirable speeches delivered; a tea followed, partaken of by the newly enrolled members, mostly poor match girls; and then—*mirabile dictu*—might be even the entertaining spectacle of the Theosophical Staff "footing it" in the dance! part of a varied programme which occupied the remainder of the evening, after the tea. Most thoroughly the poor girls enjoyed it all, and seemed to appreciate the kindness and hearty spirit with which their Theosophical friends entered into the pleasant task of giving them a thoroughly enjoyable evening. The house—an old Elizabethan red brick building—is situated just opposite Bow Church, and was once a large country house. The rooms are very spacious, with great seats in the windows, and enormous old fire-places reaching right out into the rooms; oak beams in abundance everywhere, and a wonderfully beautiful old oak staircase; altogether a "treasure trove." We have received a good many friendly notices from the Press upon the successful carrying out of this scheme, notably a hearty pat on the back from *The Star*, which begins its paragraph, "Well done, Theosophy!"

New centres of activity keep cropping up everywhere; in Manchester great efforts are being made to start a Lodge; and Mr. Sydney Coryn, of the Liverpool Lodge—a most zealous and earnest F. T. S.—is doing all in his power to aid the good work in Manchester, having already received, and answered, over a 100 letters of enquiries from there.

A kind friend has offered a hall for meetings, etc. in Battersea; where a lecture on Theosophy was recently given. It seems only necessary to light the match, in some places; and behold, the already prepared train is found! The attractive syllabus given out by the Blavatsky Lodge has brought many visitors to the weekly meetings, and the 80 to 90 people present nearly every Thursday evening, compares favourably with the 3 to 8 only of last year's Thursdays in August; auguring well for the future progress of Theosophy in London.

Probably Bertram Keightley will reach you before this does; we are all envying him his opportunity of paying a visit to Head-Quarters; and the Karma is a favourable one which gives him the means, and the leisure, to accomplish what so many of us desire!—For although the establishment of the European Section has proved an absolute necessity owing to the rapid growth of the Society in Europe and consequent over pressure of work at Adyar; yet our thoughts and aspirations turn ever eastwards, towards Aryarvarta, the ancient home of the sacred Wisdom and science.

The plan which was brought before the Council of the British Section at their last meeting, by Mr. W. Kingsland, for the better representation and closer union of the provincial Branches with the Head-Quarters in London, by the appointment of a Corresponding Secretary for each Lodge—who should be resident in London, and in touch with the centre of Theosophical activity—has met with the general approval of all the Lodges. There is no doubt that this plan will supply a defect which exists in the comparative isolation of the various Branches, and will serve as a great stimulus to the activity and usefulness of the units of the Section, by drawing them into closer relationship and sympathy with each other, and with the fountain head of Theosophical inspiration. *Apropos* of our Head, it is strange that the *North American Review* for this month should contain an article by her, on the "Recent Progress of Theosophy;" for it serves as an admirable set-off to the venomous attack upon her by Dr. Coues, which recently appeared in the *New York Sun*.

Our foreign branches are shewing signs of great activity. "The Key to Theosophy" being in process of translation into Greek, Italian, and German.

Theosophical thinkers and students all the world over have so lately been occupying themselves in the serious study of "Looking Backward," that it may be interesting in this connection to detail "the officially declared programme of the Nationalist party in America,"

to the founding of which Bellamy's book gave the initial impulse, as I it, some months ago, in an article on the Nationalists and their work, published in the *Atlantic Monthly*. Their programme, which I quote in full, runs as follows :—

"The principle of the brotherhood of humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature."

"2. The principle of competition is simply the application of the brutal law of the survival of the strongest and the most cunning."

"3. Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aims of humanity cannot be realized."

"4. No truth can avail unless practically applied, therefore, those who seek the welfare of man must endeavour to suppress the system founded on the brute principle of competition, and put in its place another founded on the nobler principle of association."

"5. But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill-considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principle upon which business is now based."

"6. The combinations, trusts, and syndicates of which the people at present complain demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further, and have all industries operated in the interest of all by the nation, the people organized, the organic unity of the whole people."

"7. The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest; for the abolition of the slavery it has wrought and would perpetuate we pledge our best efforts."

The handiwork of Theosophists is very evident in the above seven (note the number) clauses of this admirable programme; for it is I believe a well known fact that many of our prominent Fellows in America were concerned in the formation of the Nationalist party, and are among the number of its most active and ardent workers and supporters. The cry is often raised against Theosophists, "what are you *doing* for Humanity."!—Considering the really short period of time that has elapsed since the Society was founded in New York, I think we may fairly answer, "much."—

Following upon this, comes in natural sequence, an article in the *Contemporary Review* for July, by Bellamy himself, called "What 'Nationalism' means." The article being a reply to certain others, from the pen of M. Emile de Laveleye, which have already appeared in the pages of the *Contemporary*. Bellamy concludes his article with words which form so apt a pendant to what I have already given you, that I must quote them *in extenso*.

".....there appears no escape from the following conclusions. The affairs of men, as the result of an indefinite period of gregarious life, have become so involved as to be inextricable. Even though, in order to disentangle them, it were thought worth while to disintegrate the social organism to its ultimate particles, and unravel to the last thread the fabric of civilization, yet would the sacrifice avail nothing, for even then the earth and its sources, to which men can have no title unless it be a common one, would remain the basis of all production. The human heritage must, therefore, be construed, and can only, be construed, as an estate in common,

essentially indivisible, to which all human beings are equal heirs. Hitherto this community and equality of right have been disregarded, the heirs being left to scramble and fight for what they could individually get and keep. Thanks to the growth of human intelligence, a world in revolt testifies to-day that this insane injustice is to be suffered no longer. Unless humanity be destined to pass under some at present inconceivable form of despotism, there is but one issue possible. The world, and everything that is in it, will ere long be recognized as the common property of all, and undertaken and administered for the equal benefit of all. Nationalism is a plan for establishing and carrying on such an administration."

The wave of progress which is thus evidently sweeping over the new world, is making itself felt and in no doubtful form, in the old; the last few months, even, shewing marked signs of social reform. The German government has lost no time in laying Bills before Parliament, to bring into operation the resolutions of the International Labour Conference. The new Labour Laws are comprehensive and drastic: Sunday labour being prohibited, and breach of contract between master and man heavily punished; while strict limits are put to the amount of labour to be performed by women and children.

Then we have articles on the lamentably subordinate position of German and Spanish women, appearing in the Reviews; and here in London the Women's Liberal Federation has lately held its annual meeting, reporting a salutary growth of public opinion, in favour of the political enfranchisement of women. Professor J. Buchanan thinks that "the second cycle of cosmic progress" will be marked by the predominence of woman over man; and in an article which recently appeared in *The Arena*, entitled "The Cosmic Sphere of Woman," he pleads for a new crusade, to abolish "Woman Slavery;" and would send out missionaries to stir up every woman into demanding her freedom.

In the pages of *The Contemporary Review* for this month, Mr. Page Hopps formulates what he considers to be the Gospel according to the modern Evolutionist, which is, he says:

"1. That the men and women of a nation are a family, and that all legal, social, and political arrangements should be, as far as possible, based upon that understanding."

"2. That there are rights of poverty as well as rights of property."

"3. That in reality there exists no absolute and unrestrained right to 'do as I like with my own'."

"4. That every nation should govern itself, and freely find out and carry out what is for its own good in its own way."

"5. That the soil of a country belongs to the country, and should be used and improved for the country's good, and not for the creation of classes that, in time, appropriate all the accruing uses and values of the land upon which the nation stands."

"6. That the work done and do-able in a nation should be, as far as possible, done for the general good, and not be hammered out of labour for the creation of an irresistibly wealthy class."

All of which, however, sounds but as an echo of the Nationalist party's programme in America: Well, indeed, may we say, "the cycle moveth"!—

The *Revue des Deux Mondes* for July contains a most interesting literary criticism—by M. Brunétière—of M. Tarde's last book, "Penal

philosophy". M. Tarde says M. Brunétiére, simply, states the old problem of Freewill *versus* Predestination, in the more modern terms of personal identity *versus* surrounding circumstances. The Criminal, he says emphatically, *is the work of his Crime*—and, even admitting that crime may be a form of degeneration or malady, it is not—so M. Tarde holds—to be localised in any convolution of the brain. Society can do much to modify in one sense or another the individual proclivities. *Therefore* Society is responsible; therefore a "penal philosophy" is worth writing. Instead of excusing crimes by the force of passion which induced them, and arguing that as the individual was temporarily "alienated" from himself he should not be held responsible, M. Tarde's theory is that, "the contrary is true. In proportion as we abandon ourselves to the force of passion, it is the 'self' which we allow to be developed in the direction of its worst instincts (here we can perceive an unconscious recognition of the existence of the *dual Manas*); it is *egoism* in its most *anti-social* sense which breaks down the barriers that are opposed to it; it is personal responsibility, both moral and personally, aggravated instead of being diminished. The body has been defined as a little condensed air living in air. May not the soul be defined as a little incarnate Society living in Society?"—Truly, and M. Tarde approaches so closely the teachings of Theosophy that he affords only one more instance of the vast number of writers and teachers who are advocating with tongue and pen the *first object* of our Society; that doctrine of Solidarity, or of the duty of the one to the many, which is slowly but surely gaining ground under so many different names. A recent and curious corroboration of the teachings contained in the "Secret Doctrine" is to be found in the fact, stated as such by Dr. Luys in the pages of the *Fortnightly*, that if a hypnotized subject, in a state of lethargy, grasps the North pole of a magnet he is filled with intense joy and sees beautiful flames issuing from the end of the magnet; if, however, he is connected with the South pole he is profoundly miserable and usually flings the magnet away in horror! Turn now to Vol. ii. of the "Secret Doctrine," page 400 and we find (in a foot-note) the following—"The two poles.....*Every beneficient (astral and cosmic) action comes from the North; every lethal influence from the South Pole.*"

Madame Blavatsky's Editorial (in *Lucifer*) for this month—being a protest against Mr. Grant Allen's ideal (?) of womanhood—receives a very fair and unprejudiced notice in the pages of the *Review of Reviews*—where she is stated to have been the first to break the silence with which, so far, Editors of magazines and reviews have received Mr. Allen's abominable article in the *Universal Review* for June. Again, "Well done, Theosophy!"

A. L. C.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE FIRST LEAF OF T. S. HISTORY.

I HAVE just come across a fragment of the MS. of my first Anniversary Address as President-Founder, and hope to interest our members in its contents. Its date is October 4, 1876, and it was delivered at our rooms in Mott Memorial Hall, in the city of New York. The seeing of it brought back in a rush all the memories of that baby-age of our Theosophical movement; that time of bright hopes, perfect trust, and fond illusions. It also recalled the recollection of the crumbling away of certain illusions we had been under when the Irving Place group of ladies and gentlemen agreed, upon my motion, to form a body, which became in due course the Theosophical Society. The imminence of its coming Fifteenth Anniversary lends an interest to this first leaf of the Society's history, and induces me to point the lesson it contains.

It will be remembered by some that the meeting above referred to was an informal gathering of friends and acquaintances, to the number of a dozen or so, in Madame Blavatsky's parlour, to listen to Mr. George H. Felt's explanation of a certain alleged discovery by him of the Lost Canon of Proportion, by use of which the peerless architects of Greece had built their temples and forums. His lecture, illustrated by a set of very fine colored drawings, was tenfold heightened in interest by his assertion that he had not only found, on reading the hieroglyphs, that the elemental spirits were largely used in the temple mysteries, but he had even deciphered the *mantrams* by which they were subjugated, had practically tested them, and found them efficacious. In the company present were several old Spiritualists, myself included, of open mind, who were ready and willing to

stigate this subject, even though they should be compelled face a myriad demons angry at those who might invade their mysterious domain. As for myself, I had acquired a full conviction of their existence and of the power of man to subjugate them, from seeing many phenomena produced by Madame Blavatsky under non-(rather, I should say, anti-)mediumistic conditions. I had also come to know of the existence of initiated magical adepts in Egypt, India and certain other parts of the world. The chance, therefore, of being able, with Mr. Felt's help and without dragging in the names of either of my Teachers, to throw such a flood of light upon the problem of psychical phenomena, at once suggested itself to my mind; so I wrote on a slip of paper a line or two asking H. P. B. if she thought it a good idea to propose the formation of such a Society, got Mr. Judge to pass it over to her to the opposite side of the room, and, upon her nodding assent, rose and, after making some remarks about the lecture and lecturer, asked if the company present would join me in organizing a society of research in the department covered by Mr. Felt's alleged discovery. I dwelt upon the materialistic tendencies of the age and the desire of mankind to get absolute proof of immortality; pointing to the enormous spread of the spiritualistic movement as the best evidence of the fact, and hinting at the possibility of our being helped in our philanthropic work by the Teachers, from whom H. P. B. had learnt what she knew, if we seriously and unselfishly set ourselves to study. Among the friends present was a Unitarian clergyman, who had an editorial connection with a religious paper, and his not very full report of that meeting—which lies before me as I write—brings back the scene vividly to my memory. The suggestion was taken up at once, Mr. Felt promised to show us his elementals, and to direct our studies; the formation of the Society was unanimously voted, I was elected President *pro. tem.*, and a committee was appointed to draft the necessary code of rules and declaration of principles. I have given these facts more briefly before. The meeting occurred late in August (1875), the By-Laws Committee had several sessions; on the 16th October a meeting of the members was called to discuss, and one on the 30th to adopt, the draft finally agreed upon. On the latter occasion an adjourned meeting was appointed for the formal inauguration of the officers and the opening address of the President. Thus the executive life of the Society dates from the evening last specified. The officers chosen were the following:

President: Henry S. Olcott.

Vice-Presidents: S. Pancoast, M. D., and George Henry Felt.

Corresponding Secretary: H. P. Blavatsky.

Recording Secretary: John Storer Cobb, LL. D.

Treasurer: Henry J. Newton.

Librarian: Charles Sotheran.

Councillors: Rev. J. H. Wiggin, Emma Hardinge Britten, R. B. Westbrook, D. D., LL. D., C. E. Simmons, M. D., Herbert D. Monachesi.

Counsel to the Society: Wm. Q. Judge.

Mr. Charles Carleton Massey, Barrister-at-Law, of London, was present at the meeting of October 30, joined the Society, and thus became one of its co-founders. Later, the famous and honored Mr. William Stainton Moses, M. A. (Oxon), already an active correspondent of mine—and ever since a dear friend—joined us, as did also Miss Kislingbury, the then General Secretary of the British Spiritualists' Association, and other excellent persons. They ultimately organized in the year 1878, with the help of Dr. Storer Cobb as my official Delegate, the first of our Branches, the British T. S., now known as the London Lodge T. S., under a charter issued by me in 1876.

The originally declared objects of the Theosophical Society were the study of occult science and esoteric philosophy, in theory and practice, and the popularisation of the facts throughout the world. The original Preamble says: "In other words they (the Founders) hope that by going deeper than modern science has hitherto done into the Esoteric philosophies of ancient times, they may be enabled to attain for themselves and other investigators, proof of the existence of an 'Unseen Universe,' the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind." In a word, our hope was to acquire this occult knowledge with the aid of Mr. Felt and H. P. B. That our ideas were eclectic and non-sectarian is clearly shown in the second paragraph of our Preamble:

"Whatever may be the private opinions of its members, *the Society has no dogmas to enforce, no creed to disseminate*. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, color, country nor creed."

I drafted this document myself, and this is the platform upon which we took our stand, and have been standing ever since. There is no distinct formulation as yet of the now-known "Three Objects," but the Universal Brotherhood clause is mirrored in the eclecticism above expressed, and the study of Oriental Literature in the eleventh paragraph of the Preamble, where it is said that "The Founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy." The modesty of our pretensions may be gauged by this concluding paragraph of the document in question:

"The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to wilfully and causelessly

injure any established organization, invites the fraternal co-operation of such as can realise the importance of its field of labor, and are in sympathy with the objects for which it has been organized."

Our first bitter disappointment was the failure of Mr. Felt to fulfil his promises. With difficulty I got him to give one or two more lectures, but he never showed us so much as the wag of the tail of a vanishing elemental. H. P. B., then working night and day upon her first book, "Isis Unveiled," soon refused to even attend our meetings, let alone do so much at them as make the smallest phenomenon—though she was continually astounding her visitors with them at her own house—and so, naturally enough, the leading Spiritualists in the Society became dissatisfied and dropped out. Forced, contrary to all my expectations, to keep up the interest at the meetings and carry the whole load myself, while at the same time attending to my professional business and helping H. P. B. on "Isis," I did what I could in the way of getting psychometers, clairvoyants, mesmerisers, and spiritual mediums to show us sundry phases of psychical science. Gradually a correspondence grew up with home and foreign fellow students, and so the year wore away, and the evening arrived when my first annual address was delivered. Unfortunately the second half of the MS. is missing, so that I cannot give a complete survey of the year's work. The chief topics I find in the portion before me are these: *(a)* the completion of the first draft of "Isis Unveiled"—which was re-written twice and finally published by J. W. Bouton, of New York, on the 29th September 1877; *(b)* the public celebration of the funeral rites of one of our members, Baron de Palm, a Bavarian nobleman, whose body I publicly cremated in the month of December following, this being the beginning of the now popular cremation movement in America; *(c)* the rescue from starvation and return to their own country in charge of one our members, Mr. Edward Spaulding, of a party of destitute Tunisian Arabs who had found their way to New York; *(d)* the testing of the mediumship of Dr. Slade, by request of the professors of the St. Petersburg University, and the sending of him there under a contract executed by me with him on their behalf; *(e)* the successful attempts of four of our members to project their astral bodies and visit distant friends. One case in point I may cite here, since I had the gentleman's permission at the time to make it known:—

"One of our Fellows who resides in Europe, and who has been more successful in his experiments than any other of us, has been in the habit of lying upon his settee for an hour, after dressing himself in the morning, and trying to go out of his body. One night as I was at work at my table intently engaged upon the matter in hand, I heard a low, indescribable sound, and turning my head quickly I saw, as though he were a phantom, our European friend. Before I could speak to him, he was gone. Upon the table lay a small diary, in which were given the differences in time between the principal cities of the world. Turning to it I noted the hour it then was in the place where the sleeper must be lying at that time, and at once wrote to him the particulars. Ten days later I received a letter by post from him, telling me that at an hour which corresponded exactly with the one I had noted, he had succeeded in getting across the water, and seeing me. Our letters had

crossed each other on the way—mine reaching him at about the same time that I received his. The name of this gentleman, I am allowed to say, is W. Stainton-Moses, a Professor in University College, London."

The Address touches upon the interesting facts of the revival of the word "Theosophy" after it had been so long under the ban, and of the possibility of forming a Theosophical Society in the clean air of progressive American thought; and note is taken of the instant notoriety given to our undertaking by the press of the whole world: the bitter assaults of the Spiritualistic Papers upon us, and a recent one by the most noted medium-lecturer of the day, pretending to speak under the control of disembodied human spirits. There were words of reproach and admonition in the Address to such members as had joined us merely to come and see miracles. It says:

"The Theosophical Society was the last place of all to visit, if miracle-seeing were the only object in view. Its Founders made no contract to develop mediums or magicians, but, on the contrary, expressly declared that what we did must mainly be done at home, by ourselves individually. The semi-monthly meetings, it was remarked in the President's Inaugural, would be devoted to a comparison of personal experiences, the reading of correspondence, and the making of such experiments as would succeed in a mixed assemblage."

Observe how exactly the developments of character among our members of the first year tally with those of every other one down to the present: a majority come to gape and be astonished, to get psychical powers for selfish ends without personal effort, a minority are prompted by the yearning after knowledge, the wish to purge away false ideas, and the strong desire to help mankind to see through error extinguish ignorance, prejudice and selfishness, and to knit themselves together in a common friendship of races and creeds.

The above is a plain, unvarnished narrative of the beginnings of the Theosophical Society as it appears from the outside. No fact has been suppressed or distorted, and no coloring given of magic or mystery. No phenomenal dropping of MSS. out of space occurred, no fairy bells rang out joy-peals, no Eastern magician suddenly appeared among us. I got no "order" to make the Society, nor was any such thing assumed by anybody in the room. The evolution of the Society was—as events now clearly prove—an inevitable incident in our contemporary social progress. The provocation of the suggestion lay in my long-felt and practical interest in psychical science, now fanned into a hot flame by H. P. B.'s phenomena, my fresh contact with Eastern adepts, and the apparently easy means of contributing enormously, with Mr. Felt's help and H. P. B.'s participation, to the current knowledge of the astral world and its races. The idea sprang up in my mind as naturally and spontaneously as possible, as such ideas do usually occur in one's every-day experience. But a deeper problem lies back of this mental fact. Did the thought of forming, first a group of students, to be known as the "Miracle Club," which I broached publicly shortly before, but which

had to be abondoned because our intended experimental medium, one David Dana—brother of the present Editor of the *N. Y. Sun*—failed us utterly; and afterwards the Theosophical Society, really spring from my own brain, or was it put there *ab extra*, by some master of thought transference? That is a question that cannot be judicially settled in the absence of Mahatma judges and advanced Chela jurymen. What my belief may be is not legal evidence, nor can the case be ever determined, *on this plane of consciousness*. But here is one analogous fact, of the nature of valid proof *to me*, not heretofore published, to the best of my recollection,—though it may have been. The *Spiritual Scientist* (Boston, U. S. A.) of that time contains as leading article a circular headed "Important to Spiritualists," and signed "For the Committee of Seven, Brotherhood of Luxor***." I wrote it myself, alone in my room, away from H. P. B.—in another city, in fact—and, so far as I know, from every other hypnotising agent. The document comprises six paragraphs as finally printed, my first draft having been corrected and the matter re-arranged in what seemed to me a better order. My mental state was an active one, my thoughts were clear, my judgment cool and calm; certainly, therefore, it was the opposite to the mental condition of mediumship, *viz.*, passivity. This made the sequel all the more striking. I had the document separately printed as a circular, and, as a matter of taste, ordered the printer to do the initial of each paragraph in red ink, the rest being in black. The next time I saw H. P. B. I handed her a copy of the printed document, which she took to read, and presently began laughing. Then she asked me to read the word that the red initials composed, reading from the top downward. Imagine my stupefaction to find that they spelt the name of the very adept—an Egyptian—from whom, through H. P. B., I had been for some time receiving my esoteric teaching! If anything was ever calculated to make a beginner in psychical study hesitate before dogmatising about independent mental phenomena, this was. It struck like a thunderbolt;—it meant so much.

H. S. Olcott.

MAITRAYO-UPANISHAD OF SAMA VEDA.

Translated by Kumbakonam T. S.

Adhyaya I.

A KING named Brihathratha having become convinced of the impermanency of this body, and having acquired indifference to material objects, retired to the forests, leaving his eldest son to rule over (his) kingdom. With hands uplifted and eyes fixed on the Sun he performed a severe Tapas (religious austerity). At the end of a thousand days the revered Sákátayana Muni, who was a knower of Atma like fire without smoke, and who was scorching (others) with his Téjas (spiritual lustre)

approached (him) and said: Rise, rise and choose a boon. The king prostrated before him and said; Oh Lord, I am not an Atmavit (knower of Atma). Thou art a Tatvagyánee,[1] we hear. Please enlighten me about Satwa (the state of Sat or Brahm). (To which) the Muni replied thus: Oh, thou that art born of the race of Ikshwáku,[2] do not question (me about this). This is difficult of explanation at first. Ask for any other thing you desire. Thereupon the king touched Sákátayana on his feet and recited the (following) verse:

2. What is the use of these or other (boons) to me? Oceans dry up. Mountains sink (or fall) down. The position of Dhruva (polar star) and the positions of trees change. Earth is drowned (in water). The Devatas (gods) run away, leaving their (respective) places. (While such is the case) I am That (in reality). Therefore of what avail to me is the gratification of desires, since one who clings to the gratification of desires is found to return again and again in this Samsára (mundane existence); so please help me out of this Samsára. Me who am like a frog that is (drowned) in a deep well. Thou art (my only) saviour.

3. Oh Lord! this body was only the result of sexual intercourse. It is without wisdom. It is hell (itself). It came out through the womb. It is linked together by bones. It is coated over with flesh. It is bound by skin. It is replete with fæces, urine, váyu (air), bile, phlegm (Sléshma), fat, marrow, serum and many other impurities. Oh Lord! to me who is in such a foul body (as this), thou only art the saviour.

4. Thereupon, Lord Sákátayana was pleased, and addressed the king thus: Oh Maharajah Brihathratha, who art the top of the flag of Ikshwáku race, thou art an Atmagyánee (knower of Atma). Thou art one that has done his duty. Thou art celebrated by the name of Maruth (Váyu). (At which the rajah asked), Oh Lord! in what way can you describe Atma? To which he replied thus: Sound, touch and others which seem to be realities are in fact unreal. The Bhútátma (lower self) clings to these and never thinks of the supreme seat. Through Tapas, Satwa quality is acquired; through Satwa, a (pure) mind is acquired; and through mind (Param) Atma (higher self) is reached. Through reaching Atma one gets liberation. Just as fire without fuel is absorbed into its original source, so chitta (thought) through the decrease of its modifications is absorbed into its primeval fount. To a mind that has mastery over Indriyas (sensual organs) and Truth, and that which is not conscious of the objects of desire, the events that occur through the bondage of Karma are merely false. It is chitta

(1) Madame Blavatsky explains thus in "The Voice of Silence:" The Tatwagyanee is the "knower" or discriminator of the principles in nature and in man; and Atmagyanee is the knower of Atman or the universal oneself.

(2) Ikshaku is the son of the present Manu (Vaivaswata) who again is the son of Sun. From him is traced the Solar Dynasty, the sole remnant of which—*viz.*, Maru—is said to resuscitate it in the next Krita-Yuga. King Brihathratha seems to be a descendant of six degrees remote, or he may be another member of the same race.

that is (the source of) Samsára (mundane existence). It should be cleansed with effort. Then whatever his chitta thinks, of that nature he becomes. This is an archaic mystery. With the purifying of chitta, good and bad Karmas perish. One whose mind is thus cleansed attains the indestructible bliss through his own self. Just as chitta clings to an object that comes across it, so will one be released from bondage when his mind clings to Brahm. Then one should contemplate, in the middle of the lotus of the heart, Paraméswara (the highest Lord) who is the witness to the play of buddhi, who is the object of Supreme Love, who is beyond the reach of Manas (mind) and Vák (speech), who has no beginning or end, who is solely of the nature of light and Sat (be-ness—merely), who is beyond conception, who can neither be given up nor be reached by the mind, who is without equal and has no superior, who is the permanent, who is of unshaken depth, who is neither Téjas (light) nor darkness, who is all pervading, changeless and vehicleless, and who is wisdom of the nature of Moksha (salvation). I am indeed that Paramátma who is the eternal, the pure, the liberated one, of the nature of wisdom, the true, the subtle, the all pervading, the secondless, the ocean of bliss, and the one who is superior to Pratyagatma (the separate or lower self). There is no doubt about it. How will bondage affect me who am depending upon my own bliss in my heart, who have put to shame the ghost of desires, who look upon this universe as simply a jugglery and who am not associated with anything. The ignorant with their observance of the castes and orders of life obtain their fruits in proportion to their Karmas. Men who have given up all duties of caste, &c., are satisfied with the bliss of their own self. The distinctions of caste and orders of life have divisions among them, have beginning and end, and are very toilsome. Therefore having given up all, affection for sons, body, &c., he should be in that endless and most supreme bliss.

ADHYAYA II.

Then Lord Maitréya went to the Lord of Kailas [1] and asked him:—Oh, Lord, please initiate me into the mysteries of the highest Tatwa. To which Mahadeva replied:—The body is said to be a temple. The jiva in it is Siva. Having given up all the impurities of Agyána (non-wisdom), one should adore with Sóham (I am He). The cognition of every thing as not different from one-self is wisdom. Abstracting the mind from sensual objects is Dhyána (meditation). Purifying the mind of its impurities is Snána (bathing). The subjugation of the Indriyas (sensual organs) is Saucha (purification). One should drink the nectar of Brahm and should beg his food to maintain his body. Having freed himself, he should live in a solitary place without a second. The intelligent man who observes this gets absolution.

2. This body is subject to birth and death. It is of the form of the excrement of the father and mother. It is impure, being the seat of

(1) *Viz.*, Siva or, as termed subsequently, Mahadeva.

happiness and misery. (Therefore) bathing is prescribed for one who touches it. It is bound by the Dhátus (vayu, bile and phlegm), is liable to severe diseases, is the seat of sins, is impermanent and is of changing appearance and size. (Therefore) bathing is prescribed for one who touches it. Foul matter is naturally oozing out always from the nine holes. It (body) contains bad odor and foul excrement. (Therefore) bathing is prescribed for one who touches it. It is connected with the menstrual discharges of the mother, is born out of them and is created out of them. (Therefore) bathing is prescribed in the case of one who touches it. The conception of "I and mine" is the odor arising from the coating of dung and urine. The cleansing one-self of it is spoken of as perfect purity. The (external) purification by means of water and earth is only the custom of the world. The destruction of the threefold affinities (of Shastras or spiritual science, world and body) generates the parity that goes towards cleansing chitta. That is called the real purification which is done by means of the earth and water of wisdom and indifference (to wordly objects).

3. The conception of Adwaita (non-dualism) is the Biksha[1] (alms-food) that should be taken in by Sanyasis), (but) the conception of Dwaita (dualism) is not fit to be taken in. To a Sanyasi (ascetic) Biksha is ordained as dictated by the Shastras and the guru. Having entered the order of a Sanyási, a learned man should abandon his native place and live in a distant place, like a thief released from prison. When a person gives up Ahankára (I-am-ness), son, wealth, brother, delusion, the house and desire, the wife, there is no doubt that he is an emancipated person. Delusion the mother is dead. Wisdom the son is born. In this manner while two kinds of pollution have occurred, how shall we (ascetics) observe the Sandhyas[2] (conjunction time). The Chith (consciousness), viz., Sun, is ever shining in the resplendent ákas of the heart. He neither sets nor rises; while so how shall we perform the Sandhyas? Ekántha (solitude) is that state of one without a second as determined by the words of a guru. Monasteries or forests are not solitudes. Emancipation is only for those who do not doubt. To those who doubt, there is no salvation. Therefore one should have faith. (Mere) abandoning of the karmas or the (pronunciation of) mantras (incantations) uttered at the initiation of a sanyási (ascetic) will not constitute sanyása (renunciation). The union of Jivátma (lower self) and Paramátma (higher self)[3] at the two Sandhis (morning and evening) is termed Sanyása. Whoever has a nausea for all Eeshanas (desires) and others

(1) Just as ascetics who are non-dualists take in, or live on, alms-food alone, so all should take in only non-dual conception.

(2) This refers to the Hindu custom of performing Sandhyávandana prayers only at the sandhis (morning, evening and noon) every day and of discontinuing their performance during the time of pollution; the two kinds of pollution herein referred to are the birth or death of a near relative.

(3) The higher personages who have developed the higher siddhis or psychical powers.

as for a vomited food, and is devoid of all affection for body, is fit for Sanyása. It is only when indifference towards objects arises in the mind of a learned person that he is fit to be a Sanyási (ascetic). Otherwise he is a fallen person (by becoming a Sanyási). Whoever becomes a Sanyási on account of wealth, food, clothes and fame, loses both the status (of a Sanyási and an householder), (then) he is not worthy of salvation.

4. The contemplation of tatwas is the transcendental method, that of the Shastras the middling, and that of Mantras the lowest. The contemplation upon pilgrimages is the lowest of the lowest. Like one who having seen in water the reflection of fruits in the branches of trees, tastes the shadows and enjoys it, the ignorant without self-cognition are in vain overjoyed (as if they got) at Brahm. He is an emancipated person who does not give up Virágya (indifference to wordly objects), generated by the contemplation of the non-dual one, faith the wife and wisdom the son. Those men (termed) great through wealth, age and knowledge, are only servants to those that are great through their wisdom and to their disciples. Those whose minds are deluded by my Máya, however learned they may be, do not attain me, the all-pervading Atma, and roam about like crows, simply for the purpose of filling up their belly, burnt up (by hunger, &c). For one that longs after salvation, the worship of idols made of stone, metals, gems and earth, leads to rebirths and enjoyment. Therefore the ascetic should perform his own heart-worship and relinquish external worship in order that he may not be born again. Like a vessel full to its brim in the midst of an ocean, he is full within, and full without. Like a vessel empty in the akas he is empty within, and empty without. Do not become (or differentiate between) the knower and the known. Do become of the form of that which remains, after having given up all false appearance. Relinquishing all thoughts of (the difference between) the seer, the seen and the visual worship, Atma the resplendent Supreme Brahm. That is the real supreme state wherein all Sankalpas (thoughts) are at rest, which resembles the state of a stone and which is neither jágrat (waking state) nor sleep.

Adhyaya III.

I am "I" (the self). I am the non-self. I am Brahm. I am the source (of all things). I am the guru of all worlds. I am all the worlds. I am He. I am my self only. I am the Siddha. I am the Suddha (pure). I am the Supreme. I *am*. I am always He. I am the Nitya (the one conditioned by time). I am stainless. I am the knowledge of objects. I am the Vishesha (attributes). I am Soma.[1] I am the all. I am without fame or disgrace. I am without gunas (qualities). I am Siva (eternal happiness). I am neither dual nor non-dual. I am without

(1) This may mean moon, Soma juice, or the one (Siva) coupled with Umá or Párvati.

the opposites (of heat and cold, &c). I am neither existence nor non-existence. I am without speech. I am the shining. I am the glory of Void and non-Void. I am lustre and non-lustre. I am happiness. I am without grief. I am Chaitanya (Consciousness in all forms). I am equal (in the eyes of all). I am the like and the non-like. I am the unconditioned, the pure and the ever felicitous. I am without the all and without the non-all. I am made of Satwa. I am always existing. I am without the limit of (the number) one. I am without the limit of a second. I am without the difference of Sat (Be-ness) and Asat (non-be-ness). I am without Sankalpa (thought). I am without the difference of several. I am of the form of undiminished bliss. I am one that is not. I am the one depended upon. I am without depending (on others). I am not a stranger. I am without body, &c. I am without support. I am without bondage or emancipation. I am the pure Brahm. He is I. I am without chitta (thought), &c. I am the all-highest, and higher than the highest. I am always of the form of cares, and yet am without cares. He is I. I am of the nature of Akára[1] and Ukára as also of Makára. I am the earliest. The contemplator and contemplation, I am without. I am one that cannot be contemplated upon. He is I. I have the full form in all. I have the characteristics of Sachithananda (Be-ness, Consciousness and bliss). I am of the form of all sacred places. I am Paramátma (higher self) and Siva. I am neither definite nor indefinite. I am the indestructible Brahm. I am not the measurer, the measure or the measured. I am the Siva. I am not the Universe. I am one that looks at all. I am without eyes, &c. I am the evoluting. I am the waking. I am the quiescent. I am the destroyer. I am without Indriyas (sensual organ). I am the doer of all actions. I am one that is pleased with all the Vedantas (either books or Atmic wisdom). I am the easily (attainable). I have the name of one that is glad, and that is not. I am the fruits of all silence. I am always of the form of Chinmatra (absolute consciousness). I am always Sat (Be-ness) and Chith (consciousness). I am one that has not anything. I am not one that has not anything. I am without the heart ghranthi (knot). I am without the six[2] changes. I am without the six sheaths[3] (Kosa) without the six enemies[4]. I am within the eternal. I am without place and time. I am of the form of happiness having the Dik (directions) as my dress. I am an emancipated one, without bondage. I am without "no." I am the form of all space. I am all expanding. I am chitta released from the universe. I am without the universe. I am of the form of all light. I am the jyotis (light) in chin-matra (absolute consciousness). I am without the three periods (of time past, present and future). I am

(1) This is A, U and M, of Om.

(2) The six changes are—birth, existence, growth, transformation, decay and death.

(3) The six sheaths are—skin, blood, flesh, fat, bone, and marrow.

(4) The six enemies are—lust, anger, greed, delusion, pride, and malice.

without desires, &c. I am without body. I am freed from the embodied, I am gunaless. I am one. I am without absolution. I am an emancipated one. I am always without emancipation. I am without truth or untruth. I am always one that is not different from Sat (be-ness). I have no place to travel. I have no going, &c. I am always of the same form. I am the quiescent. I am the Purushothama (the Lord of all souls). There is no doubt that he who has realised practically thus, is myself. Whoever hears (this) once becomes himself Brahm, yea he becomes himself Brahm. Thus is the Upanishad.

TAMIL PROVERBS.

TAMIL is one of the oldest languages of India, if not of the world. Its birth and infancy are enveloped in mythology. As in the case of Sanscrit, we cannot say when Tamil became a literary language. The oldest Tamil works extant belong to a time, about 2,000 years ago, of high and cultured refinement in Tamil Poetical literature. All the religious and philosophical poetry of Sanscrit has become fused into Tamil, which language contains a larger number of popular treatises in Occultism, Alchemy, &c., than even Sanscrit; and it is now the only spoken language of India that abounds in occult treatises on various subjects. The popular belief is that there were eighteen Brotherhoods of adepts scattered here and there, in the mountains and forests of the Tamil country, and presided over by 18 Sadhoos; and that there was a grand secret brotherhood, composed of the 18 Sadhoos, holding its meetings in the hills of the Agasthya Kútam in the Tinnevelly District. Since the advent of the English and their mountaineering and de-forestation, these occultists have retired far into the interior of the thick jungles on the mountains; and a large number have, it is believed, altogether left these parts for more congenial places in the Himalayan ranges. It is owing to their influence that the Tamil language has been inundated, as it were, with a vast number of works on esoteric philosophy. The works of Agasthya Muni alone would fill a whole library. The chief and only object of these Brotherhoods has been to popularize esoteric truths and bring them home to the masses. So great and so extensive is their influence that the Tamil literature is permeated with esoteric truths in all its ramifications; so that, even in these degenerate days, esoteric philosophy is ringing in the bazaars and streets of the Tamil country; to those that can raise the symbolic veil and can understand the grand truths "wisdom crieth in the streets." In no country in the world has occult philosophy become so much diffused among the masses as in Tamil India. The very lullabys sung by old matrons to soothe and lull to sleep crying children, the seemingly unmeaning songs sung by boys in play, and even the words of abuse uttered by angry people, have a deeper and inner meaning for those who care to learn and know. The begging class in Southern India is a peculiar one, quite dissimilar to the corresponding classes in

other countries. A man can learn the whole philosophy of the Hindoos, by hearing any of the innumerable *Pandarams* that idly stroll about the streets, reciting songs and ballads as they go from door to door. (*See the Theosophist*, Vol. VI, page 344.) Tamil is the only language which has got occult proverbs as reservoirs of metaphysical truths; and this is due no doubt to its being the language of the occult sages as well as of the populace. A proverb freed from its surface impurities, and interpreted aright, is a better teacher than the obscure statements of ancient writers in a cartload of books of Yoga philosophy. I have taken some model proverbs and shall now examine their meaning.

Proverb No 1.

> "Áru áru thalaiłé áttukkutti méyukurathu
> Kandapér kéttapèr sholláthayangói."

This literally rendered into English means: "Over six, six, lamb is grazing, and he who hears and sees it must not and cannot tell it to others." This is uttered by young Brahmin children when they play together. Now six, six, is thirty-six, *i. e.*, 36 Thathwams (Vide "The Twelve Signs of the Zodiac;"), and lamb in Sanscrit means "Ajam," and which "Ajam" means "Para-Brahm," being derived from the root "A+ja"—not born—and this word is used to denote Para-Brahm in all the Upanishads. The whole means that Para-Brahm is brooding over 36 Thathwams, and he who realises that knowledge cannot indiscriminately impart it to others, as it is intended for "the elect" and not for "the profane." Another occult law is involved here, which is that the powers of seeing and hearing are the same; for in the Vedas "Akshavantham" and "Karnavantham" are spoken as synonymous, and it is aptly said that the yogis hear through the eyes and see through the ears (as this is spontaneously evolved in snakes, which see and hear through the eyes*).

Proverb No. 2.

> "Okkalayilé pinnaivaiththu ularellém théduvathén."

This literally means: "Why should you search all over the country after the child, when you have it upon your hip." The esoteric explanation is that when you have the true goal and the necessary requisites for its attainment within yourself, why do you unnecessarily run after strange gods and practices such as are observed by orthodox communities. There is another pregnant idea embedded in this. The Tamil word "Okkal" also means "conjunction" or "union," and the proverb asserts the grand truth, that it is no use in having any amount of knowledge in Sastras and Darsanas, and in expecting to bring forth the child of "Moksham," while that is possible only by the conjunction of the individual soul with the universal one. The word "Yoga" is derived from "yug," to join, and hence the proverb under discussion clearly conveys the idea that the *true child* is

* This is natural history of an extremely occult type.—Ed.

born only when Jiva merges in Paramathma by (Rajs) yogam, and not by any amount of other observances and practices.

Proverb No. 3.

"Idaichchi yai sénthal kedaiththa lápam."

This literally means: "If anybody can call a thing a 'gain' or 'profit,' it is in joining with a shepherdess." Krishna is described as a shepherd tending the flock, and so also Jesus calls himself "the Good Shepherd." Sheep in Sanscrit is "Pasu," but this "Pasu" is applied to all the individual souls which are enwrapped in Pasuthwam, Jadathwam, ignorance or animalism; and hence "Logos" is known as "Pasupathi," *i. e.*, lord of Pasus or jivathmas; and hence when Krishna is spoken of as tending a flock, it means that he was the Logos that overshadowed and guided all the individual souls through its divine effulgence. Now who is the shepherdess? She is "Sophia" the goddess of "Sophis," or wisdom, the indivisible effulgence of the "Logos," and hence the esoteric explanation of the proverb is, that it is only by uniting ourselves entirely with the "divine effulgence," the Gnostic Sophia, that we get "the true gain of Moksha" and not by other practices and observances. Orthodox people not knowing the philosophical import of the story of Krishna, his tending the flock, and his union with so many Gopikas, have spun most shameful theories and stories out of their fancies, and have dragged the symbol to a most horrible practice of even celebrating the literal nuptials of Krishna with his paramours—the Gopikas, the Shepherdesses. The Bible speaks of the "solemn nuptial compact with ten thousand damsels," and the meaning is precisely the same. Arjuna is said to have married the sister of Krishna, after he became an ascetic, and this is ridiculous, unless it has a deep symbolical meaning to convey. Arjuna, the neophite, after leaving every worldly concern, united with Subadra, the sister of the Shepherd Krishna, the "Sophia," and then only became a fit chela for the reception of the higher mysteries of nature, from Krishna, the Logos. The marriage is spoken as the union of the fifth principle with the sixth, *i. e.*, the absorption of human Manas by spiritual Buddhi. Hence the "Shepherd" and the "Shepherdess" mean respectively "the Logos" and its light.

Proverb No. 4.

"Kalaham piranthál nyáyam pirakkum."

This literally means: "Justice will be born only when battles and quarrels take place."

This is the pivot upon which the true progress of a neophite turns. If reference will be made to "The Discourses on the Bagava Gita," by T. Subba Row, the meaning of this proverb will become clear. When Arjuna shed tears at the thought of killing his kith and kin, Krishna plainly tells him that their destruction was necessary for the possession of Hastinapura. It was only after Arjuna became determined for the battle, to kill Kouravas and their adherents—the woes and pangs to

which humanity is subject*—that Krishna began to preach the true doctrine, and it was after the thorough extirpation of Kouravas, that Arjuna had the undivided supremacy of the spiritual realm. This proverb, therefore, means, that unless we turn our higher nature to war against the lower, real progress and the consequent attainment of the divine possession becomes impossible.

Proverb No. 5.

"Vannán vittuku vayiyundó innam kidakkarathu pétálum."

This means literally: "Which is the way to the washerman's house"? "It is far, far, in the deep."

The term "washerman" is used for Para-Brahm by Agasthya and others in all the Tamil Occult works; for this reason, that Para-Brahm takes away the agnamic dirt of the individual souls, just as a washerman removes dirt from clothes, and hence "the washerman's house" is the seat of Para-Brahm, and this seat is Sahasram, the 7th spiritual centre in man. Though Para-Brahm has its undivided seat in all the centres, yet a true recognition and real absorption takes place only when consciousness merges itself in this centre through Sushumna, and this is not an easy task. The proverb is in the shape of question and answer thus:

Q. "Where is that centre, where the 'causeless cause' resides, and by centering our consciousness in which we can enter the house of Para-Brahm,—Moksha?"

A. "It is far away, it is not an easy thing, it is secret and very difficult to attain."

Proverb No. 6.

O'm mudierthppóváyi.

This means: "You will become the end of 'Aum.'"

This is an abusive phrase uttered by mothers towards their children, but this abuse is really no abuse, but a blessing. The end of "Aum" is the universal cause itself, and to become one with it ought to be the effort and wishes of everyone; and the mother, even when threatening her children with abuses, really blesses them; and the saying that even the abuses of matrons are philosophy is verified by this proverb.

Proverb No. 7.

Séththuppóna theruvaiththán mottuppóla molaiththánám.

This literally means: "The man in the sacred deep who died sprouted again as the bud."

The "sacred deep" is the occult nature, and the "man" in that domain is the 'Atma.' Materialists are of the opinion that

* The Kouravas have sprung from blind Drithurashtra, and the Pandavas from the white Pandoo, and this shows that the former are the offsprings of blind Prakrti—the passions and vrithis,—and the latter of the pure, white, higher nature, and that the destruction of the lower nature is necessary for the development of the higher powers. After all his sons were killed, the blind father attained salvation, i. e., when all the lower nature were transmuted into higher golden powers, even means where resides all máyávic illusions lost its individuality and became incorporated with the higher nature.

nothing survives the dissolution of this physical body, and that there is no responsible entity. This proverb cuts away that erroneous conception and teaches that the individual entity survives the dissolution of the Sthula Sarira and re-incarnates in a fresh body after its Devachanic period, thus establishing the theory of re-incarnation.

It has thus been proved by these proverbs—(1) That there is one "Atma" in man. (2) That man by Rajayoga effects moksha by merging the individual soul in the universal, and that all other rites and observances are illusive. (3) That to so attain moksha by "yogam," man must unite himself with "Gnànam." (4) That the destruction of the baser principles must be rooted out if any spiritual advancement is to be accomplished. (5) That the seat of the highest spiritual consciousness is "Sahasràram," and it is a very difficult thing to attain to it. (6) That the end of man's existence is to become the end of "Aum," *i. e.*, part and parcel of the divine essence. 7 That if he will not attempt to become so, he is subject to re-incarnation.

P. R. VENKATARAMA IYER, F.T.S.

THE SERPENT:

Serpent Symbols in Religion.

By PROF. ALEXANDER WILDER.

(Continued from page 20.)

MANY-HEADED serpents were traditionary creatures of remote antiquity. In an Akkadian hymn "the huge serpent of seven heads" is noted, and in Egypt the snake Rahak is tricephalic. The Indian serpent Vasouki, has also seven heads; and many of the Naga-sculptures of Buddhistic India exhibit the same endowment. Even one form of Bacchus was that of a "many-headed dragon." The unknown author of the Apocalypse evidently got his seven-headed, ten-rayed Diavolos from the Assyrian country. Even Saturn, the ancient Italian divinity, was probably named from Set or Satan; and one writer calls him a serpent.

That the ancient Israelites worshipped the serpent-divinity is affirmed in their own Scriptures. "They worshipped serpents void of reason," says the writer of the book denominated *Wisdom of Solomon*. It is also recorded that when Hezekiah became king in Jerusalem, he removed the high places, broke the *stelae* or phallic pillars, cut down the groves or Venus-symbols, and "broke in pieces the brazen serpent that Moses had made." "Till those days," we are told, "the children of Israel burned incense to it."—(*Kings* II., xviii.)

The prophet Isaiah when endeavouring to declare his divine commission, relates the account of a vision which he had had of the Supreme Being sitting, as he is represented in the Assyrian Sculptures, upon a throne high above. Around him were the seraphs, each with six wings. In the Hebrew text of the Book of *Numbers*, the Brazen Serpent, is called a seraph, or fiery serpent.

When the Christian sects began in the second century, to emerge distinctly from the various religions of that period, we find the serpent-symbol employed by them. In Egypt gems were worn as amulets, often engraved with human-headed serpent-figures, called sometimes Abaxas, and sometimes Iao or Jehovah. Tertullian, writing at that period, declared that the serpent was worshipped as equal or equivalent to the Christ—in other terms, as God or the Word made flesh. The Holy Supper appears to have been a rite adopted from the worship of Mithra; though a similar observance existed in other religions. Epiphanios, a competent, though hardly a trustworthy writer, describes it as observed in the sect to which he had belonged. A tame serpent was kept in an ark or coffer. When the supper was celebrated, a loaf of bread was placed on the table, and a prayer or hymn chanted. The snake then came out of his receptacle, glided to the table, coiled round the bread, and then retired. The consecration being thus completed, the communicants partook with great rejoicing.

Similar, in many respects, is the account of the filial sacrifice of Æneas at his father 's tomb (*Virgil's Æneid*). Bowls of wine, milk, and blood had been poured on the ground, when a huge snake came from the shrine of Anchises, moving in seven coils, glided to the altar, tasted the libation and returned. The serpent in the coffer or basket, however, was common in Greece.

The doctrine of the Gnostic Christians appears to have been based upon the Babylonian Theosophy. It represented the serpent as the genius of the divine wisdom, sent from heaven to persuade man to eat of the tree of knowledge and so become able to know the true wisdom. The more common and popular notion, however, represented the serpent as the spirit of an ancestor, and to be propitiated as such. In this character, the reptile has been worshipped everywhere. In the different tribes of America the rattle-snake is venerated by the name of Great Father. Quetzalcoatl, the "Fair God of Cholula," was symbolized by a winged or feathered rattlesnake. I think, however, that this was a hieroglyph or occult symbol, to express the name of the divinity by the two forms. The great temple of Montezuma at Mexico was called the House of Serpents, and innumerable rattlesnakes, it is affirmed, were fed there with human blood. The Mound-Builders of the West, judging from their remains, were a serpent-worshipping race. The wandering tribes are such yet.

Africa seems to maintain the same cultus in its grossest forms, which existed in very ancient times. At Whydah, the Serpent-god Dangbo is revered as "the chief bliss of mortals." He has a thousand

wives or women set apart to him by religious consecration. Some of these have been "touched by the serpent," but most of them are girls vowed to him before birth, or soon after. They are marked by a peculiar tattoo; and fulfil specific offices, like the nautch-girls of India, and the magdalens, or temple-women, of ancient Syria. Similar customs exist in other parts of the Dark Continent. "From Liberia to Benguela," says Sir John Lubbock, "the serpent is the chief divinity." Bruce affirms that the Shan-Gallas of Abyssinia were serpent-worshippers.

The term *obeah* which many people apply to the priests of this worship, we find also given to such persons in the Hebrew text of the Bible. This may be an evidence that they were of common race and origin. Saul, the Israelitish king, is represented as visiting an Ob-woman at En-Dor. The name signifies, a well and enclosed circle, and, of course, denotes also a shrine of the aboriginal worship.

The *voudu*-rites which are kept up among the coloured population of South America and the West Indies, may have been learned from the earlier Indian population, but were more probably brought from Africa. It will be remembered that Tituba, the slave-woman in the family of Mr. Parris of Salem village, in Massachusetts in 1692, who began the performances known as "witchcraft," was brought from the West Indies. The Haitians still maintain the peculiar rites, and become infuriated while engaged in the orgies. It is then dangerous for a spectator to be near; his life would pay the forfeit.

In modern India, the cobra or hooded snake is still the favorite divinity; every hamlet has one. The Mahratta women go every year at stated periods to the snake's hole, join hands and dance round it in a circle somewhat after the fashion of the "Witches' Dance" of European story. They chant songs and finally prostrate themselves, praying to the Divine Creator for whatever they may desire. There are pictures of serpents in every house, which are honored by offerings. The living snake is revered everywhere; but they have only his sculptured form in the Temples. It is twining round the lingham or lingham-yoni, the symbol of the Maha Deva (Siva) or the Devi-Devi (two in one); or it may be seen significantly in the form known as the Esculapian Rod.

There was anciently a fierce combat between the Dravidic Serpent-worshippers of India, and the Aryan conquerors. But in time the Buddhists became devotees of the Naga; and the other Hindus acceded to the Serpent-myths. Hence Vishnu, the Brahman god, is represented as lying on a couch in a boat consisting of the folds of the world-serpent Ananta; while from his navel springs up the mystic lotus (*Nymphæ nelumbo*) from whose cup Brahma, the Creator, is born. Krishna, too, who is only Vishnu incarnated to redeem the world, is pictured sometimes as being enveloped in the coils of the serpent Kalaya; upon whose head he is treading; while other cuts show the serpent biting his foot. All this is figurative.

Siva, or Maha Deva, is the god of the Æthiopic aboriginal peoples, and really has no place in the Brahman system. He has a serpent round

his arms; and is worshipped as the Creator, Destroyer, Regenerator, Saviour, Father of Life, and Upholder of all things. I suppose that this is the chief god under other names in the various other countries. Doubtless such gods as Bacchus, Sabazios, Seth, Sev, Kronos, were such personifications; and both the phallic symbolisms and serpent-rites of the world, centre in Siva-worship or the *Sakeya*.

The Buddhist religion of Northern India began with a Naga, or serpent-worshipping race. Trees, however,—especially the Pepal, which branches out into a grove, were first esteemed by them; but, as has almost always been the case, the new faith amalgamated with the old. Some centuries before our era, all India was ruled by Buddhist kings; and the rites were illustrated with the symbols of the tree and serpent. Plainly the Great Reformer had discarded the ophidian worship; but later on it regained its foothold.

China has its Holy Dragon and imperial Dragon-Throne; and the Tartars, like the ancient Assyrians and Egyptians, carry the effigy of the red serpent on their military standards. Indeed, if we accept the opinions of Quatrefages and other savants, the Serpent-worship of the world was disseminated from this region.

Herodotos relates that Herakles (Hercules) coming into Scythia, above the river Borysthenes, was entertained by a maiden in a cave, whose body in the upper part resembled a woman, and below was that of a snake. Her progeny became the kings of the Skyths from the country of the Baltic and Middle Europe, into the heart of Northern Asia. However we may interpret this myth, it is certain that the worship which the Serpent-mother represented, has been maintained in that region clear down into modern times. It has even interblended with Christianity. In Poland serpents and trees were worshipped together; but the Samogitians venerated the serpent alone as their divinity. Every landholder kept a snake in the corner of his house, feeding it and yielding it homage. When misfortune came to hand, he imputed it to some negligence in serving the snake.

The worship was kept up in Lithuania as late as the fifteenth century. Prague offered sacrifices to numerous serpents, and in Livonia, the most beautiful captives, clear down to the Middle Ages, were offered to the Serpent gods. The same cultus existed in Norway in 1555, and in Finland and Esthonia down to the limits of the present century. The cradles of our "Caucasian race," whether in Europe or Asia, were in regions hallowed by this peculiar worship.

The old crosses of Ireland had serpent-figures coiled about them. Probably no people ever took more cordially to idolatry than the Irish. Similar symbols existed in Scotland; and in France religious processions were common for many centuries, in which the effigy of a serpent or crocodile was carried in procession. Of course there was a legend with it, of a serpent killed by a missionary saint, as in the case of the mythic Patrick of Ireland. This last story may be true; but the three essentials are evidently fictitious. There were

no snakes in Ireland, except the images of them on the posts and crosses; and these remained till recent times; besides St. Patrick himself was a fictitious personage. The name is Latin, and signifies *father*. It belonged to Liber, the Romanized Bacchus, whose festival occurred on the seventeeth day of March. (OVID: *Fasti*, lines 713, etc.) The ancient gods very generally were transformed into Saints in the Christian Calendar; the former religion merging into the new form without much friction.

Grecian mythology had similar tales of hero-gods overcoming Serpent-divinities and succeeding to their worship, and even to their ophidian forms. Kadmos, the foretime oriental-god, was said to have slain a dragon at Thebes, and afterward to have become himself a serpent. Apollo killed the Python at Delphi, and succeeded to his oracle. Esculapius, the god of the Art of healing, was both fire-god and serpent. Every temple consecrated to his worship obtained a serpent from Epidavros to be its divinity; and the knowledge of medicine over which he presided was regarded as the wisdom of the serpent.

Even to this day, whether in our modern civilized society aping Old-World fashions, or with Brazilian Indians, the snake is the symbol of the medical art. The inventors of Christian legends, as if to furnish a parallel of Michael the archangel contending with the dragon, not only gave us the legend of St. George overcoming one, but also coined the story that St. Hilarius had slain the Æsculapian or Kadmæan serpent at Epidavros.

In the Samothrakian Mysteries, which were Æthiopic originally, the worshippers paid homage to the serpent. In the Sabazian orgies of Greece and Asia Minor, a snake was placed in the bosom of the neophyte, and emerged at his feet. Myrtale or Olympias was one of the Mainads officiating at these frantic rites and went in the mystic search of the slain god on Mount Hæmos, raving and singing, her arms girt about with living snakes. She used to say that her famous son was the offspring, not of Philip, but of the Bacchic Serpent. The mother of Octavius Cæsar affirmed the same thing of her son, and actually exhibited in corroboration, a mark upon her body similar to the one upon the bodies of the women in Dahomi that have been "touched by the snake." One legend represents the philosopher Pythagoras as having been begotten by the Python, and another makes Plato the son of the Pythian Apollo. The father of King David, or rather of his sister, was called Nahash, or serpent (Samuel II. xvii. 25).

Mani, the Gnostic teacher, declared that Christ was the incarnation of the Great Serpent that glided over the cradle of the infant Mary. The Rev. Mr. Deane affirms that the worship of the serpent did not, either in Egypt or Phœnicia, fly before the faith of advancing Christianity.

In Egypt every god of note was represented with a snake-form. Seb or Sev, the Egyptian Siva, was a Serpent-divinity; and the Royal

Asp or Ouraios, was symbol alike on the crown of the king and the head-band of the priest.

The famous Kleopatra was not done to death by an asp, as has been the traditional story; but she had caused the *pshent* or Serpent-crown of Egypt to be placed upon her head at the supreme moment, as if to testify to the haughty Roman conqueror that she had not been dethroned. Even in death she was a queen.

The symbol of the serpent, not to say his trail, is still to be found in Christian usages. The tonsure of the priest belongs to pagan rites. The cup at the Eucharistic supper is an imitation of the cup of the "Good Dæmon" that concluded the sacred repasts. The cities of Asia Minor, including those of the Apocalyptic "Seven Churches," were notorious for their serpent-rites; and Mr. James Ferguson, remarking upon this fact in his great work (*Tree and Serpent-Worship, p.* 21), considers it by no means an accidental coincidence. "The presence of such a form of faith," he declares, "may have influenced the spread of Christianity in these cities to an extent not hitherto suspected." This supposition is probably based upon the fact that the Serpent-worship was characterized by pilgrimages, protracted religious services, chanting of prayers, enthusiastic frenzy and other emotional excitements, hypnotic visions, mantic divination, and other features of a modern "revival." (Rev. S. Baring Gould.) It may be injudicious to dilate further on this matter, but the statement is hard to controvert.

The Sabbath, or seventh-day of the week, was consecrated by the various archaic serpent-faiths. The priests of Apollo at Delphi in Greece, celebrated every seventh day with the offering of prayer and the chanting of sacred hymns. Bastian relates concerning the Raja-Naga, or Serpent-King of Kambodia, that he devoted every seventh day to prayer. Colonel Low confirms the statement: "Every seventh day," says he, "the mighty Raja-Naga issues forth from his palace, and having ascended a high mountain, pours out his soul in ardent prayer."

Ancient Assyria had the strictest regulations for the observance of this day. The week was marked out by the seven planets—the sun and the moon—Nebo or Mercury leading the other five, and Saturn's day completing the circle. The orbit of this planet inclosed all the others, and was regarded as the boundary between the world or cosmos and the upper heavens. Probably, therefore, a day being set apart to each divinity, the seventh as comprising all, was considered the most sacred of all. So the Akkadians and the Assyrians, and other Semitic tribes, seem to have considered it. Each week in the month had its own divinities. We learn from a cuneiform inscription that the seventh day was the festival of Merodak and Zir-baniet (Succoth Benoth); the fourteenth that of Nergal and Belta; the twenty-first of Sin (the moon), and (Samas the sun); the twenty-eighth that of Hea and Nergal.

On the eve of the Sabbath the king was required to erect an altar, make a sacrifice, and lifting up his hand, worship in the high places of his God.

The mode of keeping the Akkad or Assyrian Sabbath would satisfy the strictest Sabbatarian. It was prescribed as a "holy day, a Sabbath for the ruler of great nations; sodden flesh and cooked food he may not eat; his clothes he may not change; new garments he may not put on; sacrifices he may not offer; the king his chariot may not drive." Nor was he permitted to sit in or establish a place of justice; "take medicine for the ailments of his body," or "a measured square."

So, the serpent, the sabbath, the Holy Repast, are common alike in the shrine of Meradoth, the wilderness of Sinai, the grove of Epidavros, the hut of the Sarmatian, and among the Naga-tribes of the farther East. It was an evangelic comparison: "As Moses lifted up the serpent in the wilderness, so the Son of Man too must be lifted up, that all might have everlasting life;" and an injunction to be as "wise as serpents."

The meaning of this symbol addresses itself to the profoundest sentiments of our nature. All knowledge relating to life and human benefit, was associated with it. Sanchuniathon depicts the animal as being most spiritual in its nature, and the similitude of fire. In the philosophic language, fire was understood to mean that occult principle which imparts life and existence to all things. We employ such names for it as spirit, electricity, magnetism. It is all this, and more. It is that occult something that passing from Divinity, sets the universe into action; passing from the father to the mother begins the existence of the offspring. This mysterious principle, being always manifested by animal warmth, was denominated *fire*; and so fire became its symbol. Again, too, very generally, the innumerable emblems that characterize sex, both male and female, from rude stones and trees to the high steeple conjoined to the dark cavernous nave of the church, and the dot or letter inside the radiated triangle, were adopted to symbolize that polar principle in its twofold manifestation, by the agency of which the universe exists and all creatures are placed within it.

The serpent-form appears to be the most beautiful, and at least among the most primitive in the Animal Kingdom. It is foremost among vertebrated creatures. All other vertebrates seem to be its outcome. The lizard-races are but serpents with visible organs. The feline tribes, which we admire for their litheness and grace, owe this charm to their serpent-resemblances. In our own divine-human form the serpent-likeness is everywhere. No wonder is it that the ancestral man has been regarded as a serpent. The African races, several of them, call the alimentary canal a snake. The head and spinal cord have the like analogy. The Gnostic form of Abraxas with radiated head and serpentine body was in keeping with it. Disguise it as we may; blink over it too; the tendency of all perfect motion is to the spiral form, and indicates the serpent-nature.

So true is it that life, love, sex, knowledge, everything indicative of elevation to a better or happier condition, we find typified by this animal that without visible organs moves rapidly as it pleases in spiral coils.

"Serpents are revered in India as embodied souls of the dead," says Professor Gubernatis. "In Scandinavian Mythology, Odin also assumes the form of a serpent in the same way that Zêus [the Grecian Jupiter], becomes a serpent when he wishes to create Zagreus. In Rockholtz and Simrock we find indications of the same worship which is given to the serpent in India, where it is regarded as a good domestic genie. Milk is given to certain domestic little snakes to drink; they are put to watch over little children in their cradles. . . . It is fabled moreover that a serpent, . . . procures for good and beautiful maidens husbands worthy of them. According to a popular legend, two serpents are found in every house (a male and a female), which only appear when they announce the death of the master and mistress of the house; when they die the snakes also cease to live. To kill one of these serpents is to kill the head of the family. Under this aspect, as a protector of the children, as a giver of husbands to girls, and identified with the head or progenitor of the family, the serpent is again a phallical form."

I do not quite accept this last statement. It is a matter, however, which every individual regards with his own eyes and after his own mode of comprehending. Yet I have not the common notion of phallicism and sexuality which considers them as base and vile in their essential quality. There are pure souls as well as prurient ones, and what Divinity establishes in its own likeness they behold as pure. Nevertheless I consider the serpent-symbolism as transcending the current notion, and while on a lower plane perhaps representing the corporeal nature, yet in its true and higher sense, denoting life as a unit and undivided.

Thus to avail myself of the summaries of my excellent friend, Mr. C. Staniland Wake, the serpent has been viewed with awe and veneration from primeval times, and almost universally as a re-embodiment of a deceased human being; and as such there were ascribed to it the attributes of life and wisdom, and the power of healing. From this arose the notion that all mankind sprang from a serpent; and finally, that the Intelligence that presides over the sun, was the Serpent-Father. Most emphatically is this symbolized in the Caduceus or Escalapian rod. As by a common instinct, therefore, the serpent has been venerated as the parental type of all things; and so, as symbols are necessary for the voicing of all ideas, this one symbol has been universally adopted to denote every faculty, function and essential attribute of our existence, whether physical, psychic or spiritual.—(*From the Progressive Thinker.*)

THE HINDU THEORY OF VIBRATION AS THE PRODUCER OF SOUNDS, FORMS AND COLORS.

(Continued from Vol. XII, page 52.)

TO economize space I will proceed to tabulate the five Tatwas showing their corresponding attributes, properties, &c., in man and universe. Each of them is sub-divided into five sub-principles, making twenty-five on the whole, each of which has its own peculiar properties. It is these twenty-five forces that are the material causes of the astral* and physical worlds, corresponding to the Súkshma (subtle) and Sthúla (gross) planes of matter. The following is the table :—

The Table of Tatwas showing their Sounds, Forms and Colors.

Tatwa.	Range of Swara from the Nose.	Figure or Form.*	Colour.	Sound.	Syllable.	Taste.	Force.
Akása (Ether.)	None.	Ear.	Dark.	Absolute sound	Ya.	Bitter.	Pervasion.
Vayu (Air).	8 fingers†	Sphere.	Green.	Jalajala.	Va.	Acid.	Motion.
Tejas (Light and Heat.)	4 do.	Triangle.	Red.	Bajabaja.	Si.	Hot.	Expansion.
Apas (Water.)	16 do.	Semicircle.	White.	Budabuda.	Ma.	Astringent.	Contraction.
Prithvi (Earth)	12 do.	Quadrilateral.	Yellow.	Katakata.	Na.	Sweet.	Solidity.

Tatwa.	Tendency of Motion.	Property.	Power.	Action.	Cosmic Principle.	Quality.
Akasa.	Transverse.	Sound.	Supreme.	Reconstruction	Sadásiva.	Perfect Tranquillity.
Vayu.	Oblique.	Tangibility.	Primordial	Envelopment.	Mahéswara	Peace.
Téjas.	Upwards.	Form (Rúpa.)	Active.	Destruction.	Ruthra.	Enlightenment.
Apas	Downwards.	Taste.	Knowing.	Preservation.	Vishnu.	Compassion.
Prithvi.	Steadiness.	Smell.	Creative.	Formation.	Brahma.	Desire.

(Compiled from "The Science of Breath," by Pandit Ramaprasad Kasyapa, and "Kriyáiamavinithan," by Pandit C. Venkatrama Sastrulu.)

* Three figures hold good on the plane of human existence alone.—(*Vide* note to "Nature's Finer Forces," by Pandit Rama Prasad. Vol. IX, p. 276.

† Measured horizontally.

* Only nineteen of the twenty-five Tatwas operate on the Súkshma plane.

When in the course of evolution atoms first appeared on the scene, they were called Súkshmáti Súkshma Pancha Bhútas (the subtilest of the subtile five elements). Then they enlarged according to the three degrees of Prakriti (matter), firstly, as Satwa (finest) atoms of the five simple elements; secondly, as Raja (of the size of a particle of dust) atoms of the said elements; thirdly, as Thama (gross) atoms of the same elements of the size of a grain of sand; and fourthly, as Mahabhútas (compound gross atoms of the five Tatwas). These graded elements have become the subtle or gross bodies or vehicles of the Egos, Logoi and all the Devas (gods).*

"All the elements of chemistry are given form to by Prana (breath or life). An atom is a group of the five classes of tatwic minima. A minimum is the least possible quantity of a Máhabhúta that can exist in composition. Prána is the result of the composition of the five Tatwas held in check by and round the sun."†

It is sufficient here to say that the twenty-five Tatwas are the members of the body of Gnátha (Anima Mundi or Universal Soul), who is the Architect of the Universe. This Builder is the Pranava or Om, whose origin from "Soham" has already been explained. This Pranava composed of a, u, m, and Arthamáthrika, is a power in the organization of the Cosmos. Each of the said component parts is sub-divided into four powers, giving a total of sixteen. At the head of these sixteen is Parabrahm or Paramasiva. If the function of these sixteen powers or forces are understood, the theory of the whole cosmos may be said to be mastered. Man being a miniature of the great Architect referred to, the whole cosmos is said to be focussed in him. It is logical, therefore, to infer that man by development may attain to the position of the Logos. What is required for the accomplishment of this end is the perfect study of, and control over, the principles referred to. When he does so he becomes Iswara (Supreme Power). Psychic powers could, therefore, be acquired only by assimilating with the Logos, *i. e.*, by the exercise of Universal Love, Compassion or Brotherhood.

The Logos is reflected not only in man as said above, but in every thing, from an atom to a solar system, as conveyed in the sayings "Pipeelikádibrahmapariantam" (from an ant unto Brahma) and "Anuróraneean mahathómaheeyán nikhilasya janthó," meaning that Brahma is in all beings, like an atom in an atom and the greatest of the great.

It will be seen in the table given above that each Tatwa has its corresponding form, colour, sound, syllable, motion, force, action, cosmic principle, &c. These are the phenomena of that Tatwa by which it could be distinguished from the other principles. The action of each Tatwa produces its own peculiar phenomena of the kind noted in the table above.

* "Kivalyanavanitham," by Pandit C. Venkatrama Sastrulu, p. 131.

† "Nature's Finer Forces," by Rama Prasad. *Theosophist*, Vol. IX, p. 478.

This table gives us a general idea of the causation of phenomena.

It has already been told that the twenty-five sub-Tatwas referred to above form the Universe by their combination, variation and permutation. This manifested Universe is vedantically designated the Sthula sarira (gross body) of Virát Vaisvânara on the cosmic plane, and of Visva Jiva on the human plane. This is the Jâgrat or the wakeful state of both of them. Analagous to nineteen of the said twenty-five gross forces, there are nineteen subtle forces, which constitute the Súkshma (subtle) world or body of Híraniagarbha (golden matrix) and Taijasa (transparent), which are the dreamy states of consciousness of the Logos and Man respectively. There is the Kárana (causal) body of Avyákruta (the formless being) on the universal plane and Prâgna (the enlightened soul) on the human plane in the Sushupti or pralaya state.

There is the Mahákárana Déha (ultimate causal plane of matter) of Paramatma (supreme spirit) on the universal plane and of Kutastha (common soul) on the human plane in the state of Tureeya (undifferentiated Sat). Thus there are four separate states of matter corresponding to the four states of consciousness of the Logos or Man. These four planes correspond to the four sounds synthesized in Pranava or Om, which are a, u, m, and Arthamáthríka (half sound). Each of these planes or states are sub-divided into four planes, making sixteen altogether. There are thus sixteen states of matter and consciousness, the highest being the Mahákárana of Mahákárana and Tureeya of Tureeya respectively, both being the aspects of the Kévala (absolute) state of Parabrahm.*

Thus we see that the whole universe is identical with the sound (Om). The said sound and Hamsa are closely allied to each other, the former being the essence of the latter, as has already been shown philologically. They are so to say the spiritual and material aspects of Parabrahm (the one reality). Pranava (by which word Om is called) is derived from Prana (air, vibration, breath, spirit or life), just as the term spirit is derived from spiro, to breathe. Hence Pranava is spirit. The plane of life emanates from the plane of consciousness, the former being incapable of existence in the absence of the latter. The former is latent in the latter. Hence Pranava or Spirit is consciousness from which Prana (breath or life) emanates. So Pranava is regarded as Brahma (principle of formation), Hari (principle of preservation) and Siva (principle of destruction or reconstruction), as is meant in the Sanscrit sloka stating the above proposition, which I need not quote here. Though Prána is the secondary cause of the three powers referred to, Pranava is the primary one, the former being latent in the latter as stated above. The four sounds of composing Pranava are geometrically char-

* Telugu "Kyvalyanavanitham," by Pandit Venkatrama Sastrulu, Brahmapranava Chakra.

acterized in the forms or figures of a star, a pole, a semi-circle and a point; corresponding to the four planes of matter during the four states of consciousness. It has already been shown in the table given above that the five Tatwas have their five syllables or notes. These are the five forces or vibrations that produce the figures or forms noted in the said table, which the syllables composing Hamsa correspond to the universal triune forces. It is evident therefore that the theory of forms, figures or pictures produced by vibration of sound pervades through the whole system of Hindu philosophy. I have just given the fundamental forces evolving the Visible Universe from the Invisible Logos, which is the Word or the Idea latent in the Absolute or Parabrahm. It could be shown from Mantara Sastra or Hindu magic that Sabdabrahma (the power of sound) which in Sagunabrahma (material universe) is the source or cause of the world of phenomena or forms, the neutral Brahma being soundless or formless according to the aphorism: Nissabdó Brahmaécha (Brahma is called the soundless). The visible universe is Náma, Rúpa, Kriya, Prápanchika (world of forms, sounds, and emotions or vibrations), *i. e.*, these three are the correlative forces of the manifested universe or the phenomenal Trimurti (trinity). That none of them could exist without the other is an axiom of Hindu philosophy. Hence the axiom itself is taken as the designations of the objective universe.

C. Kotayya, F. T. S.

Adyar, *7th October* 1890.

(To be continued.)

THE RELIGIOUS ASPECTS OF THE EARLY TANTRAS OF THE HINDUS.

(Continued from page 29.)

LET us here pause awhile to examine the arguments of the Atheists. The arguments of the Deists (say the Atheists) in favour of soul, rests principally on the supposed difference between mind and matter—the mind which, according to them, carries with it the idea of animation and intelligence at one and the same time. They think that the body of a living creature being composed both of matter and something immaterial, some of its actions (the mechanical action for instance) partake of the virtues of matter, and some of the virtues of the spirit or the immaterial something. This is fallacious. The truth is, we find in the universe, a subtle, infinite, and almighty force in the atoms from which the earth and ultimately man *gradually evolved* (*Karmá bilash*). The material world, the vegetable world, the animated world, although different in aspects, yet have within them all a very wonderful, and ever progressing law (Kramannati niaymá), which alone works the difference, as the inevitable sequence of the law of

progress. The affinity in material objects, the life in plants, the life and senses in lower animals, the life, senses and reason in men, are but the gradual steps of the law of progress. What may be the ultimate aim of the primary force and of those forces acting in unison with it, we can never be able to say. All we can say is that the universe is fulfilling its destiny. It is this unseen force which is the cause of the life, the preservation, and the so-called destruction of objects. By its illimitable power the objects thrive, animation takes place, and intelligence unfolds itself. There is something new to be seen in Nature every day. There is destruction to be found on all sides every day. After the birth comes the infancy: after infancy youth: after youth old age: after old age death. There is no absolute destruction anywhere—only changes. That which existed before comes again and again by rotation. There was nothing like Nil before. Nothing like Nil shall be hereafter. The earth, air, ocean, mountain, insect, plant, animal and man, are all variations of atomic compounds brought about by fixed law. The intelligence of man on which the Deists place so much force, is so uncertain a standard, that we do not know how to designate it in a savage. We see its difference in different stages of civilization, which rather strengthens our position than that of the Deists, for it shews the law of progress of matter which we are advocating. We do not hold their theory of intuition. According to us all ideas are derived. When we cannot have the least possible perception of anything except through the aid of our senses, how can we venture to say that some ideas are natural and inherent in us, and are not acquired and established after a process of reason and comparison? How are we justified in accepting the soul as truth when it has not been seen by any one since the birth of humanity? God, after-life and soul, are all imaginary, conceived by men for the regulation of society, and are notions which are getting more and more complicated—becoming very superstitious, as times are rolling on.

We see that from the birth of humanity up to this time the idea of the imaginary God has been subject to frequent modifications. In the history of the earliest times, we find men engaging themselves to the enquiries of things, to have been led by the feeling of wonder, as they saw the divers aspects of nature, to ascribe the creative principles to rivers, mountains, land, water, fire, trees, thunder, lightning, moon and sun, and to worship them. Then the Aryans introduced a sort of Season Worship for the mass, no doubt struck as they were with the varying wealth and loveliness of nature as seasons changed. After the rains, as the autumn harvest came in grandeur and glory, they set up the worship of the ten-handed image of the bountiful Lady—Mahamya—with the images of the fair goddess of learning and heroism on one side, and those of wealth and wisdom on the other, herself standing as an emblem of Power on

a lion biting an Ashura. After wealth came the season of sweetness, and we accordingly see the image of the hero of *Brindabeen* dressed in the most fascinating style with his magic flute in hand, acting the part of an enchanter to the love-lost maiden. Then with the first advent of spring comes the image of the fair Goddess of learning, standing on a white lily—the emblem of purity—and with a lyre in hand singing words of wisdom to her worshippers. The fact is the Aryans all along mistook nature for her cause, and worshipped her with devotion; and when they came to the notion of a First Cause, they decked the First Cause with all the wealth of their own imagination. The Universe is eternal. When one says a thing is eternal, one cannot ascribe to it a cause. Were we to divide the number one *ad infinitum*, we would never get a zero. If we put together infinite zeros, we would never get at the number one. We cannot likewise get a cause out of things eternal. Again, they say God is *Ichamayá*, *i. e.*, he has an independent Will. The term Will presupposes an object, for we never have found a wish or a will without an object. If they ascribe object to Him, they take off a portion of Almightiness out of Him. If we try to bring in harmony our independent Will with our limited faculties, then how can we call Him good, all-knowing, and all powerful God? The creation is imperfect, and for all our imperfections the Deists cannot logically expect us to love Him. If, as they say, God is *Nirbikará*, without any object or wish of his own, how can He be pleased with our worship? If from consideration of utility, we be compelled to acknowledge an after life, we leap from one fault to another. When again the notion of God varies in different kinds of men, we cannot but come to one reasonable conclusion that there is no God. Man's limited faculties, his imperfections, his aspirations, cannot be arguments quite logical to lead us to the conclusion of an after-life. The fact is the ever-progressive Universe is ceaselessly marching to the goal of perfection, and when man becomes perfect and when he gets all his wishes, his imperfections will vanish simultaneously with the imperfections of the Universe.

K. Chakravarti.

"BUDDHISM, POSITIVISM AND MODERN PHILOSOPHY."

BUDDHISM and Positivism! Strangely diverse systems to interweave in thought are they not? What point of contact can be traced between the Comtean relegation of all inquiry to phenomena and Buddha's transcendental doctrines of Nirvana, the Karma, &c.? At first sight the inclination will be to discard the notion of any likely parallelisms. Nevertheless, it has fallen to the lot of Dr. Saltzer to indicate the erroneousness of such a view. Accordingly, in the course of his very interesting pamphlet reprinted from the "National Magazine," he first places Buddha and Comte in juxta-position, and subsequently compares

some of the leading dicta of the "Blessed One" with the more recent generalizations of science. Whether he succeeds in demonstrating him to be in such respects abreast of modern culture may be deemed a moot point. But in any case the ability of the paper is such as to repay very careful perusal. Despite an occasionally inadequate survey of his points, Dr. Saltzer has drawn up his case in a remarkably interesting and suggestive fashion.

"Like Buddha," says the author, "Auguste Comte has taught a system of philosophy—the Positive Philosophy—and a system of religion—the Positive Religion, also called the Religion of Humanity, or the Universal Religion. The present comparison shall, however, be restricted to the philosophy of the two teachers, reserving the study of the religious side of both systems for some future occasion." Having enumerated Comte's celebrated three stages of human thought—the theological, where natural effects are attributed to the design of supernatural beings, the metaphysical, where abstract qualities are substituted for such beings, and the positive, where ontology is tabooed and generalisation of the relations of phenomena alone pursued—Dr. Saltzer throws down the gauntlet. According to Comte "the ultimate perfection of the Positive system would be.....to represent all phenomena as particular aspect a single general fact; such as gravitation, for instance. Dr. Saltzer holds that this great generalisation has been reached in Buddha's doctrine of the Universe as a plexus of changes, where what is called "permanent" is only so in relation to more transient phenomena and always itself varying in detail. "Everything changes" is the law of which any given fact whatever must constitute an illustration. But he adds very justly:—

"Not that this explanation is so satisfactory in each and every case as to make any further explanation unnecessary. It is not to be expected that an explanation so wide in its range as to embrace all possible phenomena, can at the same time account for the particular mode in which each phenomenon, or each class of phenomena, supersedes another and makes its appearance instead. From a practical point of view, it may readily be conceded, that questions referring to particulars are often of more importance to us than questions dealing with general laws; for citizens of the world though we are, we are before all citizens of a certain corner of the world, and have, as such, to adapt ourselves, mentally and bodily, to the peculiarities of our close surroundings. But as we are for the present chiefly concerned with a positive *Philosophy*, or, as Comte defines it above, with a system of conceptions on the *aggregate of phenomena*—a general explanation is just what is wanted before all. Such a general explanation contains moreover within itself half of the explanation of each particular phenomenon and of each class of phenomena. Take gravitation. What strikes the mind on reflecting on the tendency of matter to move towards matter is, first of all, the problem: Where does the tendency to move come from? matter in itself being supposed to be an inert mass. Secondly, how is it that matter has the tendency to move in the direction of matter, in perference to any other direction?—Now the first, and most perplexing of the above questions, is simply answered by the fact, that matter was never, nor ever will be, an inert mass. Whether it moves or not, the tendency to move is always with it, and within it. What remains to be explained is the mere mode of this

particular motion—a problem of secondary importance, as compared with the first; a problem moreover, the solution of which must, by the very nature of its comparatively limited range, first be referred to the province of Science, whose task it is to establish subordinate generalisations of groups of phenomena, before it can ever become an integral part of a system that deals with the aggregate of phenomena—with Philosophy."

This identification of philosophy with the unification of our knowledge of the aggregate of phenomena is, however, in its decadence. Even in the case of Spencer, whose indebtedness to Comte is more than superficial, the "unification of knowledge" is effected against the background of the Unknowable—an Absolute which Comte would have simply ignored as a concession to metaphysicians. Neo-Hegelianism also is slowly sapping its recognition, while the most original thinkers of to-day, such as von Hartmann, regard it as little less than nonsense. In truth the Comtean positivism with its three stages is an utterly misleading attempt to depict the march of human thought. The so-called "metaphysical" stages is absurdly incompetent to cover what is now known as metaphysic. Its fiercely denounced "abstract qualities" may hold good of the Middle Ages, when the word-weaving of the Scholiasts was in force. But in respect of modern idealist metaphysic, neo-Hegelianism, for instance, for which no noumena of objects exist, it is worthless. Nor again is it true that the Positive stage is gaining ground, as on the Comtean theory it ought to be. The grand and, indeed, incomparably majestic advance of XIXth Century Science is already breeding metaphysicians, mystics, &c., in crowds, all inspired by the one aim of attempting to rethink the data which a positive science has heaped together.

The inadequacy of Gravitation to stand as a universal law cannot, as Dr. Saltzer says, be for a moment admitted. But who asserts the opposite? It is a truism that "Gravitation" does not resemble all cases of attraction, such as cohesion and chemical affinity. Much more is it incompetent to spread its umbrella over the phenomena of "repulsion." However we have, according to Dr. Saltzer, the generalisation of universal change—universal motion as he makes it—to content us. But universal motion only applies to so-called physical phenomena in space—motion meaning change of place of a body in relation to other bodies, whether atoms or atom aggregates. It does not possess the faintest ray of significance when affirmed of mental facts, *e. g.*, a train of diverse emotions. It is only by a metaphorical use of language that Dr. Saltzer can assert that "images are moving within our mind"—mind not being an existence in space but *in time*. Universal change cannot, therefore, be identified with universal motion. But a further consideration awaits us. Is it true that change is an attribute which all agree in possessing? It is not. Physical phenomena in space go through protean transformations, but what of space itself regarded not from the metaphysical from the realist standpoint of Science. Again, mental states, properly so-called, constitute a changing series in time, but the I remains ever the same. I do not refer, of course, to the phenomenal self or aggregate of

emotions, feelings and thoughts to which psychologists give the general name "mind," but to the I or Ego of which those emotions, &c., are but the filling or content.

It would be erroneous to ascribe the sole origin of this doctrine of universal change to Gautama Buddha. It was independently elaborated by the famous Heracleitus of Ephesus, born 532, B. C. He too asseverated that "all things flow," the universe being to him a contradictory succession of changes. He too affirmed, like Buddha, that being is becoming. His influence on the thought of Plato is well known. Touching German idealism, which, strange to say, Dr. Saltzer does not notice, a very curious parallel to Buddha's theory may be noted. I refer, of course, to the Hegelian Dialectic. "Everything is" this is the one extreme—'Everything is not' this is the other extreme".....The perfect one "remaining far from both these extremes, proclaims the truth in the middle." (Buddha) is exactly the doctrine of Hegel. Hegel, however, radically improved the form of the doctrine which he inherited proximately from Fichte. Its pedigree in the West dates back, however, not to Buddha, but to the Grecian Heracleitus. The omission of this important historical truth, detracts largely from the value of Dr. Saltzer's *brochure*. In advocating the cognition of Buddha's doctrine on this head, he forgets to remark that Germany has for long enjoyed its recognition, and that too in a form so marvellously elaborated and thorough as conveyed in the 'Logic' and 'Phenomenology' of Hegel. He has thus ignored the requirements of the title of his Essay.

On p. 10 is to be noted a misapprehension of the positivist and scientific position which it is important to dispel. Dr. Saltzer tilts against the now growing view that there is nothing in causation except invariable and unconditional succession. "If you are not to assume any kind of bond or union between contiguous facts in Nature, what ground can there be, in the name of all that is positive, to assume that the aggregate of events are united with each other by one single general law?" The central positivist aim is to generalise the causal relations of phenomena. But to generalise is simply to classify, and when we say "all things change," we simply register in shorthand the individual facts (known or inferred) of change, *i. e.*, of succession. The "law" is a purely subjective creation expressing agreement between facts. When Dr. Saltzer writes:—"We are told that 'the ultimate perfection of the positive system would be to represent all phenomena as particular aspects of a single general fact,' we are given to understand that such a fact does exist in Nature"—he quite misunderstands the empirical contention here veiled in metaphysical language. A "law" does not govern phenomena, but is the verbal expression of *our* perception of their *points of agreement*, as co-existing or successive. The hypothesis of an abstract "Nature" and causes tethered by a mysterious nexus to effects as held by Dr. Saltzer are in direct contradiction to the postivist refusal to transcend phenomena. If he holds that Bud-

dha believed in causal nexuses* and an abstract "Nature," then he cannot saddle him with the propagation of a positivist philosophy. Such objections apart, the "Teacher of Nirvana and the Law" could not possibly be termed a positivist philosopher, inasmuch as he sought to peer behind the veil of the Mâyâ of perception.

Dr. Saltzer's assertion that for Comte causes were "abstract forces, veritable entities," (p. 14) on the top of his previous objection to Comte's refusal to interpolate any bond of union between contiguous events, exhibits a serious confusion of ideas. Comte held the exact contrary. The "abstract force" would be Dr. Saltzer's perfectly unnecessary "bond of union," a purely imaginative conception. Comte averred that when a ball striking another ball *causes* it to move, all we were justified in asserting was that there occurred a *succession of events*. Dr. Saltzer's "bond of union" is an interpolation he would have at once repudiated.

To the inquiry—Does the modern generalisation of the conservation of energy interpose any "bond of union" between cause and effect, the answer is obvious. The problem remains the same. All we know is that there exist or appear to exist unvarying quantitative and qualitative relations between modes of energy. *E. g.* Given certain conditions—themselves part and parcel of the causal series—a certain amount of carbon combining with oxygen will always yield the same quantity and quality of effects, light, heat, &c. &c. But in all this series we have nothing but successions—successions between changing modes of energy. Professor Bain and Herbert Spencer regard causation as resolvable into quantitative and qualitative equivalencies obtaining between modes of energy. But why should they go out of their way to hunt for "bonds of union" between antecedent forms of energy and their equivalencies when transformed. Of course they do nothing of the kind. The forms of energy are but names for phenomena. The fact of their succession is all we know.

The observations of Dr. Saltzer on Mill's criticism of the identification of the Conservation Doctrine with the Conservation *of Motion* are most interesting and suggestive. Having exhibited the meaningless character of the current term "potential energy," so severely commented on by Mill, he presents us with a theory which is certainly well worth consideration. So far from potential energy involving the temporary annihilation of motion, he holds that the motion of translation is transformed into rotatory atomic motion. I am not sure that this view is original. I rather think not. But Dr. Saltzer's enunciation of it is extremely lucid and stimulating. The possibility, however, that so-called

* A "bond of union" between contiguous events leaves Dr. Saltzer in Comte's metaphysical stage. Is there any proof, however, that Buddha held causality to involve more than invariable and unconditional succession. I trow not, so far as I recall a former conversation with Sumangala. Obviously he held that there is a "duality in causation" (p. 13)—cause being a relative term involving some effect—but he had no ground for assuming a mysterious "power" in the cause to produce the effect.

"potential energy" is simply resolvable into a space relation has to be met. And, putting aside scientific hypothesis, it might be added that, so long as men cling to the belief in an external world somehow independent of perception, so long will the endless contradiction centring round the discussion of "atoms," "force," "energy," "matter," and other abstractions continue. It was Kant who showed that the finite and infinite divisibility of matter were alike demonstrable by reason; that a finite and infinite space were equally impossible. Human Reason based on the assumption of a real external world must end in contradictions.

Space, however, now forbids us to continue further. Enough has, it is hoped, been said to indicate the interesting character of Dr. Saltzer's *brochure*. Although the author's attempt to bring Buddha into line with positivism is naturally unsuccessful, he had done well in bringing up the problems correlated therewith for discussion.

E. Douglas Fawcett.

WOMEN IN ANCIENT INDIA.

(Continued from page 13.)

IN speaking of the Scholastic or Acharya period, we must bear in mind that it is a period of very elaborate laws about anything and everything, and women were, of course, not outside their operations. The halcyon days of the Vedas and the Epics were gone; and people became less and less mindful of the sacred duties prescribed by the Vedas.

Doubts began everywhere to rise in the minds of men. Exhaustive and polemical treatises had to be written for the instruction and guidance of mankind. Ethical principles no longer practised; and men growing more and more selfish subordinating everything to their own pleasure; such were some of the chief characteristics of this period.

Woman, therefore, could occupy only an inferior place in the social circle. She was subordinate to man in every respect. And the most severest laws were written narrowing the sphere of her activity; and the exact position of women is thus given by Manu:—Pitá rakshati Korumáré bhartárakshati yauné, Rakshanti sthaviré putrá nastri swátantriya. "A woman should remain subject in her infancy to her father; in her youth to her husband; and in her old age to her sons. Under any circumstance she has no independence."

I quote Manu, not because that I consider his work as the greatest authority for this period, but because he represents that class of law-givers who frame their laws with the object of making people follow what they think as the highest ideal. I divide my authorities for this period into two classes: (1) the law-givers, and (2) other writers who speak of the general condition of the country, such as Patanjali and others,

the former including, of course, such writers as Gautama, Baudháyana, Vasishta, Apastamba, Manu, Yágnavalkya, &c.

For the purpose of tracing the history of women in India, we have to divide the laws of this period into old and new. The Sutras first came into existence. These Sutras are called Dharma Sutras, also called Sámayáchárika Sutras, and are different from the other kinds of Sutras, as the Shrouta Sutras, which treat of the performance of sacrifices, and the Grihya Sutras. These latter are distinguished from the Dharma Sutras, in confining themselves to the points of difference of the various schools or charanas, while the Dharma Sutras, give out in a brief way, for mnemonical purposes, the precepts and obligations to all. It is further a point recently brought to light that the same Rishi, who is the author of Shrouta Sutras, is also the author of Grihya Sutras, and of a Dharma Sutra. The order seems to be this, according to Haradatta the Commentator on the Apastamba Dharma Sutra. (1st Sutra):—

"The words 'Adháto' (=therefore) implies a reason, *viz.*, that as the Sranta (sacrificial) and Gárhya (domestic) ceremonies have been explained, and as these ceremonies presuppose other observances, these other observances also must now be explained."

Again, the Grihya Sutras are chiefly concerned with the domestic ceremonies from the birth to the marriage of a man; and as these ceremonies form part of the subjects treated in the Dharma Sutras, we might consider that, in the light of the explanation of Haradatta's above quoted, the Grihya Sutras were their original sources. If we remember that the Sutras are only mnemonical aids to the observance of the ceremonies, and that they are mostly written in prose, we might safely conclude that the Smrities, such as that of Manu, are only later writings. Yágnavalkya, Daksha, Parásara and other Smrities being only subsequent to Manu's—whether in the present composition, or in its original unabridged form—both by tradition, and under the authority of Jaimini. He says in the 1st adhyáya of his Mimámsa Sutras that when the law-givers are at variance on a certain point, Manu's precepts should be held supreme and followed, and that Manu is a far greater authority than the other Smrities; it follows that, chronologically speaking, the laws are in this order: Grihya Sutras, Dharma Sutras, and poetical Smrities. The poetical Smrities may, therefore, be considered as more exhaustive treatises than the former.

Having thus established the priority of the Dharma Sutras, it is now easy for us to trace the condition of women from the Epic Period. Of the Dharma Sutras extant, we have them in the following chronological order: (1) Goutama, (2) Bódháyana, (3 and 4) Apastamba and Vasishta.*

Polygamy continued as before, but only restricted to the upper classes. The number of forms of marriage was now eight, according to

* The translations which appear further on from these works, are those of the several western Orientalists, who have rendered them into English for the "Sacred Books of the East."

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Goutama and Bódháyana, but six according to Apastamba and Vasishta. I subjoin them thus :—

(1). Bráhma wedding : the father gives the girl dressed in garments and decked with jewels to a person possessing sacred learning, &c. (Goutama, Bódháyana, Apastamba and Vasishta.)

2. Prájápatya wedding : the marriage formula is : "fulfil ye the law conjointly." (Goutama and Bódháyana.)

3. Arsha wedding ; the bridegroom exchanges a cow for a girl. (Do. do. Apastamba and Vasishta).

4. Daiva wedding : if the bride is given decked with ornaments to a priest at the sacrifice. (Do. do. do. do).

5. Gándharva wedding : the spontaneous union with a willing maiden. (Do. do. do. do).

6. Asura wedding : if those who have authority over a female are propitiated with money. (Apastamba, Goutama, Bódháyana; and Vasishta calls it Mánusha).

7. Rákshasa wedding : if the bride is taken away by force. (Do. All others call it Kshétra).

8. Paisácha wedding : when a man embraces a female deprived of consciousness. (Goutama and Bódháyana).

Thus all the four law-givers recognize six forms ; and Goutama and Bódháyana add two more, *viz.*, Prájápatya and Paisácha. The necessary inference, therefore, is that Goutama and Bódháyana being older, the Prájápatya and Paisácha forms which they recognized, were not in after times found good, and hence the subsequent law-givers Apastamba and Vasishta speak only of six.

Some of the forms of marriage which these Rishis consider praiseworthy,* severally or jointly, necessarily imply that the bride should be fit† for the consummation of marriage ; for Apastamba says that the first three days of marriage the bridegroom and the bride should sleep together, but that on the fourth day the consummation takes place.

Now as regards her duties. If her husband has disappeared she should wait for him for six years. If she is the wife of a Brahmin, and if he has gone to a foreign country for purposes of study, she should wait for him for twelve years. She is thus made more subordinate to her husband than was the case in the Vedic or the Epic period ; nor can a girl remain without marriage, as we saw was the cause in the preceding ages. This latter restriction was made in the early days of the Scholastic period, for we find Goutama saying that a girl not given in marriage shall allow three monthly periods to pass and afterwards unite herself

* I particularly speak of those that were considered praiseworthy and omit the others, as the former alone will do for my purpose.

† This is, however, a point that is liable to be disputed. Goutama holds that a maiden should be given in marriage before she attains her age. Apastamba's views were already given out. Vasishta says (Chap. VIII, 1) "A student who desires to become a householder shall bathe and take for a wife a young female of his own caste, who does neither belong to the same gotra nor has the same Pravara *who has not had intercourse* (with another man)."

of her own will to a blameless man giving up the ornaments received from her father. The duty which a wife should discharge to her husband, is assisting at the kindling of the sacrificial fires. Besides, she could learn music, dancing and other branches of the Artha Sastra. She was, however, considered pure throughout the body, and her purification, when necessary, consisted in simply touching water with her lips. Even unchastity was not in the eyes of these law-givers a grave sin, for says Vasishta:—

"A wife, though tainted by sin, whether she be quarrelsome or have left the house, or have suffered criminal force or have fallen into the hands of thieves, must not be abandoned; to forsake her is not prescribed by the sacred law. Let him wait for the time of her courses; by her temporary uncleanliness she becomes pure." The only three acts which make them outcastes are, to quote this Rishi again, "Murder of the husband, slaying a learned Brahmin, and wilful destruction of the fœtus." Women who were purchased for money were considered more as slaves than lawful wives and were not fit for assisting their husbands in the sacrificial rite.

A husband may allow his wife to raise an issue from any one else for him, and such a son was considered a legal one.

If the husband dies she was allowed to remarry, but more especially to a brother-in-law.

Suttee does not seem to have been prevalent in the times that the Dharmá Sutras were written. Unchastity was more frequent than in the preceding periods, and we have special names for the offspring of mixed castes (*Vide* below):—

Children born in the inverted order (of the wives of higher castes) become Sútas, Mágadhas, Ayogavas, Kshatris, Vaidehakas or Chandalas.

Some declare that a woman of the Brahman caste has borne, successively to husbands of the four castes, sons who are Brahmins, Sútas, Mágadhas or Chandálas: and that a woman of the Kshatriya caste has borne to the same, Múrdhavasiktas, Kshatriyas, Paulkasas, &c. (*Gautama*, IV. 17—19.)

Now come the metrical Smritis, such as those of Manu, Yágnavalkya, Parásara. From these we find that the above-named eight forms of marriage were recognized, the Paisácha being considered the lowest. The marriage should be performed for a girl between eight and twelve, although from Médháthithi's Commentary on Manu, IX. 88, it appears that twelve was the more proper age.

They could no longer perform sacrifice separately. All she could do was conjointly with her husband.* Nor could she recite the Vedas. They had the tonsure rite, but without the Vedic Mantras, as in the case of men.

* The passage I rely upon is Manu IX, 18. "No religious ceremony for women should be (accompanied) by Mantras—with these rules the right of women is fixed; for women being weak creatures, and having no share in the Mantras, are falsehood itself."

Their real sacrament was marriage, which involved four duties on her, *viz.*, (1) assisting the husband at the sacrifice, (2) obedience to the guru, (3) attendance to household duties, and (4) attendance to their husbands. She had no property of her own whatever. Property she acquired belongs to the one to whom she belongs. While Bódháyana, Apastamba and Vasishta allow her ornaments; Manu allows her, "that which is given over the marriage fire, during the bridal procession, that which is given from act of love, and that which is received from her brother, mother, or father. Anything she acquires after her marriage, becomes the property of her children, if she should die while her husband is alive. Whatever valuables she receives at the marriage, other than those of Asura, Paisácha and Rakshasa marriages, belong to her husband alone if she should die without children, but if she should acquire any property at these marriages, such property goes to her father and mother if she dies without children." He further lays stress on the fact that a woman cannot expend *any* money without the consent of her husband. Public dancers and prostitutes make their appearance in these times, and are recognized by Manu as institutions. The king, he says, should not punish them in the performance of their callings.

Turning now to Patanjali, we find from his Mahábháshya that the Vedas and the Sutras had not the same hold on the minds of the people as it had in the preceding ages. Women addicted themselves to drink; and there is a passage in his 'Magnum Opus,' that 'Gods do not take that Brahmin woman who drinks, to the loka her husband would go (after his death).' They were neither divorced, nor excommunicated, nor persecuted. The laxity of morals on the part of women was great. Concubines and lewd women were now more and more increasing in number. A pupil was not allowed to see a woman, and much less to speak to her. The sons of widows acquired social position and influence. The offspring of illicit intercourse between the sexes had multiplied, and to put a stop to this shameful state of things, Buddha, by attempting to introduce intermarriages between different classes of society, succeeded at last in doing away with caste itself. Buddhism seems to have restored to woman her former position in society: at least it is clear that she was allowed the same rights in religious matters as those of the opposite sex. This restoration of her rights seem to have been enjoyed by her for several centuries, and continued to the first days of the Mohammedan conquest. Somewhere about this time we find the cruel practice of suttee in India. The ancient authorities, such as the Rigveda, Asvaláyana's and Parásara's works, which some suppose to have laid down this practice, are denied by many, while others construe the passages in different way altogether. Diodorus Siculus, who lived about three centuries before the Christian Era, states it to have occurred in the Camp of Eumenes. It was perhaps about that time that the custom was becoming more and more extended.

On the other hand, they do not seem to have been uneducated

as they are now generally found to be. They had their own arts and sciences to cultivate; and coming to the times of Vátsyáyana, the author of the Kama Sutras, whom Sir Richard Burton thinks flourished between the first and the sixth centuries after Christ, we find him mentioning in his book sixty-four arts and sciences which he recommends for women. These include all the arts and sciences known to the Indians, except the higher mathematics, the arts connected with governing a state, the meanest arts, and those that are exclusively reserved for mankind in all ages and in all countries.

They were acquainted with the fine arts, spice making, cooking, weaving and others less important, covering a wide field of intellectual culture.

Now to speak of those that were Buddhists. Although Buddha was very severe to women as a class, and even mendicants and novices were not permitted to look at a woman, and priests were not allowed to visit widows, grown-up virgins, or women whose husbands were abroad,—yet it was Buddhism, as I said before, that restored to her some of her lost rights. As a Buddhist she became prominent. She not only began to frequent places of public worship, but came forward to join the clerical body and was even admitted a nun.

The Buddhist females had their own robes, and the monuments in the Bhilsa topes show that it consisted of a "long flowing vest" resembling that which we see in Grecian sculpture. The Ajunta caves also show us a like form of dress among the Buddhist women.

Her subsequent history is not difficult to trace. Varáhamihira praises her; Houn Tsang admires her intellect and speaks of a female kingdom; and we have ample material to collect from the Sanskrit Dramas.

From these we find that a total degradation had befallen her. The Hindu female was subordinate to the male to an extent unknown to her; while the lot of her Buddhist sister was in nowise better, except that she could now become a nun as before. A new class of women arose; they were styled Devádasis, and the Agamas so style them, as they devoted themselves entirely to the 'service of God.' She was quite different from the prostitute of the time of Patanjali or the subsequent times, and the difference consisted in her doing some of the services in a temple, and in maintaining her virginity. She was different from slaves who were mere objects of pleasure, bought for an equivalent in money; and sometimes even foreign slaves are mentioned in the dramas. The prohibition of a man of a higher caste marrying girls of the lower castes continued the same as before; widows were now strictly prohibited from marrying. She would no longer be found as a teacher except in very rare cases. In short, she was not allowed to take part in any public rejoicings except the festivals and marriages. She was, as regards the higher knowledge, classed with a Sudra. Tyranny of the male over the female became more and more perceptible. Brahminism now began to slowly

revive; Buddhism was almost crushed out of existence, and with it the status of women recognized by it.

The laxity of morals was now very great; every thing was in utter confusion, and in the great struggle for existence, the Brahmanical as well as Buddhistic institutions became more and more degraded; the Devadasi was no longer a virgin devoted to the service of God, but to man; and although the extreme south was not much affected, and writers and moralists like Avvay made their appearance now and then, a larger portion of India was simply in the final struggle for existence.

Such was the condition of India and the Indian women during the 8th, 9th and the 10th centuries. Brahminism now triumphed over Buddhism, but before she had time to look to the inherent defects in her institutions and mend them, a more powerful enemy made his presence felt, and compelled her to unwillingly unite her forces for another struggle—to stand or to fall. India soon fell, and as I said in the beginning, she lost all claim to boast of a national glory and feel a national pride.

S. E. Gopala Charlu, F. T. S.

SUBHASITA: A SINHALESE BOOK OF BUDDHIST MAXIMS.

(Continued from page 44.)

58. Who can abate the anger of a nobleman of great virtue; so, who can stop the course of pure cold water flowing down a slope.

59. Foolish men neglect to do meritorious acts which procure them the divine bliss, but they do evil deeds which lead them to hell; they, therefore, are like those who drink poison, refusing to take milk.

60. One man in the world excels in one thing, and another in another thing; as, however, powerfully the wind may blow, ships will not travel on land and carriages on water.

61. Though it has been said by poets that the minds of the righteous, and ghee, which is soft and easily melted, are alike; yet it is not so, for the minds of the righteous are melted in the troubles of their fellow-beings, while ghee is not melted (by heat not applied to itself).

62. Brahma had deposited fragrant musk in the navel of the chiefs of the deer by mistake; but should I ever get the post of Mahabrahmaship, I will place musk at the root of the liar's tongue.

63. Even if a man becomes the king of the whole world, yet he will be despied by the people if he wears his crest gem on his foot; therefore if any of your servants are not fit for the works in which you have employed them, you will not succeed in your undertakings.

64. Foolish men who try to hurt men of great power and ability by showing anger against them, are like those who kick against a great elephant that is strong enough to uproot huge rocks.

65. To a man of great firmness and virtue the whole ocean is a cup of water, Maha Meru is an anthill, and the famous continen of Jambudevipa is the compound of his house; hence, what wealth is there which is not his own.

66. Men who act against law are numberless as the stars in space, and they cannot be destroyed because they are so numberless; if you destroy the hatred which is in your heart, they all will be destroyed as fire is extinguishable by water.

67. When prosperity comes to a man, it comes very slowly like the growth of water and kernel in the cocoanut; but, when it goes, it goes all of a sudden, as the kernel of wood-apples vanishes when swallowed by elephants.

68. Though there are very many rich men, a wise king employs only the good in his service; and though we have abundance of riches, we use only a glass to see our face.

69. People can hold the proboscis of the elephant, and wear venomous serpents round their necks; though they could do such wonderful things, yet not being satisfied with all these, they serve under kings to earn their livelihood.

70. As the moon, which is surrounded by a host of wide-spread stars and which enlightens the world with its mild rays, gets dim at sun-rise; so, every man has his own defect in uttering the words of a foreign language.

71. There may be many who wield swords in the midst of women and in company, but very few in the field of battle, where sparks flash by the clashing of sword with sword.

72. Ignorant people, who live according to the ways of the world, without knowing what will be the consequences of their deeds both in this and in the future world, are, owing to their sin of the past births, like worms produced in flowers—though they might be born of a high caste, as pure as milk from both (the paternal and maternal) sides.

73. It is the nature of the beggar to be not satisfied even if he gets an immense quantity of wealth; as Iswara, who has a (third) eye on his forehead, and who is endowed with glory and great might, rides on an old bull.

74. The noble and the good, when too intimate with others, are disrespected by them, as the sweet sandalwood is used for fire-wood by the wives of veddhas who live in the Himalayas.

75. A youth, who attempts to win the heart of a woman by the donation of garments, food, betel and all other kinds of wealth, or by sexual intercourse and cheerful words, is like him who thinks to catch wind with a net.

76. Crows that dwell always in parks and gardens, by feeding on sweet mangoes become like cuckoos in appearance, but they can be discerned at once by their cry.

77. As the throat-gem of a venomous serpent, when set on the crest of a king's crown becomes a costly jewel; so, great kings reward the righteous with great honours and wealth, though they may live in the midst of the wicked.

78. If a good man refuses to give to the poor, it is not his fault, but it is theirs for having sinned in their previous births; so, it is not the fault of thy looking-glass that thy face appears ugly, but it is the fault of thy deformity.

79. Herds of goats and bulls butt against each other, and mina birds warble sweet songs (it is their nature, but not an extraordinary thing); if any one can satisfy the wants of the poor by munificent donations, he will be considered to be a clever and powerful being.

80. If a serpent bite a man, it is only he who dies, and not the rest of the people; if a wicked man be made a chief or be taken into society, a whole nation may be destroyed, and at last that wicked man also may be destroyed.

81. One's own features are not seen by the eye that sees every thing (else) in the world; in the same manner the wicked see only the faults of others, but not their own.

82. There are spots in the moon, there is snow on the Himalayas, the water of the ocean is saline, and poets are poor; so every good thing in the world has a defect except Nirvana, which is entirely pure.

83. The wealth of the liberal-hearted man, though small, is gratefully accepted by the poor and used as the water of a well; but the wealth of the wicked, though considerable, is not used by the poor, like the salt water of the ocean.

84. The moon that enlightens the quarters of the world by its mild rays, holds its spots till the end of the world; so good men do not care so much about their own businesses as about the difficulties of others.

85. The waters of the various rivers, streams, brooks and hills flow into the ocean, but it does not break its bounds; so good men will live in accordance with customs without being proud even if they gain the whole continent of Jambudwipa.

86. Ignorant people live always in friendship with the wicked and not with the good, as veddahs adorn their necks with liquorice seeds but not with shiny pearls which they could pick up when dropped from the trunks of mighty elephants.

87. A level path devoid of thorns and pebbles, becomes fearful and impassable when these are combined with darkness; so good men associating with the wicked often become despicable.

88. If liberal-hearted persons have no freedom to do good to others, even were it be in heaven, they will not live there, considering it to be a hell; but if they have that freedom even in hell, then they will live there considering it to be a heaven.

89. Good men of renown live happily proclaiming the good qualities of others in the world, as the light of a lamp is not diminished, though hundreds of other lamps be lighted with it.

90. The lion that lives solely on the brains of elephants will not eat grass, howsover great may be its hunger; so a nobleman will never do an unfair thing, even if he dies.

91. As a huge elephant never tramples its own trunk, though it runs about when excited with carnal lust; so a wise man will never do a mean act, though he may get all the riches of the world.

92. If a man, who does not profess the noble faith of Lord Buddha, can enter into Nirwan by accepting a heathen faith, then a blind man can see the footprint of a bird in the sky.

93. Rows of trees with their branches and leaves become a shelter for the travellers, so the good and the wise do favours to others without any remuneration whatever.

94. Though there is a great host of cobras that feed on frogs, yet only Ananga stands ahead of all with its open hood; though there are very many people who may be equal in their prosperity and form, yet there is only one kind person who protects the world.

95. Why do you amass wealth, seeing what hath happened to the bees that had stored up honey in their hives; (therefore) eat, drink and give alms to the poor with kindness; and do not bury your wealth here and there.

96. Though good men may happen to live constantly with the wicked, yet their minds will be disposed to do good to the world; as though a cuckoo is hatched and brought up in the nest of a crow, yet its voice is pleasing to the hearers.

97. Though a man of great renown be born of a low caste, yet he will be respected by wise men of the world; as, the lilies produced from mud are worn on the head.

98. Though crows feed with delight on sweet mangoes, dwell on the tops of trees in parks and gardens, and do these and other things like the cuckoos, yet they are discerned in spring time by their voice.

99. Having been brought up under the shadow of King Sri Rajasingha's foot, who excels by hundredfold the chief of devas (Indras) in glory, who is a lion that defeated elephant-like enemies, and who is like a golden flag that shines waving on the top of the Solar Raco-like roof.

100. And having been a son (disciple) of the chief pundit of Hiswella (lit: the owner of), who is like unto Kumbyon Rishi, who drank the ocean, for he has grasped with his hands of wisdom the ocean of metaphysics whose shores are Nirwana.

101. I, the poet who is known by the name of Alagiawanna Mukewette, in whose lotus mouth the goddess of beauty always resides, and

who is a lion that defeated the elephant-like poets, composed this sweet poem in accordance with the sayings of the ancient pundits.

H. J. MENDIS.

NOTES.

19. *Rahu* is the ascending node. Some astrologers consider it to be a planet, and others say that it is only the shadow of the earth.

23. *The Kalpavriksha* is a divine tree which confers on the owner whatever he wishes.

24. *Throat-gem.* It is believed by many that some serpents have a kind of gems in their throats.

40. *The gurulu* is a fabulous bird of great size and strength, that feed chiefly on *nagas* (serpents).

41. *The naari-lata* is considered to be a kind of flower whose shape is somewhat similar to a woman.

48. *The four parts of speech.* In the Singalese grammar there are only four parts of speech.

79. The *sella lihini* or mina bird is a bird somewhat like an English magpie. It could be taught to speak like a parrot, or to whistle.

100. Kumbyon Rishi, otherwise called Agasti Rishi, is considered to have drunk the whole ocean.

101. Alagiawanna Mukewette or Alagiawanna Mohottala is the name of the author of this poem, as well as of several others. He was secretary, or as we say, *lekama*, to Sri Rajasingha.

H. J. M.

MAN'S CONQUEST OVER NATURE.

By DR. J. D. BUCK.

Some few there be
By meditation find the Soul in Self
Self-schooled; and some by long philosophy.
And holy life reach thither; some by works.
Some, never so attaining, hear of light
From other lips, and seize, and cleave to it.
Worshipping; yea! and those—to teaching true—
Overpass death!

—*Song Celestial.*

Life and death are the two poles of visible nature. Decay and rejuvenescence are the wheels of time that keep the panorama of creation in motion. The whole visible universe exists only by virtue of ceaseless change. Nowhere can stability and permanence be found. Civilization in its onward march continually encroaches upon the wilderness and makes the waste places to blossom for the benefit of man; and again the desert hangs upon the heels of decrepid civilization waiting for its sun to set and for the night of time. It is thus that man wages eternal combat with the forces of nature. Civilization advances and recedes; unconquered nature recedes and again advances. No matter how high the in-coming tide of time may bear the civilization of any age, the out-going tide is sure to bear it back to oblivion. Phœnix-like, the new civilization rises from the ashes of the past. Nothing is lost. Humanity is continually being reborn, and as the ashes of lost empires

are blown by the wind of fate or fortune from the alembic of time, the true gold of progress is found in the bottom.

The conquests of man have indeed been great. Sphinx and pyramid crumbled at last, but the power to conquer and rebuild not only remains but forever increases. Beaten back at one point by determined nature, he assails her again and again, and to her relentless force opposes his unconquerable will. At last man discovers the secret of nature's power; he harnesses her subtle forces and arrays them against herself. He studies her methods, conforms to her laws, and while he thus stoops to conquer she smiles a willing servant at his feet. So runs the tide of time. From the lamp of obedience man gains the light of knowledge, and the feet that walk by this certain light are led on to power and to conquest.

In thus subduing physical nature and cultivating his intellectual faculties man has made great material progress. The advancing tide of civilization pertains to material things and the luxury of living is the reward of the more advanced individuals of the present human race. But no stream can rise higher than its source, and the source of all individual life is the life wave of the present human race. Over against the luxury of the favored few stands the misery of the unfortunate many, so that it may fairly be questioned whether the well-being and happiness of humanity as a whole are really advanced with all our boasted progress. The idol of society is the golden calf. Character is thus continually at a discount and a premium is thus placed upon any rascality that succeeds in accumulating wealth and avoiding the penitentiary. It may thus be seen that with all our boasted progress, with all our conquests over physical nature and in intellectual life, society is rotten to the core. Not only is man's conquest over nature incomplete, but his apparent conquest is altogether delusive.

Coming now to individual life on whatsoever plane it may be viewed, and it will be found to be in the end no more satisfactory. The objects of man's ambition prove in the end a delusion and a snare, and fail entirely to satisfy the soul.

If our view of life be thus unsatisfactory, most persons contemplate death with undisguised dismay, or with assumed indifference which is speedily dissipated at the near approach of the great destroyer.

Man's conquests over physical nature and in the intellectual realm have but little benefitted the social status of humanity as a whole, and in the face of all his boasted discoveries his own spiritual nature is still a *terra incognito* filled only with forebodings and with fear. Savagery rules in the life of the race at large, and in all that concerns man's spiritual kingdom he is yet an ignorant barbarian. The conditions of conquest and the terms of nature's capitulation have already been stated, viz.: the discovery of and conformity to nature's laws. Even civilized and intellectual man views most spiritual problems to-day as the rude savage views the phenomena of nature, with fear and trembling, with

awe and with bated breath, while for the rude savage the spiritual problems have hardly reached his plane of apprehension. He is stolid and indifferent in the presence of death, and when the time comes for him to relinquish the present life, the traditions of his tribe continue the episodes of the present existence into the happy hunting-ground beyond. The life of the rude savage is thus more rounded and complete, less distorted and one-sided than that of civilized man.

It has hardly yet dawned on the average intelligence of the present humanity, that man has a spiritual nature that transcends his intellectual life as that transcends mere physical existence; and the drift of the race toward materialism is fast crushing out that instinct that is prophetic of the higher life of the soul. The most earnest and thoughtful individuals are often oppressed and bewildered; feeling most keenly the miseries of their race and discovering no adequate means of relief, hedged about by many difficulties, and beset by many trials and many sorrows, life full of trouble and the future altogether unknown—these earnest souls often stand with shaded eyes and bated breath asking of fate and of futurity: *what does it all mean*? And no satisfactory answer comes. Many who are thus beaten back and bewildered settle down into outward conformity to the forms of a religion to which their highest reason gives no real assent. Others again repudiate all religions as a delusion and a snare, designed by and for the sole benefit of cunning priests; and these become rank materialists, and scoffers at everything beyond the present hour and its material advantages. For ages it has been the practical, if not the formulated maxim of the church, that intellectual pursuits lead to irreligion and finally to destruction, and unable to suppress the wave of intellectual advancement the Catholic church even to-day seeks to mould it to its creeds, and to subdue to its authority the restless intellect of man, instead of converting the world to Christianity, they have secularized religion. Religion is supposed to exist for the benefit of man, as the source of all inspiration, the friend of the poor and the outcast. But it has come to pass that man exists for the benefit of religion and the people are taxed for the support of the churches till only the rich and the favored few can conform to their requirements. The face that sacerdotalism presents to the world to-day show no marks of the crown of thorns, but on the contrary is well housed and well fed, and the highest dignitaries of the church can boast of princely revenues. If these establishments were classed with others of a purely secular character they might appear as neither better nor worse than many others, but to call them in any sense Christian is not only a misuse of words, but it tends to blot out and render null and void the real spirit of Christ. The churches are involved in that intellectual progress of the race which has entirely lost sight of the spiritual nature and destiny of man. Theology bears the same relation to humanity at large that intellectual attainment bears to individual life, and these have little to do with the spiritual faculties and highest interests of man.

For centuries the history of the church was written in blood, a history of conflict waged for temporal power and personal aggrandizement. For other centuries the history of the church consists of an equally bitter record of intellectual conflict, a war of words. In later times the old lines of conflict are merged into mammon worship and proselytism. Magnificent edifices, the gathering of tithes from rich and poor, and missionary enterprises wherein the religious duty of imposing our intellectual beliefs upon all people in every land is enforced. These are the monuments of christendom to-day. In the meantime, destitution, prostitution, insanity and crime are on the increase in our own land, and the great, hungry, desolate and hopeless masses of humanity in Christian lands never enter the palaces called Christian churches, and they scout and scorn the very name of religion!

It may thus be seen that intellectual acquirements and material progress alone fail entirely in securing the best interests of man, and that the conquests of man in these directions are inadequate to meet the needs of humanity. It is also evident that religion in its present secular and degenerate form is powerless to solve the problem and help the world. Man must push his conquests in other directions if he is to solve the riddle of existence, and learn the meaning of life.

Is then religion necessarily a failure? By the highest hopes and the best interests of humanity a thousand times, no. Our interpretations of religious truths are, however, false, and our religion is therefore powerless to uplift and inspire humanity. The world is not being converted to religion. The spiritual nature of man is often either ignored or denied, and even where the existence of the higher nature is recognized, such recognition gives rise to no lasting and adequate results. Our failure, therefore, in this direction is not without a remedy.

In the bloom of intellectual life and at high tide of his conquests over nature, man's career is cut short by death. Nature thus lays a heavy hand on the conquests of man. It is the hand of death with which she forecloses her mortgage and reclaims her own. Back into her all-enfolding bosom she draws the elements of man's visible being. What does it all mean? It means, first, that nothing in the way of physical well-being or intellectual attainment can solve the problem of human existence, or rescue either individual man or humanity at large from the final conquest of nature. All efforts to force the gates of death and to pry into the future beyond the veil have practically proved failures.

This is the problem that presents itself for solution, and which no amount of physical progress or intellectual acquirement will ever be able to solve. Neither mind nor matter, neither sensuous life nor physical endowment can touch the problem. The recognition of this fact is the very beginning of wisdom, but by no means the end thereof. To close our investigations of this point is to solace our souls with the des-

pair of materialism. There is no escape from this conclusion, ignore or deny it as we may. Neither the solace of faith or the consolations of religion are powerful enough to materially alter this condition of things, or to save their votaries from life-long despair, insanity, or suicide.

Can the problem of life be solved? Can man's conquest over nature in the spiritual realm equal his conquest in the physical and intellectual departments of his being, and so round up his knowledge and his life? I answer unhesitatingly, the problem is solved already, and a knowledge of the solution awaits every earnest soul who has energy enough to get rid of his own apathy, or faith enough in his own soul to throw off his nihilism.

I am perfectly well aware that the statement that this important problem is already solved, will be met in many quarters with a good-natured shrug of the shoulders, and be viewed as a sort of mild and harmless lunacy, and its author who dares to make such a statement will be recommended to charity and treatment with ice-bags and anodynes.

There is, however, in every community another class of individuals in whom the higher intuitions of the soul still live, and upon whom the mildew of Materialism does not rest as a blighting incubus. These are agnostics in the truest sense, but they believe a solution possible if only they could get upon the right track, and thousands of these are coming into light and knowledge. They question fate and demand a knowledge of their own destiny. But when man stands upon the shores of time and looks to the beyond, nature puts out his eyes and cuts off his tongue. He is blind and silent. He cannot see beyond the veil; no voice comes back from that echoless shore; and why? I answer because man is ignorant of his spiritual nature here and now, and because he fails entirely to apprehend the meaning of the present life. He must conquer this realm as he conquers elsewhere, by knowledge and obedience. In the physical and intellectual realm where real progress is made man does not invent, he discovers and applies. In the spiritual realm man has invented fables and then represented these as final truths, and he is seldom able after the lapse of time to distinguish between these foolish fables of his own invention, and the parables and allegories in which the true seer has veiled the most sublime spiritual truths. The first step in the pursuit of real knowledge consists in getting rid of false knowledge and this is often the most difficult part of the whole process. If one is in pursuit of truth which he feels satisfied exists, but which he is sure he does not possess, it is necessary that he should be able to view the truth sought without passion or prejudice whenever it is presented to him. It generally happens, however, that the mind of man is not only preoccupied with fables and traditions, but that it is prejudiced against the very truth sought. He therefore not only fails to recognize it when presented, but at once proceeds to oppose it, and to argue it

away. The only solution that under such conditions would be accepted would be one that was found impossible to get rid of. In other words, the individual is to be convinced against his will, and yield only his assent to truth when he can oppose it no longer. Strange as it may seem, many persons are in just this condition of mind without knowing it. Their motto is, "Convince me if you can, but will you have a hard time to do it," and none who possess real and valuable knowledge will attempt it. The proselytising spirit in religion has, however, for centuries run amuck with this contentious spirit of Nihilism, and the result is that form of intellectual gymnastics known as theology.

The real truth-seeker has, therefore, first to face about, and from this spirit of hostility or nihilism become a seeker indeed. It is thus, and thus only, that any great conquests over nature have been achieved in the physical or the intellectual realm, and conquests in the spiritual realm are not to be more easily won.

To those who are thus either indifferent or unconsciously hostile to truth, it will at once be suggested that the spirit of child-like simplicity here recommended is peculiarly gullible, and liable to be imposed upon; but to this objection there is a ready and sufficient answer. With the removal of the contentious spirit there comes a great calm, and with the removal of nihilism and apathy there comes great clearness of vision.

Such an one may listen without denial, but silence by no means gives assent, and with such an one, hostility to error is manifest rather in avoiding than in fighting it. Strife and self-interest darken the higher faculties of the soul, while the child-like simplicity of soul not only removes obscuring clouds, but opens the higher consciousness of man.

It may thus be seen that in approaching the higher problems in the life of man, traditional authority, prejudice and indifference bar the way, and that only as these are removed can real progress be made.

If now we examine the elements involved and the condition concerned in all intellectual progress, a knowledge of these will greatly assist us in our investigations of the spiritual nature of man. The science of mathematics is perhaps more directly involved and more definitely related to man's intellectual progress than any other. Here three factors are always involved, viz., the conscious ego, the intellectual powers, and the principles discerned or to be discovered. It is not generally apprehended that a very definite relation exists between the last two terms named. As a matter of fact, man's intellectual kingdom at any stage of progress is thus a reflection or duplication of the powers of nature. Intellectual acquisition is thus a repetition of creation. The basis of intellectual knowledge is intellectual experience.

Intellectual progress—in the strictest and highest sense an education—consists in a gradual conformity of the brain and its functions to the harmonious laws of nature and to the underlying principles of

creation. The brain that is able to present to the conscious ego, the real self, a mathematical equation or a cosmic law, does so by embodying that principle and expressing that law in its own structure and function. This is the basis of experience. If this principle be underestimated or denied, its force and truthfulness may become apparent by assuming the opposite proposition. The brain is the instrument of thought, through the agency of which the laws of nature are presented to the consciousness of man. The so-called inventions of man are but bungling caricatures of nature's cosmic display. In the alembic of nature, her magical displays continually elude us; compared to these, the witches' cauldron of man's inventions simmers while it sings—"Bubble, bubble, toil and trouble." The moving winds propel our ships, the falling waters turn our wheels, the rising tides demand our conformity and obedience, while the conquests of steam and the possibilities of electricity reveal only yet the fact that nature yields her priceless secrets to man only as he yields obedience to her laws and conforms to her commands.

Whatever man may have accomplished in these two directions, viz., in physical and intellectual progress, certain it is that he possesses scarcely the germ of spiritual knowledge, and it is for this reason that the social life of humanity as a whole is barbarous, that the conquests of man end at the grave, where the conquests and final triumphs of nature are complete. Man may believe or deny, hope or despair, 'tis all one to conquering nature, no answering voice comes back. The challenge of nature is defiant and perpetual. She gathers them in, generation after generation, as she reaps down the civilizations and silently walks through the centuries. And yet man may wrest this secret from nature if he will, yea, *if he wills!* and upon precisely the same terms prescribed in other departments, viz., obedience to law.

In the upward march of humanity in the present age there has been an increased development of nervous structure, and in the more advanced individuals of the race, the cerebral lobes have been largely increased in size, and so rendered capable of a very high degree of functional activity. Coincident with this higher development there has been an increase in nervous and mental diseases, as more highly organized structures are subject to greater strain and more liable to disorder. A brain of small size and low development is incapable of reproducing the cosmic form, or of representing to the conscious ego the principles of nature. Intellectual advancement and development of brain structure, therefore, may be seen to accompany each other in the individual and in the race. Intellectual advancement, however, is no sign of spiritual knowledge. It is by no means uncommon for great intellectual power to accompany great spiritual depravity and personal degradation. The spiritual nature of man is as distinct from his intellectual life as that is from his physical existence. After many centuries of spiritual darkness there has come in later years glimpses of spiritual power, presaging an awakening of man's higher nature. The unfolding of man's higher

nature depends on the correct interpretation and normal exercise of these powers. If the brain and intellect of man reproduce cosmic law and order to man's intelligence, thus securing his intellectual conquest over nature, so must man's spiritual faculties reproduce the spiritual world to consciousness, for spiritual things are to be spiritually discerned. In other words, man's spiritual nature must unfold, in order that he may discover spiritual laws and discern spiritual things.

It may thus be seen that man's conquests over nature everywhere proceed on a uniform law, and that whether in physics, metaphysics, or spiritual life and knowledge, the process is the same. Man must discover and apply, and at every step and in all directions he must reproduce nature in himself. The meaning of man as the microcosm related to the macrocosm is thus made apparent.

I trust that I have made it clear that a certain mental condition or attitude of mind toward spiritual truths is necessary, before any advancement can be made in the way of comprehending spiritual things. I have also endeavored to show that in all departments of knowledge, experience is the only method of knowing, and that therefore man must become that which he seeks to know. The faith of the average individual presupposes just this miraculous change as occurring beyond the grave, though he seldom realizes the absurdity of his conception. All that really concerns man is the present time and the passing opportunity. Let him employ these wisely and well, day by day, hour by hour, and the future need concern him no more than the past. Let him but realize that the past is dead, and that the future is not, and so learn to appreciate the everlasting *now*. Whenever the need of this higher knowledge takes possession of the soul it carrries all before it. All other things sink into insignificance beside this hunger of the soul for more certain knowledge and diviner life. This desire seizes us in hours of disappointment, when the world seems slipping from our grasp, and we realize how hollow and unsatisfying are all earthly ambitions. This hunger comes when we stand with streaming eyes and bursting hearts looking into open graves, or when hedged about and beaten back, our idols are shattered in our grasp, and we find ourselves clutching empty space, as a foretaste of the boundless, the fathomless. With the great majority of mankind this experience is disregarded and soon forgotten. While we are drunk with life, as with the fumes of wine, we disregard the demon of the threshold, but the great awakening comes at last, and at the lucid interval that precedes death the weary soul realizes what it all means. But these have in all times been those who in the midst of life realized its meaning and prized its opportunities. These have endeavoured to formulate truths drawn from deep spiritual experience.

These formulated experiences have often given rise to intellectual belief, and the effort to reconcile them with the things of sense and time has resulted in creed and dogma, in ritual, litany and genuflexion, till the truth once formalized has become secularized, and at last lost.

The truth regarding the nature and the destiny of man exists for those who really desire it, and who are ready and willing to serve it

This truth is not the property of the chosen few, though the masses of mankind may be ignorant even that it exists. It is open to all, and upon equal terms. Man cannot buy it with the mines of Golconda, or secure its favor with hetacombs of oxen. He must give *himself*, soul and body, to its service, and having surrenderd his last stronghold, diviner nature lays her sceptre at his feet and acknowledges his conquest.

Neither intellectual knowledge nor empirical knowledge in any form can solve this all-important problem for man. It must be with every one a *matter of individual experience.*

It is the purpose of Theosophy to teach this knowledge; first, ethically; second, philosophically; third, scientifically; to aid every one in attaining it experimentally and practically. All the ridicule, abuse and misrepresentation that has been or can be heaped upon the heads of individuals, does not and cannot change this purpose *one iota.* The purposé is changeless and resistless when once it has been intelligently and loyally conceived. It is not born of enthusiasm or blind zeal. It is the child of knowledge sired by love of truth.

(Abridged from the "Progressive Thinker.")

The Adyar Lectures.

MR. FAWCETT ON THE EVOLUTION OF DEITY.

IN continuance of his course of Lectures, it fell to Mr. Fawcett to enter on a prefatory handling of the many moot issues bound up with the alleged existence of a theistic, agnostic, pantheistic or other alleged Absolute. The interest of the address, which was delivered to a large and appreciative audience, centred round and uncompromising defence of the Hegelian doctrine of the Absolute as essentially *result*, a mode of speculation hostile to all theories which assert the reality of any supposed substratum prior to the completed unity in difference of subject and object. In consonance with this view, it is in a sense arguable that the universe emerged from Nothing, necessary as it was to hem round this position with a line of cautious reservations. Nihilism, such as is held by the Madhyamika sect of Buddhists, does not, however, stand its ground. For though the Absolute is possibly demonstrable as *result*, yet this result is from the speculative standpoint equally *beginning*—Time having no significance except within the limits of some mode or other of conscious experience.

The lecturer having briefly surveyed the result of his preceding investigations, stated that it was not his intention at the present juncture of anticipating the publication of his future system, and he should, therefore, in this as in former and subsequent lectures,

draw their attention rather to the various aspects of the great problem, and to the handling which it had received by modern thought.

Now what they were asked to do was to take over religion as a static fact and glance into the question of its ontological basis. Into the history of religious origins it was not therefore necessary to enter. Probably all such beginnings had their roots in gross selfishness and superstition; a more elevated culture gradually lifting worship from this domain of rude propitiatory self-seeking on to the levels of sublimated creeds, worthier conceptions of things and finally on to the hill where shone the "dry light" of philosophy. Hegel had well defined the more advanced forms of religious aspiration as 'philosophy speaking naively.' Eliminating the lower growths constituting the stages of this advance, they were thus confronted with three or four types of the great world-religions. For purposes of convenience he would, as an exponent of Modern Thought in Europe, take Christianity as a prominent "naively speaking" creed suitable to contrast with current rationalism. The Theistic basis of that religion was useful, also, for the purpose of throwing the fabric of a matured metaphysic into relief.

Now (ignoring the implications of religion as to the soul-question), there were two principal ways of treating this problem of the Absolute. The religionist might choose to rely on the alleged existence of a personal god as proved by "Natural Revelation." Probably in that case he would tend to bigotry or some narrow form of emotionalism. Into that aspect of the controversy he declined to enter. Now-a-days, historic criticism, and an enlightened science had given this type of assertion its death-blow. But it had at the same time left the position of the rational theologian largely intact, seeing that Theism had no necessary connection with a specific creed. True, according to Schopenhauer it is to the semi-barbarous Jew that the world owes its bare conception of Monotheism with the often appended riders of "creation" and "providence." But no one could assert that Theism was bound to succumb with Christianity, Mahomedanism, or any other of the evanescent stages of human religious fervour. It might have, and indeed does lay claim to, a rational vindication.

The *philosophical theologian* is the product of an incipient scepticism. Iconoclastic views become mooted, perhaps the theologian is not over comfortable, and a work based on rational, as opposed to emotional, principles is the result. Maimonides and Bishop Butler are cases in point Obviously, however, the writer who relies on reason, must not object to any deliverances of reason which may present themselves to his opponents. He stands on the same platform as the philosopher, crippled however by the fact that he usually appears in the guise of a barrister bound to advocate the cause of his client.

In traversing the Ground of Theism, we, of course, come across the footsteps of Kant, and it is interesting, therefore, to refer to his contributions to his ever interesting theme. Now Kant, whose

name was a byword for execration among contemporary priests, had dealt rational theology—that is a theology which professes to *prove* its positions—a fatal blow. Classifying the familiar pleas under the head of the Ontological, the Cosmological and the Teleological or Physico-theological arguments, he shattered each in turn. The ontological, as mooted by Anselm and Descartes, attempted to prove the existence of God by the fact of our *conceiving* him as existent. This proof on all fours with the absurd Cartesian doctrine of the "clear conception" which, if present to consciousness must exist somewhere, was now obsolete. Conceiving you have £ 100 does not make your pocket the heavier. The Cosmological argument from caused facts to their unconditioned first cause or from the world as it is to the world as created by a God is also invalid. Empirically speaking, no ground can be alleged why the world should not constitute a phase in an endless chain of causation, such indeed as Herbert Spencer depicts it. Experience gives us no completed successions. Every phenomenon is caused. Hence the child's objection "who made God?" is perfectly valid. But apart from this, the argument from perceived phenomena to a cause which is ex hypothesi not a phenomenon, but in Kantian parlance an "Idea," breaks altogether with accurate thinking. It involves the ontological fallacy over again. It assumes also as spatially real 'outside' perception that objective world which analysis reveals to be nothing more than the *objective consciousness* of individuals. As for the "Design" Argument it has all the weakness of the two former arguments, added to those of its own. It is impossible to say in the first place that apparent "design" is not the outcome of the balancing of forces in conflict, or—as a modern agnostic might urge—natural selection, working in the spheres of organic and inorganic* Nature alike. For instance, it may now be held as established that by far the larger part of the alleged "organic adjustments of means to ends" constitute only the accumulated interest and capital of non-purposive variations stereotyped by Natural Selection. The seeming element of design must, however, be taken along with the darker and repulsive side of things. What then? Moreover, justly observes Kant, no design could in any case prove a designer. It might prove *many designers* or Impersonal Spirit; certainly it could not sanction the hypothesis of a Personal Deity. Such are some stray positions gleaned from the harvest field of Kant's writings.

The lecturer then stated the attitude of the more modern thinkers towards Theism, laying special stress on the admissions of those philosophic Christians, Sir W. Hamilton and Dean Mansel. But these eminent thinkers declare that there is no rational mode of proving the existence of their Deity, but resort nevertheless to the view that belief overlaps knowledge, and a personal Deity, though inconceivable to us,

* The application of Natural Selection by Du Prel to the evolution of solar systems is here a feeler in the right direction.

does indubitably exist. They appeal forcibly to the moral and emotional nature of man much as did Kant in the "Practical" sphere of his writings. But obviously had either Hamilton or Mansel been born into a family of German Pantheists or Hindu Adwaitees, instead of rolling as babies on an English blanket, they would have cited a similar proof in defence of an Impersonal Spirit. The moral and emotional bias is at best a fragile reed. What it proves is a matter of geographic area.

Modern Agnosticism is divisible into two schools, that of the Comtists and positive scientists and that of Spencer. Positivism proper and kindred scientific stand-points ignores the whole question as to what may lie behind Noumena. They deal with the world as it is presented to sense, and while fully conceding the possibility of any amount of other "planes of consciousness," hold it is our best plan to attend to what is immediately before us. There is much to be said in defence of this view, when one comes to consider the nascent infatuation to ignore this wondrous world in pursuit of others. Mystics often err thus, forgetting that the magnificent sweep of physical phenomena is itself a "standing miracle," and quite sufficient a study to exhaust a few crores of re-births. Still the necessity of a metaphysical leavening of science, whether in its splendidly developed spheres of psychology, biology, astronomy, physics or what not, seems part and parcel of the round of human aspirations. Recognising, therefore, to the full that the maze of physical glories amid which we move is as spiritual as any possible other, we cannot but smile at the Comtist injunction to forego metaphysic—supposing it, of course, susceptible of research. With reference to the modified agnosticism of Spencer, the lecturer remembered that an "Unknowable," such as indicated in *First Principles*, is a mere surd for philosophy. You cannot thus appease the clamorous religious instinct, and if such is your desire, it were best to give over the attempt. No, the only Absolute for which the religion of the future—should such another creed ever emerge—would care a rush was an Absolute such as lay behind German idealism and the *Vedanta*. The Absolute in Hegelian language must be not "substance," *i. e.*, an unknowable surd but subject, *i. e.*, spirit.

Such an Absolute, however, could only exist as *result* of evolution, and when defined as an abstract *prius* of things lost all significance and meaning. As a possible object of consciousness it is a ghost, its reality being simply its consciousness in individual surrogates, or any mode of subjectivity wherein it awakes to self-realisation. As to personality, the fundamental condition of consciousness was *limitation* of self by a not-self, and it mattered not a cypher whether such not-self was interpreted on realist or idealist lines. The limitation remained and the Absolute as by definition exhaustive of being could not be conceived as limited either by an entity outside itself or a Fichtean "not-self" arising in some incomprehensible manner within its own bosom. The doctrine of a Personal God is an attempt

to assume consciousness without its conditions. Assuming, however, the correctness of Hegelian philosophy of spirit—an assumption which is thoroughly compatible with a modification of some of the more objectional Hegelian positions—it is possible to drop the Theistic heritage without losing its essential advantages. By so doing we may ultimately chance upon some clue to the colossal problems of human and animal suffering which may one day be seen to admit of an optimist interpretation. A God apart from the world cannot in any significant sense of the term be called moral—his universe confounds him. But a spiritual Absolute, whose life is the world itself, may well be itself "groaning and travelling" through necessary stages. How from such a view the solution of the world-enigma is deducible will be elsewhere treated of.

The lecturer then proceeded to give the history of the doctrine of "unconscious intelligence," which is at the root of most forms of pantheism. Having traced it through Leibnitz to von Hartmann, whose great work—the "Philosophy of the Unconscious"—may be termed the bible of the belief, he proceeded to offer cases which seemed to admit of no other possible rendering. It was instructive to note how many hard-headed psychologists, such as Wundt, and evolutionists in biology, such as Romanes, had embraced views more or less coloured with the doctrine.

An interesting discussion fitly brought the afternoon to a close; the central mark of controversy being the query as to whether the "unconscious purpose" argued for by von Hartmann could stand fire. The point to be observed in these moot subjects is not to confound the phrase "unconscious intelligence" with the mere contradiction in terms "unconscious consciousness." All we know is that to account for certain effects, psychological and other, we seem forced to assume some mode of subjectivity not accompanied with the feeling of self. We are apt to put undue insistence in this latter factor, and to ignore the content of the thought along which it is experienced. In concluding his remarks, Mr. Fawcett stated that unfortunately the exigencies of future publication prevented him from dealing with this and other foregoing questions with the fulness necessary to their treatment. But he could assure his hearers that there would be no point of prime importance which would be left unventilated when the growing volume was completed.

The other lectures during the past month were by Mr. Harte, on "The Religion of the Future;" and by Mr. Keightley, on "The Philosophy of Mysticism.'

This brings the first Session of these Lectures to a close. The next series will begin after a few weeks, due notice being given in the papers.

Reviews.

THE WONDER-LIGHT AND OTHER TALES.

True Philosophy for Children. By MRS. J. CAMPBELL VER-PLANK, F.T.S.*

THIS most charming series of stories is dedicated by the authoress, whose writings in the *Path* have won her the sympathies and gratitude of all Theosophists, to "the Lion Heart, now known as Helena Petrovna Blavatsky." This dedication may seem to some inappropriate, seeing that "H. P. B.'s" writings can scarcely be considered "milk to babes;" but any one who will take the trouble to analyse these tales, with their wonderful combination of pathos, personal interest in little Carlo and his Uncle John, and the profound ethical and philosophical teachings they convey, will find therein the same basic thoughts and ideas concerning nature and man as those which run through out all H. P. B.'s writings. This is natural, seeing that Mrs. Ver-Plank is a devoted disciple of the writer of the *Secret Doctrine;* but considering how often Theosophy is called unintelligible, and its teachings obscure or unsuited for the simple and uncultured, one may be surprised at finding these same doctrines presented under forms at once so beautiful and so simple.

It would be wrong to spoil the readers' pleasure—and this little book will have many readers among "grown up" children, as well as young ones—by giving details about its contents. Suffice it to say that all the main points of Theosophical teachings are contained in its eighty pages, conveyed in a style entirely free from hard words or abstract terms, rendered in images and pictures such as appeal to all alike, and often convey a more real insight into the meaning intended than chapters of abstract, or scientific exposition. Not, be it noted, that these stories are didactic after the manner of Æsop or La Fontaine. No, they are "*real* stories," as a small boy of my acquaintance calls them, when protesting against being taught texts in disguise. Considered merely as tales—fairy tales, if you so choose—they can claim a place alongside our old favourites of childhood's days, while possessing in addition a strange pathos peculiarly their own, which children will not fail to appreciate.

One thing, at least, this little book proves, namely, that Theosophy *can* be brought home and made intelligible to *all*, young and old, cultured and simple, alike. And this needed to be proved, and the way to accomplish it had to be shown, for too many of our members are apt to loose themselves in the mazes of abstractions and words, through neglecting the arduous but indispensable work of translating the abstract formulæ and technical language of accurate exposition into the living images of true, mental and intuitional realisation.

As to the get up of the book, both paper and type are admirable, while the binding, though simple, is not unpleasing.

*New York. *The Path.* 132, Nassau Street, New York.

We believe that Mrs. Ver-Plank has another series of similar stories in preparation, the publication of which will depend upon the reception that the present series meets with, as the expenses of bringing out the new series are to be defrayed from the proceeds of the present one. We hope, therefore, that all members of the Society will aid in this most valuable work, and encourage the authoress to give us many more such charming hours of pure enjoyment as we have received from the perusal of this little work.

B. K.

ECHOES FROM THE ORIENT.

A Broad Outline of Theosophical Doctrines. By WILLIAM Q. JUDGE,* (OCCULTUS.)

IN noticing this able little book, the stand-point from which it is written must be borne in mind. Originally published as a series of 21 articles in Kate Fields *Washington*, a paper which, started some twelve months ago, has proved one of the greatest journalistic successes of the day, they are supposed to be written from an outside point of view, though the very intimate acquaintance of their author with the ins and outs of his subject is palpable from the outset. Thus though professedly elementary and general in their scope, there is not a single member of the Society who will not learn something from their perusal, for instance the curious account of the "Theosophical map" given on page 4 and the hint as to the part played by "suggestion" due to the pictures imprinted on the astral light, in the evolutionary history of nations and individuals.

Of course in articles intended for a popular newspaper it is and must remain impossible to discuss any of the occult theories of life and nature with thoroughness, nor does Mr. Judge attempt this. He contents himself with conveying a general idea of some of the most important and basic principles of Theosophy, and most ably avails himself of points of special interest, and scraps of occult physics and theory, which by sticking in the reader's mind may fix there by association the profounder and more vital views which our philosophy inculcates. Owing to this manner of treating the subject, it is somewhat difficult to give the readers of the *Theosophist* a correct idea of his book. To say that he treats of *Universal Brotherhood*, *The Astral Light*, *Evolution*, *The Adepts*, *Karma* and *Reincarnation*, *Cyclic Law*, *The Intelligences of Nature*, *The Races of Man*, *Mahatmas* and *Nirmanahayas*, and *The Adept Fraternity*, may give some idea of its matter, but one must read the book for oneself in order to appreciate how cleverly, lucidly and ably these and many other topics are handled, in such a manner as to interest the general public, and yet giving information even to old students of these subjects. And yet the whole book covers only some 70 pages of good clear print, on excellent paper by the bye. Although, perhaps, the

*New York. *The Path*, 132, Nassau Street, New York.

casual reader will not gain any very detailed or accurate conception of Theosophy from the perusal of these articles, yet he will most certainly be interested and find himself thereby stimulated to study the subject further. Moreover he will—if he reads carefully and attentively—rise from his perusal with a general, but yet clear and correct conception of one or two of its fundamental tenets. And this is all, more even, than the book aims at. Only the advanced student can appreciate how much study, how thorough a grasp of the subject, how careful a choice of words and metaphors must have gone to its composition. It is an old saying that it takes a very deep knowledge of a subject to write an elementary book upon it, and this dictum is amply verified in the present case. But although it must be called "elementary," seeing the articles composing it were intended for the eye of the general public, yet it must be repeated that every student of these subjects will find it very profitable reading and full of suggestions and hints which he will not find so readily elsewhere. We congratulate Mr. Judge on his work and the American Section upon the activity and earnestness which the appearance of this book bespeaks.

One feature of Mr. Judge's book deserves special mention, for it is one that *every* true *Theosophist* should adopt in any publication bearing on these subjects. It concludes with a brief account of *The Theosophical Society and How to join it*; clear, terse and complete.* The addresses of the great centres of the Society's work in England, America and India are given in full, the names of its three magazines and their price is also stated, and a single page of advertisement gives a few of the principal recent works on the subject of Theosophy. It is to be hoped that in future no book or pamphlet on Theosophy or Occultism may be published without at least a *brief* of this kind at the close.

B. K.

RAJ YOGA.

We have to welcome the appearance of the second edition of Professor Manilal N. Dvivedi's "Raj Yoga," an "attempt," says the talented author, "to present in one connected form what little I had occasion to collect in the form of stray notes on the philosophy and practice of the Vedanta." Anything that emanates from Professor Dvivedi's pen is sure of a warm reception at the hands of our readers.

The aim of the work is, of course, the vindication of the Vedantic ontology, a subject which has for the last half century attracted the interest of Orientalists and German philosophers. So far as its fundamental principles are concerned, the Vedanta resembles certain forms of the German idealism after a remarkably interesting fashion; Schelling's Spiritual Neutrum (Brahma) manifesting as subject and object, as ground of the illusory "self" and the world of Maya, is its twin-sister.

* Mr. Judge omits to mention that, according to the Rules of the Theosophical Society now in force, "Applications may be forwarded to the President." This has always been a Rule of the Society and necessarily remains so until abrogated or amended in the manner provided by the Rules of the Theosophical Society.—R. H.

With the more advanced types of spiritual monism, such as Hegelianism, the analogy is less marked, but still interestingly close. Having gone carefully through Prof. Dvivedi's championship of Vedantism, we can cordially endorse it as in every way deserving of the attention of the scholar. It is excellent. But there are just two points on which we would have liked for more detailed processes of elucidation. They are those so frequently adduced by European idealists against Hindu philosophy:

1. The difficulty of grasping what is the relation of the objective principle of Maya, or substrate of "matter," to Brahma.

2. The oscillation between acceptance of the illusion doctrine and subsequent explanation of cosmic evolution as an *objective differentiation* of Mulaprakriti; the *oscillation, in short, between Realism and Idealism.* We have been forcibly struck with this discrepancy on several occasions.

The reduction of the universe to sat, chit, ananda, nama and rupa does not seem to cover the ground.* If nama and rupa are phenomenal illusions of perception, what becomes of the supposed objective Maya principle? Is Brahma itself the immediate substrate of perceived objects? If so, two questions arise: *(a)* Why postulate a Maya principle external to 'self;' *(b)* How is the element *of space* to be dealt with, as a subjective form with Kant, or as what?

The Western critic of Vedanta—entirely in accord, as he often is, with its fundamental principles—finds a great difficulty in deducing the hard facts of conscious every-day experience from it. Fichte, Schelling, and Hegel not only taught "all is self"—the Vedantic idea—but they also showed how the whole evolution of the completed conscious individual is effected. Mr. Dvivedi is conversant, no doubt, with their deductions of the *stages* of evolving consciousness—from rudimentary sensation to abstract reflection out of the primal Spirit. Now, what we want is a detailed analysis of the Vedantic exposition of how from Brahm conscious, separate egohood, with a world over against it, comes to be a fact. Until this is given an air of vagueness and abstractedness must pervade the whole edifice.

We are afraid the passage regarding a separate "fiery state" of matter—"the state in which matter exists while undergoing chemical combination, presents properties peculiar to itself, viz., vibration, heat and, when the rate of combination is rapid, light"—will not pass muster as science. Neither vibration, heat nor light, necessarily involve chemical combination. There is no chemical change in a vibrating tuning-fork or a white-hot piece of platinum in a vacuum.

Waiving, however, points like these, on which we should be glad to receive, for the *Theosophist* comments from Prof. Dvivedi, we recommend every student of Hindu philosophy to find a place for this handy little volume in his bookshelves. E. D. F.

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* Nama 'or name' is conventional and no attribute of the object as such. Rupa or "form" only covers extension in space; it does not touch the really fundamental attribute of the object, to wit, *Resistance.*

"A PROTEST AGAINST AGNOSTICISM."*

SUCH is the title of Mrs. P. F. Fitzgerald's new book, sent to us for review. In our capacity of critic we should incline to make a protest of our own—against the style and terminology of the writer—but for the, in many ways, excellent character of the matter. Touching agnosticism, it is not quite reassuring to hear its opponent alluding to sensation as that which is, but molecular motion (p. 7). Curiously enough, the writer draws an absolute distinction between such elementary sensation and true perception, whereas we contend with all other psychologists that, whatever the ego *may be* proved to add in perception, sensation is as much a subjective fact as any other modification of consciousness. The whole anti-materialist psychology stands or falls with the correct explanation of sensation. Sensation and thought are related as raw material to a finished product.

With impress of the author's first pages on our mind, we were prepared to find her declaring for Pantheism in some idealistic guise. Such, however, is not her standpoint. "Surely a God devoid of self-consciousness of personality," she writes, "such as we have in Pantheism, would put the human instinct of prayer logically out of court." Doubtless; but what of that? Is not prayer a remnant of the favour-seeking policy by which the old savage appealed to his wind gods, his cloud-demons, and other such nondescript entities?

She thinks if Pantheism were true "there would indeed exist a rational ground or standpoint for Agnosticism and despair." How Pantheism comes under the category of agnosticism is best known to the author. Why it should breed despair is equally mysterious (p. 155). We do not, however, note that the author produces any new proof of her Personal Deity, and as the old arguments have tumbled into decay, it would have been well if she had done so. The defect which a sceptic will probably find in the work is its attempt to deal with Agnosticism on too abstract lines. It does not at all make it clear why the present lot of man is so dubiously desirable a boon. The world has been satiated with Gods and "First Cause;" what it wants to know besides all this is the 'whence' and the 'how' and the whither of the individual soul, or ego. This crux solved, prayer-worship and the other appanages of religion lose their interest; the point of practical importance being, after all, not the existence or non-existence of a Deity, but the origin and destiny of our own souls. The rest is mere provender for intellectual speculation, important as such speculation must be for every developing mind.

E. D. F.

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* Kegan Paul, Trench, Trübner and Co., London.

A NEW PHILOSOPHY!

UNDER the name of "New Philosophy, a radical's idea of Health, Happiness and Longevity,"* Mr. McCarty has issued a book full of useful hints towards securing the three great boons included in its title. We find a great deal of valuable sanitary information in these pages, but nothing about new philosophy. Having had a deluge of literature on the "philosophy" of cookery, manufactures, and so forth, we are becoming accustomed to the abuse of the term, just as we are to that of "metaphysician" by ignorant faithhealers in America. Long ago, the Germans raised a laugh, and a very telling one, against the tendency in the British and American mind to find philosophy in kitchen utensils. The term should not be degraded. Those who are acquainted with the definition of it given by Pythagoras to the tyrant of Phloeus have ample reason to protest.

PLATONISM IN AMERICA.

A CAPITAL number of the 3rd (bi-montly) issue of the "Bibliotheca Platonica" lies before us. Mr. Thos. M. Johnson, its able editor, certainly deserves all the support he can obtain in carrying out his spirited treatment of Platonic doctrine and allied topics. The best article in the number is that by Dr. Jones "On Ideas," where Plato's strange theory of cogitable "Universals" is discussed in a highly sympathetic spirit. Of course, the objection which has practically killed the Platonic Realism is that the latter rests on mere abstractions.† Modern votaries of the idealist type of thought have little to say to such a Realism in view of the more complete analysis of Perception which is now available. Still they would probably all admit the importance of the notion as a stage in the line of inquiry culminating in Hegel.

REVISED ALCHEMICAL LITERATURE.

ALCHEMICAL literature is just now somewhat rife. M. A. Poisson has just issued a French translation of five Latin essays of Paracelsus, Albertus Magnus, Roger Bacon, &., on alchemy. The title of the work is "Five Treatises on Alchemy." Like the usual run of such essays, the five here selected are about as enigmatic as possible. You may read a "spiritual interpretation" into them if you like, but you will certainly not emerge as a physical alchemist after persual of their cloudy contents.

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* San Francisco, Carson and Co., 210, Post Street.

† To take Biology alone—it is now recognized that "species" are arbitrary classifications and, considered in relation to time, do not exist.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *September*, 1890.

NOTWITHSTANDING the off season, and the consequent absence of so many of our members from town, the meetings of the Blavatsky Lodge every Thursday evening have been attended by ever-increasing numbers, both of visitors and of new members; it really almost looks as if the new lecture hall, which was so recently erected, will soon be too small for the accommodation of the Lodge. The course of papers on the relation of Theosophy to the problems of modern life will be brought to a close this month; among the subjects discussed have been:—Education; The Position of Woman; Capital and Labour; Materialism; Culture; Philanthropy; Treatment of Criminals and Lunatics; Treatment of Animals (vivisection); Ecclesiasticism, etc. A wide field has been travelled over, as you see; and much interest has been shewn (as evidenced by the questions put) in the various subjects under discussion, by the visitors: always a desirable result. The new course of papers, however, which begins next month, opens out a still wider area for enquiry and investigation; comprising, as it does, Theosophy "from the root up!" I saw a rough draft of the *Syllabus* the other day, which gives the subjects in rotation, as follows:

Introductory—Theosophy and its Evidences.
The Unity of the Universe.
The Septenary in Nature.
The Solar System and the Planetary Chains.
Rounds on a Planetary Chain.
The Earth and its Races (*4th* Round).
History and Development of the Five Races on Earth.

Each of these will, of course, extend over one or two meetings: in fact, the *Syllabus*, as here proposed, brings us to the close of December.

The printing press is at last to be set up at our new European Head-Quarters here; funds have been supplied, and books and papers will now be issued, similar to those published by the Aryan printing press at New York.

The community at Avenue Road has just received a recruit in the person of Mr. James M. Pryse—an American F. T. S.—who has come over to join the Head-quarter staff, and has taken up his residence there, permanently, as a worker.

Mrs. Besant has a lecture tour in prospect for next month, embracing Manchester, Liverpool, Newcastle, Dublin, etc.: this is much wanted just now, as "the time is ripe" for all great efforts; and new Lodges seem to be in course of formation in every direction; only rendering the special and final impetus which a lecture from Mrs. Besant cannot

but fail to give. The good Cause prospers well in Birmingham which, as you will see from *Lucifer's* "Theosophical Activities" this month, now boasts a Lodge of its own; the result and reward of earnest and untiring effort on the part of a few Fellows resident there. Signs are not wanting, moreover, to shew that Manchester will be the next to follow suit in this direction. The Press, both here and in America, has been unusually full of notices, letters of enquiry, and answers to the same, etc., on Theosophy—during the past month. In fact the *Review of Reviews* contains a photograph of Madame Blavatsky. In addition to nearly two pages of letter press, under the heading "Leading Articles in the *Reviews*," wherein her leader in last month's *Lucifer* is well noticed; as also her very able article entitled "the Progress of Theosophy" which appears in the *North American Review* for August: the latter notice contains a somewhat amusing sentence, worth quoting; Says the reviewer, "The Theosophical Society hatched the Psychical Research Society, but it has much more vitality than its chicken!" The leader in *Lucifer*, being, briefly, a protest against English hyprocrisy, has stirred up some of the papers to a considerable extent, as might have been expected, all things considered! *The Scottish Leader* devoting two columns to it, of surprisingly temperate nature, by the way. Mr. C. S. Walker, in the *Andover Review*, contributes a most interesting account of the new organization of American farmers; the chief points in his article of value to us, as Theosophists, being contained in the declaration of the *purposes* of the Alliance, which are quoted in full; and which might almost be said to be the first officially declared object of the Theosophical Society elaborated, for working purposes. I give you, therefore, the declaration of principles adopted by the Alliance:—

1. "To labour for the education of the agricultural classes in the science of economical government, in a strictly non-partisan spirit, and to bring about a more perfect union of social classes."

2. "That we demand equal rights to all and special favours to none."

3. "To endorse the motto, 'In things essential, unity: and in all things, charity."

4. "To develop a better state—mentally, morally, socially, and financially."

5. "To constantly strive to secure entire harmony and good will to all mankind and brotherly love among ourselves."

6. "To suppress personal, local, sectional and national prejudices; all unhealthful rivalry, and all selfish ambition."

7. "The brightest jewels which it garners are the tears of the widows and orphans, and its imperative commands are to visit the homes where lacerated hearts are bleeding; to assuage the sufferings of a brother or sister, bury the dead, care for the widows, and educate the orphans; to exercise charity towards offenders; to construe words and deeds in their most favourable light, granting honesty of purpose and good intentions to others, and to protect the principles of the Farmer's Alliance and Industrial Union until death."

A grand programme, and may it be as grandly carried out in practice! The *Forum* for this month contains an article by Dr. Lyman Abbott, in which he defines the first steps towards the realisation of industrial democracy. He says that "it means," among other things, "not the conduct of the industries of the community by the State, but the regulation by the State of all industries on which the life of the

State depends:" which is a somewhat modified form of the State contro proposed in "Looking Backward." Following this same line of thought, *i. e.*, social reform—I find an article in the *English Illustrated Magazine* by the well-known Hon. Maude Stanley, who writes on behalf of the better treatment of domestic servants. "How," she asks, "are servants and mistresses to get well suited?" It seems to her that the characters of *each* should be gone into: enquiries made on both sides. This is only just, for the engagement is most certainly a *contract*, to which there must, necessarily, be two parties; "and it is as important to the one as to the other that the representations made on each side should be correct"—a much needed reform.

Hypnotism is, of course, still well to the fore: and is making rapid strides, more especially on the Continent, the direction which it is taking suggesting the most horrible possibilities: for, should it become a weapon—a legalised weapon—in the hands of that utterly remorseless and materialised class from which vivisectors are drawn, well may we tremble, not only for our actual physical safety, but for our sanity. From men who adopt as their maxim that it is the *duty* of a scientific investigator to kill out all sentiments of sympathy and compassion, in order to preserve a clear head for experiments; men who study such subjects as the effect of pain upon the respiration, and use all the appliances of science to produce as much pain as possible: from such men as these, I ask what mercy can we hope for, or expect? Dr. Ewart, writing in the *Ninteenth Century* on "The Power of Suggestion," notices Mrs. Besant's article on Hypnotism, which appeared in the *Universal Review* for February last, quoting at length the beautiful passage beginning: "This luminous Eidolon, which shines out the more brightly as the bodily frame is unconscious, is the Inner Self, the true individuality, the higher Ego," etc. etc. etc., presumably with approval: which scores a a distinct "point" for the teachings of Occultism, I think! Dr. Ewart takes, also, several cases given by Mrs. Besant in illustrating her arguments, and quotes another and longer passage from her article. That science is at last beginning to recognise the creative or image-making power of the mind to be inherent in the so-called imaginative faculty is certain; for Dr. Ewart adds: "Diseases caused by the *imagination* are real diseases, for as soon as a patient believes that he is affected by any functional disorder, some disturbance of the system is certain to ensue." Strange it is that *so much* should be admitted, and yet the logical inference of it all, completely overlooked—a curious fact has been recently discovered by Dr. Luys—*re* Hypnotism—who gives it, as "a newly discovered fact," that influence can be exercised by the hypnotic state of one subject on another in a state of hypnotism; influence which by no other *possible* means can be brought to bear upon the patient! This he illustrates by an example. Dr. Emily Kempin, writing in the *Arena* for August, maintains (and rightly) that the doctrine of free-will is entirely destroyed by hypnotism, and proves that, "an individual can be compelled, when in a certain condition, to obey the will of another

person, as much as if he were passive clay in the hands of the potter." Quite so, but this is no *new* discovery for the laws controlling all such states of mind and body have been well known, and *acted upon*, for hundreds—nay, for thousands—of years in the East: *vide* the curious report the *Chicago Tribune*, which *Lucifer* notes this month.

Count Tolstoi's latest and most powerful work, "The Krenzer Sonata," together with Kemler's execution by electricity, furnishes Mr. Robert Buchanan with the text from which, in the columns of the *Daily Telegraph*, he most certainly "points a moral," if he may be said not to exactly "adorn a tale"! His words are weighty, and strongly indicative of the complete dissatisfaction felt by all thoughtful minds with the direction at present taken by our modern civilisation and cultivation. He says:—

"Amid the storm of popular indignation over the horrors of the recent execution by electricity, one curious....circumstance appears to have been overlooked. Simultaneously with the news of Kemler's judicial torture in the interests of science, we have received from America the news that Count Tolstoi's Krenzer Sonata'.....has been suppressed in the interests of morality. It has not, possibly, occurred to you, that there is any other than an accidental connection between those two recent events, but to my mind they are only two aspects of the same social question, two strange results of the same political force which I have.....called 'Providence made Easy' .....The reverence for human life, for the human body, has departed with the reverence for the soul, for freedom, for individual hope and aspiration; and, under the same cloak of empirical knowledge, morality and science shake hands. Was I not justified, then, in asserting that our modern 'Trade's Union' of scientists and materialists was merely a survival of the old Calvinism—that Calvinism which, ever since honest John triumphed in the burning of Servetus, has been 'cruel as the grave?' How much further will the appetite for carnal knowledge, the best for verification, lead the creature who loudly vaunts his descent from the catarrhine ape, and who looks forward to the dawning son of the new god, Humanity? Everywhere the beneficent demagogue, who would regulate the growth of individual evolution, who would experimentalise on the living subject, from the beast that crawls to the beast that stands upright, is busily at work, and the voice of the Legislature says, 'Well done.' While the cynic in the market-place loudly proclaims the death of all human hope and aspiration, while even the Judge on the bench accepts the destruction of religion, but utters a pharisaic 'if we can't be pious, let us at least be moral,' the scientific jerry-builder constructs his lordly pleasure-house out of the bones of dead creeds. The ethics of the dissecting room and the torture chamber replace the instincts of the human conscience, which conscience, if *forced* evolution continues to prevail, will soon become a new register of average human prejudices. Meantime, having disintegrated all laws in succession, we remain at the mercy of the empirical laws of Demiurgs. To talk through the telephone or to talk into the phonograph is to penetrate the mysteries of nature, and, heedless of the bolts of Zeus and kindred gods, we exult over Mr Edison's bottled thunder."

I have quoted at considerable length, because from Mr. Buchanan's letter there seems to breathe so significant a spirit of condemnation of the present social state of the Western world; and because, however widely he may differ from Theosophists upon other points, upon this one, at least, we can heartily shake hands with him!

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

A PROPHECY OF CATACLYSMS.

MY old and learned American friend, Dr. J. R. Buchanan, has recently employed the resources of his own science of Psychometry to forecast a series of direst cataclysms. Until now, the Hebrew prophet Jeremiah and the Trojan Princess Cassandra, daughter of Priam and Hecuba, have distanced all competitors as prophets of woe. Let us hope that fate may have in store for him neither the martyrdom of the former nor the tragical end which befell the latter after her thousand true prophecies had been sneeringly disbelieved. It is an old adage that it is never safe to prophesy unless you know, and one rarely finds a true seer who has the courage to put his warnings into print at the time of their utterance as a challenge to a sceptical world. But Dr. Buchanan is one of the better sort, and twenty-odd years before the time which he fixes for the fulfilment of his prophecies, puts himself on record in the pages of the *Arena*, an American magazine.

A large number of our readers have learnt the meaning of the word Psychometry. The subject has been extensively discussed in these pages, and in the little pamphlet "Psychometry and Thought-transference," issued from this office in several editions, circulated in all parts of the globe, and republished in America. It will, therefore, suffice to say in a word that it is a soul-sight by which its possessor can look into the astral-light and see the pictures of events of past ages, and even foresee the evolutionary results of present active causes. The psychometrical visionary does not need to fall into the trance of mesmeric sleep, but can see with the inner eye while physically awake and conscious of what goes on in the room. It was one of the most splendid discoveries of our marvellous age, and it will no doubt immortalize the name of Joseph Rodes Buchanan, even if he had never done any other

remarkable thing in his busy professional life, which is far from being the case. Psychometry is, largely owing to the neglect of its discoverer and the untimely death of Professor Denton, its most eminent exponent —as yet in its infancy as a science. We are not yet at the point where we can place perfect reliance upon the psychometer's visions: we have no test by which to discriminate between what he thinks he sees, and what he actually does see independently of extraneous influences. The researches of our times into Thought-transference and mental perversion by suggestion warn us not to take the psychometer's outgivings as 'law and gospel.' For example: Prof. Denton wanting to learn something about the geological history of a certain island or sea-shore or mountain range, lays the map on the table, points to the object he has in view, and bids the psychometer tell him what he sees occurring there 5,000 or 20,000 years ago. Straightway the subject obeys and reels off a narrative of natural cataclysms, perhaps exceedingly vivid and interesting. Possibly the visions that pass before his inner eye may be accurate pictures of what did occur; perhaps they are but thought-photos impressed upon his brain by the questioner. To make such an experiment at all satisfactory, the experimenter should place the psychometer's finger upon any chance spot in the map in total darkness and have the psychometrical description given in the dark, and without either of them knowing what place was marked under the finger until after the séance was over. Under such circumstances there could be no question of thought-transference from brain to brain, and the vision, if it depicted geological cataclysms which present vestiges proved correct, would be a fact of scientific interest. The prophecies recorded in the *Arena* by Dr. Buchanan embrace two classes: (*a*) as to future social events; (*b*) as to impending geological cataclysms. Under the first category he foretells fearful conflicts between labor and capital—a forecast that requires no great seer to make; bloody wars between nations, the extinction of monarchies (the fixed dream of every ultra-republican, of course), and the death of sovereigns now living. With these gruesome forebodings we need not occupy the reader's time: many of the things must happen, and so much the worse for those who may get pinched between the mill-stones of Karma. Our present interest lies in what the new Jeremiah foretells about the physical disasters that are to happen in various parts of the world where some thousands of our Society's members reside. The following passages compiled from his article will give its gist:

"If the moon has a definite relation to the female constitution and the progress of diseases, may there not be an infinite number of periodical relations from a multitude of causes, which investigation would reveal?"

"The science of periodicity as explored by myself indicates three periods of calamity for the United States. The first was well verified in the terrific earthquake of New Madrid, the greatest yet known in our history, and the immediately following war with England, and the prolonged financial depression and other calamities which followed.

"As the second period approached, I had sufficient confidence in 1859, to publish in the *Louisville Journal* (edited by the brilliant George D. Prentice) my con-

viction that we were soon to enter a period of six years of national calamity, which was terribly verified in the war of secession or rebellion.

"Now we are approaching a third and still more calamitous period, which I have long anticipated, and its near approach as I foresee it (though still remote and doubtful in the popular mind) prompts me to place on record the date of the coming cataclysm which in its magnitude and horror will surpass anything of which authentic history has preserved a record!

"Do not ask me, kind reader, how I have reached so positive a conviction. A brief magazine essay does not afford room or occasion to explain or to vindicate a peculiar philosophy unfamiliar to the reading public. I have already said that my conviction is based on a positive, scientific law of periodicity, tested for over thirty years, but not published or taught, though I expect to place it on record for posterity."

"Our convulsionary period is approaching. The next presidential election will develop enough of the riotous element North and South, but especially in the North, to give us warning."

"The twentieth century will be ushered in with increasing agitation and discontent, not because the reasons therefor are increasing, but because men are becoming inflamed by brooding over the social condition, the contrast of princely wealth and abject poverty. Poverty is never wise to prevent evil, but it can vote and it can fight, and it will do both."

"How high the agitation will rise in the next eighteen years it would not be wise to predict, but during that time it will be increased by the war in Europe, which will come on near the beginning of the twentieth century and end in the destruction of monarchy. Nineteen years hence war or quasi war will appear in this country and the convulsion will not be arrested until about 1916. The six years prior to that date will be by far the most calamitous that America has ever known."

"It will be a labor and capital war intermingled with a religious element of discord and with a mixture of the race question from the presence of a powerful negro element confronting the Caucasian negro-phobia. It will be a dreary triumph of the destructive elements, compelling a new departure for the future and a more thorough democracy. The Church as a power will be thoroughly shattered, for the power in this revolution has outgrown the old Bible. The fetters of the past will be shaken off—the marriage relation approximated to freedom, for the drift of the future is that way and beyond. The cycle of woman is approaching, and that will be full compensation for the horrors through which we have to pass. But Biblical Christianity is nearing its end. The twentieth century will witness its expiring struggles, and the twenty-first will witness the existence of a religion in which all that was good in the past will survive. 'Time's noblest offspring is the last.' It will not ignore the dawn of Christianity, nor the principles of Jesus."

"Nature, too, is preparing many calamities for us. As the destruction of forests goes on, our floods increase in power, and large regions are threatened with barrenness, as in the old world for the same reason desolation has come upon Syria, once like a vast garden of Eden, and upon the northern provinces of Africa, and is now invading Greece, Sicily, Southern France and Spain."

"And formidable, too, will be the power in the air, the terrible cyclones and the strange seasons that are coming among our calamities, when the warmth of summer shall fail, and the bounties of agriculture be denied us."

"The cold seasons coming twelve or fourteen years hence, and crushing agriculture, will add greatly to our social calamities, and the fierce discontent that prepares men for war."

"Very few have a just conception of our earthquake liabilities. The crust of the earth, floating upon a fiery sea of molten matter, might be compared to a microscopic pellicle on the surface of an egg without a shell."

"A change of one inch in the barometer represents a variation of seventy-two pounds to every foot of the surface of the earth beneath it, making a weight of over 1,843 millions of pounds to the square mile. Three feet of ocean tide represents an additional weight of more than 1,880,000 tons to the square mile. This is a very trivial amount compared to the attractions of the sun and moon over the entire surface of the globe."

"It is safe to say that our Atlantic coast is doomed!! Whenever I am on the Atlantic border a strong foreboding comes over me that our countrymen living there only a few feet above the ocean level are in a perilous position. A tidal wave might destroy the entire population of our coast, and a slight sinking of the shore would be still more fatal. For ten years I have been looking to such possibilities, and their imminence has compelled me to study the question profoundly."

"Every seaboard city south of New England that is not more than fifty feet above the sea level of the Atlantic coast, is destined to a destructive convulsion. Galveston, New Orleans, Mobile, St. Augustine, Savannah, and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction at New York and Jersey City will be the grandest horror.

"The convulsion will probably begin on the Pacific coast, and perhaps extend in the Pacific toward the Sandwich Islands. The shock will be terrible, with great loss of life, extending from British Columbia down along the coast of Mexico, but the conformation of the Pacific coast will make its grand tidal wave far less destructive than on the Atlantic shore. Nevertheless it will be calamitous. Lower California will suffer severely along the coast. San Diego and Coronado will suffer severely, especially the latter.

"The destruction of cities which I anticipate, seems to be twenty-four years ahead—it may be twenty-three. It will be sudden and brief—all within an hour and not far from noon. Starting from the Pacific coast, as already described, it will strike southward—a mighty tidal wave and earthquake shock will develop in the Gulf of Mexico and Caribbean Sea. It will strike the western coast of Cuba and severely injure Havana. Our sister republic, Venezuela, bound to us in destiny by the law of periodicity, will be assailed by the encroaching waves and terribly shaken by the earthquake. The destruction of her chief city, Caraccas, will be greater than in 1812, when twelve thousand were said to be destroyed. The coming shock will be very near total destruction.

"From South America back to the United States, all Central America and Mexico are severely shaken; Vera Cruz suffers with great severity, but the City of Mexico realizes only a severe shock. Tampico and Matamoras suffer severely; Galveston is overwhelmed; New Orleans is in a dangerous condition—the question arises between total and partial destruction. I will only say it will be an awful calamity. If the tidal wave runs southward, New Orleans may have only its rebound. The shock and flood pass up the Mississippi from 100 to 150 miles, and strike Baton Rouge with destructive force."

"What shall we see after the crash and the war? The divers and wreckers will be busy in saving some of the submerged wealth. Politicians after the war will look for the crushed fragments of their demolished parties, but the people, the common people, will be a democratic power that the world has never seen." The measures which Nationalism hopes to introduce by clubs will be introduced by war. The rebellion against the old order of society will be in conflict with government,

and conservative government will seem to put it down, but as it crushes it spreads, and finally triumphs in demolishing every form of monopoly. The people by their government will hold the railroads, the mines, the transportation, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But at what a terrible cost of human life will these results be attained, and how terrific the destruction in our great cities."

"Europe, too, has its great calamity, but secondary in importance to that of America. The beginning of the tragedy will approach with the beginning of the century and the war develop in about fifteen years. Two years of sanguinary revolution will be her volcanic outburst from the pent-up fires that are smouldering now in human bosoms (and in the fiery sea that supplies Vesuvius), for Europe has not the statesmanship that could meet its crisis, neither has America. The result will be the utter destruction of monarchy, an effete absurdity which the enlightened have outgrown. Every throne will be destroyed except that of the 'sick man in Europe.' The Sultan will remain, and the German Emperor will yield slowly to the progress of constitutional government. England will be more fortunate than the continent, on which the situation will be grandly melodramatic, for after torrents of blood had demolished thrones have roused the world, the limitless power of the globe introduces the grand climax in a terrific convulsion of the entire Mediterranean region, the coasts of Africa, Spain, France, Italy, Egypt, Palestine, Asia Minor, and the Archipelago. Exhausted nature and exhausted humanity will then end their struggles."

"Italy will suffer severely in the shock and the inroads of the sea along her coasts. Rome will not escape, and Naples will suffer. Egypt will be more unfortunate, Cairo and Alexandria half destroyed, and the Suez Canal demolished—its bed washed out. The maritime cities of the Levant will be nearly destroyed, Palestine and Asia Minor suffer, and even Constantinople be badly shaken, though Greece, the favorite of the gods, will seem to be shielded. Here we drop the curtain, as the tragedy is over in Europe."

"To those who have faith in my judgment, especially the readers of my works, I would say do not remain more than fifteen years on the lowlands of the Atlantic coast, south of New England. Keep fully five years between yourself and the great calamity, to be absolutely safe."

We must keep in mind the Professor's admission that he has "profoundly studied" this cataclysmic problem for more than thirty years. I know him well personally, and know him to be a man of very powerful mind and determined will. Bring his will-current to bear upon a sensitive psychometer, and the probabilities are as a thousand to one that he or she (the psychometer) will be compelled to see whatever picture has been framed in the Professor's mind. Now, he makes it evident in his quotations from Milne, the seismologist of Japan, and Falb, of Vienna, and Perey, of Dijon, that he has studied them, been impressed with their ideas, and conned their seismological tables and charts. His mind is, therefore, full of astragraph pictures of earthquakes, and tidal-waves, volcanic eruptions and other geographical cataclysms. If he were his own psychometer, scarcely any one would venture to believe that he could, however much he might wish it, get true unadulterated psychometrical visions of coming catastrophes. But I believe the fact to be that his revelations come to him second-hand, through the exquisitely sensitive soul-faculty of his estimable wife. Is

it a forced inference, then,—remembering his positive mentality and her exceptional psychometric sensitiveness—that Mrs. Buchanan, or whatsoever other percipient he may have employed, has seen what Prof. Buchanan unconsciously forced her to see? Grant that he has made a number of verified prophecies, the case is still left *sub judice*: the Science of Psychometry has not as yet won its place in the category of "exact" sciences, and every fresh prophecy must be examined as though new ground were being broken in this department of psychical research.

Astrological and astronomical forecasts have undoubtedly been made as to the occurrence of earthquakes, and it may perhaps be admitted that they are governed by a law of periodicity: very likely they are since all things else seem to be. But it must not be forgotten that no physical scientist has until now proved the truth of the melted-centre theory of our globe. Speculations there are and clever inferences, yet the final word has not yet been spoken. The thermometricians—Saussure, Daniell, Marcet, De la Rive and Reich "announced the general conclusion that the temperature of the earth increases as we descend, at the rate of about one degree in every fifty feet—so rapidly indeed that at the centre the hardest rocks and metals would be melted in an instant." (*Sci. Am.*, October 1890). It was Humboldt who originally asserted that the crust of the earth is, comparatively with the fiery mass within, no thicker than an egg-shell; and I have read in another work that the cooled crust is as to the earth's diameter as the down on a peach to the whole diameter of that fruit. But the difficulty has been urged, on the other hand, that if such were the case there could be no water in the ocean, for it would be evaporated instantaneously even if the moisture in our atmosphere could by any now inconceivable perversion of physical law be condensed into the form of a fluid. For the same reason there could be no mountain rill, nor river, nor pond, nor lake. And it must be noted that the result of ocean-soundings proves that the temperature in the sea decreases rapidly as the sounding-thermometer sinks towards the bottom.

There is the other theory that the globe is hollow. The great Halley's paper in the *Philosophical Transactions*, entitled "The Structure of the Internal Parts of the Earth and the Concave Habited Arch of the Shell," sustained this hypothesis, and the noted Captain Symmes invited Sir Humphrey Davy and Baron Humboldt to accompany him upon an exploring expedition to the centre through the alleged opening near the North Pole, so often and so mercilessly satirized as "Symmes' Hole." Readers of *Isis Unveiled* will recall the solemn averment of the mystical philosopher Eugenius Philolethes that the real Earth is contained within this "feculent shell" upon which we live and which we ignorantly regard as the Earth. When doctors disagree, then, what can we outsiders do but stand at attention and wait for the final discovery of the truth, and pray that we may be lucky enough to finish our reincarnations before

the *Dies Iræ*, the woeful epoch, when the terrestrial ball shall pass through one of her alleged periodical convulsions and "chaos come again." It is undoubtedly a good thing for Dr. Buchanan to record his geological prophecies, and an equally good thing for us to wait with placid minds to see what the future may have in store for us. It is some consolation to know that earthquakes and tidal-waves are nearly always confined to localities, *i. e.*, they do not occur simultaneously in all parts of the globe. And as Adyar is not included in the horrid scheme of Buchanan's expected cataclysms, we have the chance of living to record in this magazine twenty-three years hence the fulfilment or the contrary of these direful prognostics. Before leaving our reader to digest the problem, I beg him to turn to "Five Years of Theosophy" (p. 389), and see that it stands written there that:

"We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, 'new' land appear and 'old' subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected past will be uncovered to the dismay of Western science. We are not emulous of the prophet's honours: but still, let this stand as a prophecy."

The above is a reprint from the *Theosophist* (Vol. V, 43) for November 1883, and, therefore, antedates by seven years Dr. Buchanan's *Arena* article. Is it possible that it was this which set him to studying the earthquake maps, and proximately caused the transfer of certain mind-pictures of coming terrestrial disturbances to a psychometer's brain? It may or may not be; in either case it matters little for, as above stated, Psychometry has not yet displayed all its magnificent potentialities.

H. S. Olcott.

THE RITES OF CREMATION AMONG THE HINDUS.

INDIA is nothing if not spiritual. In her daily practices you will find her so even in these days of her spiritual and religious, moral and intellectual degeneracy. In the morning she will mutter her prayer, and remember with veneration the sacred names of the saints before she rises from bed. While bathing she will go through the prescribed forms of prayer adapted to the occasion and offer *til* and handfuls of water to the souls of the departed kith and kin, not to say ancestors. This is called the *turpan* which has just been celebrated all over the great peninsula. After ablution she engages herself in worshipping her gods and goddesses with appurtenances that contribute none the less to her physical well-being. In going to take her meal she will take the name of Janardhan, which is but another name for Narayán, one of the Hindu Triad, as you know full well. In every day routine business she will never cease praying to Almighty. In the evening and in night before going to bed she will not be found wanting in what characterizes a devotional heart. In sick-bed

she ministers to both the physical and spiritual wants of the patient. And lastly, though not the least, in matter of the disposal of the dead, she is not less prayerful; having to recite certain necessary *mantras* or incantations befitting the solemn occasion, and to undergo some rites and observances prescribed by the *Shastrakars* or the framers of the *Shastras*. I shall try to deal succinctly with the facts that are intimately connected with the subject, and make mention of those who alone are entitled to burn the mortal remains of their relations—distant or near. In Europe and America cremation, I am happy to say, is every day gaining ground. But I know not whether or not any rule is observed as to the way in which the corpses are disposed of, and by whom they are disposed of. I am afraid that nothing of the kind is persistently followed in either of them. The dead bodies are burnt there, I think, by any one; the funerals being simply attended by the relatives and friends and acquaintances of the departed, but performed by the professional undertakers. With a view to educate English and American public opinion on the matter, I have taken it up in right earnest.

1. In the absence, or in the event of the illness, or on the failure of the eldest legal heir, the one next to him should apply fire to the head of the departed.

2. A Brahmin's corpse might be cremated by his pupils by the *Acharya* (spiritual guide) who made him twice-born, whispering certain *mantras* at his ears, called *gayatris*, from which the *Sudras* have been excluded with jealous care.

3. The corpse of a child, male or female, which has not at the time of its death completed two calendar years (365 × 2 days) should not be burnt but buried, placing the head southward.

4. One who suffered from leprosy, piles, fistula, stone, strangury, gonorrhœa, chronic bowel complaints, pulmonary diseases, carbuncle, paralysis, mumps, and the diseases of the eye, should perform *Prayaschittam* before his death. If not, the cremator should do the same before the cremation takes place.

5. The dead body of a woman, while yet in lying-in-room and menstruating, should first be consecrated with *til* (sesamum seed) and the five products of a cow (dung, urine, milk, *ghee* and curd made of the milk of a cow).

6. The child should be extracted from the womb of the mother dying in an *enceinte* state and buried. Then the body of the mother is to be washed and burnt.

7. Should a married woman have occasion to do one's funeral, she shall make use of grass and barley.

On the death of a person, the son or other lawful cremator shall bathe and put on new clothes and boil rice. He shall bathe the corpse, and place it on the ground overspread with *kusha*, having well covered it with new cloth and placed the head towards the south. Afterwards

it is to be besmeared with *ghee*. Having washed the hands he shall put a *kusha* ring on the ring-finger and recite the *mantras*, whose purport is as follows :—

I bathe thee with the sacred water of Gya, Kurukshettra, Pindarak and other places of pilgrimage; of the sea; of the Ganges, the Jumna, the Koushikee, the Suraya, the Chandrabhaga and other rivers that rise from the mountains.

After the recitation the lifeless body is to be washed a second time. New clothes and a new sacred thread in case of the three superior castes is to be put on, if the remains were those of a Brahmin, a Kshetriya or a Vaishya. It is to be besmeared with powdered sandalwood, and the orifices of the ears, the nostrils, the eyes and the mouth should be each made a receptacle of seven different pieces of gold or, for want of it, seven pieces of bell metal. All this being done, it is to be placed on the funeral pile with the head to the south. Some portion of the burning ground ought to be made sacred with a wash of cow-dung. Hands washed, and seated on the ground overspread with *kusha*, he has to go through the preparatory rite of *achaman* with the face turned towards the east. Subsequently, turning towards the south and bending the right knee and putting the *uttariya* on the right shoulder and, should the poor cremator happen to be a twice-born, disposing it in the same way as the sacred thread has been disposed in, he will have to draw a four-sided figure, beginning and ending with prescribed directions. After having gone through a series of *mantras*, one and all of which are replete with significations and are to be given expression to at every stage of this rather tedious process, according as the body happens to be that of a Brahmin male, of a Brahmin female, of a Kshetriya male, of a Kshetriya female, of a Vaishya male, of a Vaishya female, of a Sudra male, of a Sudra female, he must walk thrice round it with a blazing fire in his hand, which is at last to be placed at the head of the departed.

When the cremation is almost done, he should take up seven small pieces of wood, of the measure of the space between the thumb and the forefinger, and throw each of them in succession on the funeral pyre on the completion of each circumgyration. When it is done, the fire is to be put out with water. The next thing to be done is to place a large earthen vessel *(kalsi)* full of water and surmounted with an earthen plate *(sara)* containing seven shells *(kouries)* on the extinguished pyre. The cremator has then to recite the *mantras*, which, when rendered in English, would amount to this :—

O Thou flesh-consuming Fire!
I pay respect to thee.

Striking the remaining unburnt pieces of the wood of the funeral pile with an axe and not eyeing it any longer, the party accompanying the cremator-in-chief shall make for a river, wherein every one of them shall take a dip. Prior to this they must ask of a relation of the deceased's

permission to perform the *turpan*. He will instantly give it to them. Precedence of birth is to be strictly observed in the question of ablution. To make myself clearer, I must say that the eldest person shall bathe first, then come forward the younger. They continue in this way till the youngest of them all has done. Having performed the ceremony of the *turpan*, they shall solemnize the ceremony of disposing the bones by burying them in the bed of the Ganges or other river held sacred by the Hindus. The *mantras* necessary for the occasion vary according to the sex and caste of the deceased.

I will make bold enough to say that now-a-days all over India nobody abides by the rules laid down by Raghunandan and the puissant *Shastrakars* following in his wake. Rules, such as these, have a direct bearing on the subject treated of in the foregoing few lines.

In conclusion I beg leave to say that a learned Pandit has collected them in a *brochure* form. It is a Bengali publication, the price being set very low—one anna a copy. It is entitled the *Shaba Daha Paddhati*. The name of the compiler is Pandit Adya Nath Bidyabhusam, an inhabitant of Shibpore in the district of Howrah, Bengal.

NAKUR CHANDRA BISVAS.

"MENTAL EVOLUTION IN ANIMALS."*

READERS of this magazine have, of late, been so bounteously regaled with mysticism and metaphysics that a glance at historical psychology may not prove unseasonable. With this view in mind it has seemed to me highly desirable that some of the leading works of great Western thinkers on this head should receive notice in these columns. And, indeed, so invaluable is the bracing air of this region, so admirable a tonic does it afford to the mind wearied with transcendentalist gambols, that it is proposed in the following paper to give a brief survey of one of the most effective works in modern science, the title of which constitutes our text. The importance of this contribution to modern thought lies, of course, in its development of the thesis so ably pioneered by Herbert Spencer, to wit, the resting of historical psychology on the sound foundation afforded by the doctrine of organic evolution. Needless, also, to say it is free from all suspicion of an obscurantist mysticism and confronts its subject furnished with all the munition of war rendered available by the magnificent strides of modern science. It is not too much to say that this departure in historical psychology, led by our leading evolutionist thinkers, has placed almost half of the old problems which exercised a Plato, a Kant, or a Hegel, on quite a new footing.

The complications necessarily present in works which profess to deal at all exhaustively with the details of historical psychology are considerable, and perhaps rather suitable to the columns of a specially technical journal, such, for instance, as "Mind." I do not, accordingly,

* By G. J. ROMANES, M.A., LL.D., F. R. S., Kegan Paul, Trench and Co.

propose to do more than introduce particular works to the attention of the reader, leaving those who list to follow up the intricacies of these charming pursuits for themselves. With this proviso to business.

Dr. Romanes' special work as an evolutionist has lain in the direction of elucidating the evolution of intellect emotion and will along the line of ascending organisms. A biologist of profound depth and a most versatile scientific thinker to boot, he is admirably equipped for his task. He is, of course, a liberal thinker of the moderate agnostic school, regarding any special theological creed as outside his domain and appertaining *par excellence* to the sphere of comparative religion. Up to the present his labours have resulted in the production of three works—"Animal Intelligence" (Intern. Scientific Series), "Mental Evolution in Animals," and "Mental Evolution in Man"—the latter dealing more particularly with the origin of the conceptual order of ideation which, with the possession of the moral sense and religious bias, marks off the human mind from that of brutes. We are, however, promised a supplementary volume dealing with the evolution of these latter two faculties ere long.

In opening the treatise now before us, Dr. Romanes takes care to refer the reader to the basis of fact embodied in his "Animal Intelligence"—mainly consisting of a rich and varied assortment of data bearing on the observed indications of intelligence met with in animals. No one indeed can venture to generalize on this difficult subject from the mere abstract standpoint. We have to look to the verdict of no self-centred ascetic meditating in solitude on his nose or navel. He at least is sure to go wrong. No, we have to listen to the results of those numerous and patient observers—the Büchners, the Darwins, the Wallaces, *et hoc genus omne*—who go out boldly into Nature and bring back to us the outcome of their patient researches. The man of the study or arm-chair metaphysician has perforce to abide by these. If he will not, his work is thereby declared out of court. Now "Animal Intelligence" is just one of those works which furnishes the required mass of facts in their bounteous plenty and variety. From mammalia down to the protozoa—through Birds, Reptiles, Batrachia articulata and the rest—the fair expanse of nature has been ransacked for the quest in view.

The author is of course not concerned to discuss organic evolution itself—the theory of the origin of organisms by way of slow differentiation though geologic æons out of the primal protoplasm of the early tepid oceans. He justly looks on that question as no longer a matter of dispute among competent naturalists. "I take it for granted," he says, "that all my readers accept the doctrine of Organic Evolution, or the belief that all species of plants and animals have had a derivative mode of origin by way of natural descent; and, moreover, that one great law or method of the process has been natural selection or survival of the fittest. If any one grants this much, I further assume that he must concede me the *fact*, as distinguished from the *manner* and *history* of

Mental Evolution, throughout the whole range of the animal kingdom with the exception of man.....the doctrine of Organic Evolution..... carries with it, as a necessary corollary, the doctrine of Mental Evolution, at all events as far as the brute creation is concerned" (p. 8). Consistency, indeed, renders the abandonment of the corollary out of the question, nor would any evolutionist dispute the point. Incompetent objectors or mere popular writers are of course not worth a hearing.

With regard to the philosophic question suggested by the inquiry, Dr. Romanes properly guards himself against misapprehension. He is discussing historical psychology and that alone. Metaphysicians, consequently, with their nice analyses of "subject and object," are not troubled. But the author makes it very clear what his view of the relation of body and mind—considered as empirically connected events and states—actually is. He holds consciousness to be in this sense the obverse of physical changes in the higher cerebral nerve centres. He is an uncompromising Monist. But dealing as he does with historical psychology, the majority of modern metaphysicians need have no ground of quarrel with his standpoint.

Now the question which first arises is: What is the objective criterion of mind, that is to say, what from physical indications are we justified in inferring the existence of conscious Subjectivity in other organisms? Dr. Romanes is anxious to seize upon a sure test not amenable to inclusion in the list of mere non-mental reflex action, and answers accordingly: All activities suggesting Choice which are not specially provided for by the inherited nervous mechanisms of the particular organisms. Where we cannot predict the adaptive response to stimuli, but where the individual has to negociate novel co-ordinations of actions to his surroundings—there is the level at which we can certainly assert the presence of a mental element.

This point being disposed of, Dr. Romanes proceeds to consider the physiological functions of nerve tissue—the units of which, nerve cells and nerve fibres, are the same for the *Medusæ* (jelly-fish) where they first put in an appearance and for man—giving a lucid abstract of the results of anatomy and cerebral physiology. He shows that the action, *i. e.*, muscular movement resulting from a stimulus, cannot be other than it is owing to the arrangement of the nerve conduits and centres. A *resumé* of Spencer's theory of the origin of nerves is given, and a further suggestion of how ganglia come to exist is advanced. Passing on to consider the physical basis of mind, he brings out the exceedingly intimate and thorough-going relation obtaining between mental processes and the currents in the nerve mechanism, concluding that the former are but the obverse of the latter. The "Root principle of Mind" is next discussed—the germ of the physical process ultimately attended in advancing organisms with feeling, will and thought being shown to consist in the capacity of any structure to distinguish between stimuli, irrespec-

tive of their degree of relative mechanical intensity, coupled with the power of performing adaptive movements. These are the lowly basis of all subsequent Choice and Purpose. Curious instances are cited, drawn from observations of insectivorous plants and the structureless deep sea foraminifera examined by the late Mr. B. Carpenter, F. R. S. Discrimination *plus* capacity to respond by a movement are adduced as the basic ground of that which in its enormously developed form is known by us as mind. The highest mental processes spring from these functions. Nervous Discrimination and Adjustment of organism, which, subjectively regarded, are Feeling and Choice, have then as intermediate links indicating the interplay of cerebral cross connexions the phenomena of thought and the thought-correlated emotions. Thus the simple adjustments of amœba quâ enfolding nutritious and innutritious food foreshadow our most complex dealings with inorganic Nature, our fellowmen, and animals. I need not here do more than allude to the fact that Discrimination is, psychologically speaking, the essential condition of consciousness. Here this condition is pursued down to its most nascent manifestation. Romanes argues further that discrimination and selective adjustment run in couples, *necessarily interwoven* until the dawn of that period when adjustive actions become relatively independent of the muscular appliances of the organism. The concomitance of high intelligence with the possession of organs of wide variety of use (Parrot, Elephant, Monkey) is incidentally cited. A monkey using a stone to crack a nut, or a spider a little stone to balance its web, is foreshadowing this state now so wonderously developed in the industrial progress of man. Sensation, Thought, Emotion and Volition are, in his view, even in their highest aspects, only the subjective face of nervous processes concerned with this circle of *receptive discrimination* and external adjustment. In Spencerian language the circuit of response of inner to outer relations covers the whole ground. "In a general way we can understand that hereditary usage combined with natural selection may have been alone sufficient to construct the numberless reflex mechanisms which occur in the animal kingdom" (p. 60). And touching cerebral action—the action of the higher centres proper so largely allied with consciousness—much the same conclusion is formulated. In their mode of operation and structure the resemblance between the hemispherical and lower ganglia is most close.

An instructive diagram of the rise of the degrees of mind is prefixed to the work. Out of Excitability, the property of living protoplasm, are made to spring two stems, Discrimination and Conductility, whose confluence constitutes Neurility. From these again arise (1) Sensation, branching off into perception, imagination, abstraction, reflection and self-conscious thought, (2) Reflex action, culminating in nervous action accompanied by deliberate volition, and (3) Emotions, comprising successively the instinct of self-preservation of species, social instincts, and sentiments,—partly human, human, savage and civilized. Ascending

levels mark off the grade of development—emotional, volitional and intellectual—reached by the various animal species. Consciousness as of slow unfolding is apportioned as the safe stestimate to the levels between the Cœlenterata and Mollusca. It seems, however, incredible that any consciousness can obtain at a level where Association by Similarity does not show up, if we are to understand by 'consciousness' mental activity accompanied with the feeling of self. Surely "I am" means I the *hearer*, &c., of this moment am the same as the *hearer*, &c., of a previous moment. And this recall of *a prior* state is obviously a case of association of the above order. But to proceed. The most careful observation conclusively gives the subjoined results as to the mental evolution, emotional and intellectual, of the animal groups. The lowest level of origin of each "faculty" is indicated—

———	*Products of Emotional Development.*	*Products of Intellectual Development.*
Anthropoid Apes and Dog.	Shame, Remorse, Deceitfulness, Ludicrous.	Indefinite morality.
Monkeys, Cat and Elephant	Revenge, Rage.	Use of tools.
Carnivora Rodents and Ruminents.	Grief, Hate, Cruelty, Benevolence.	Understanding of Mechanisms.
Birds.	Emulation, Pride, Resentment, Aesthetic love of ornament, Terror.	Recognition of pictures, Understanding of words, Dreaming.
Hymenoptera.	Sympathy.	Communication of ideas.
Reptiles and Cephalopods	...	Recognition of persons.
Higher Crustacea.	Affection.	Reason.
Fish and Batrachia.	Jealousy, Anger, Play.	Association by similarity.
Insects and Spiders.	Parental affection, Social feelings, Sexual selection, Pugnacity, Industry, Curiosity.	Recognition of offspring, Secondary instincts.
Mollusca.	Sexual emotions without Sexual selection.	Association by contiguity.
Larvæ of Insects, Annelida	Surprise, Fear.	Primary instincts.
Echinodermata.	...	Memory.

and so on continuing down to lower organisms, with "partly nervous

adjustments," unicellular organisms with "non-nervous* adjustments," and protoplasmic bodies with what the author is driven to term merely "protoplasmic movements."

E. DOUGLAS FAWCETT.

(To be continued.)

MADAME BLAVATSKY'S WORK IN THE WEST.

IT is with some surprise that an F. T. S. arriving in India from England or America finds that the larger portion of the public outside the Society either believe Madame Blavatsky to be dead, or, at the very least, to have been crushed under the weight of falsehood hurled against her by enemies and calumniators. Even within the Society there are not a few who imagine she has lost her love for India, or that, owing to increasing years and constant ill-health, her energy has declined, and that she is no longer working for the noble cause to which her life is devoted with the same fire, the same enthusiasm, the same untiring devotion, as in the days when her presence gave new life and vigour to the decaying reverence of the Hindus for the priceless gems of truth contained in their ancient literature. Naturally the more earnest and active members of the Society know and otherwise; but even they do not seem to appreciate the amount and value of the work she has accomplished during the last four years, nor do they grasp its significance for, and important bearing upon, India.

Thus, although readers of the *Theosophist* have always had the materials before them for realising these facts, yet it may not be ultimately if I attempt to sketch, however inadequately and briefly, the work which H. P. Blavatsky has accomplished in Europe and America since she was ordered away from Madras by Dr. Scharlieb.

To begin with Europe. In May 1883, there existed one fairly active Branch of the Society in Paris, one in Greece, and a dead-alive one in Holland. In London, there was a Branch numerically strong, but which, however, was practically almost dormant. Besides these there were inanimate Branches in Cambridge and Edinburgh, and

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* The differentia of structure specialized as nerve fibre and cell structure is to transmit molecular or invisible disturbance without call for a contraction wave such as is seen in undifferentiated protoplasm on excitation. The animals in which nerves took their rise have yet to be found, the jelly-fish standing out well. But wherever nerve originates, of this we may be sure—All appropriate Adaptive response is its outcome. Yet "both Conductility and Discrimination first appear as manifested by the cellular tissues of plants; if not seen in some forms of apparently undifferentiated protoplasm. It is, however, only when these two principles are united within the limits of the same structural elements that we first obtain optical evidence of that differentiation of tissue which the histologist recognizes as nervous, therefore I have represented the function of nerve tissue in its widest sense Neurility, as formed by a confluence of these two root-principles" (p. 64). Continuity holds everywhere.

a somewhat less sleepy one in Dublin, Ireland. There was also a useful centre at Odessa. These represented Theosophy in Europe, and an impartial observer would have declared that the prevailing tendency of the movement there was towards gradual euthanasia and final decay. That this picture is not drawn in too gloomy colours will, I think, be borne out by the opinion of most persons acquainted with the Society in Europe at the time referred to. In May 1887 Madame Blavatsky came to London from Ostend, and an immediate revival of activity became perceptible. The magazine, *Lucifer*, was started, the "Blavatsky Lodge" formed, and work went on apace. New enthusiam was infused into the members by her presence, and the present state of the movement may now be described as follows:—

On the Continent things are slightly improved, as witness the formation of centres of Theosophical activity in Spain, Vienna and Italy. In Sweden a new and most energetic Branch, now numbering over 100 *active* working members, has sprung up, while the dormant Branch in Holland has begun to work in earnest. But it is in England, around her from whom this new life has really sprung, that its effects are most visible. Instead of 1 moderately active and 3 inanimate Branches in the United Kingdom, the Society now counts 13 active, working, energetic Branches, among which the "Blavatsky Lodge" numbers some 100 active members and more than that number of associates. So large has become the attendance at its weekly meetings, that we have been driven to construct a hall for this purpose, capable of seating 300 persons, as well as for use as a general lecture hall on Theosophical subjects.

In 1887, the existing Theosophical literature was comparatively meagre. Now, besides the older books, we have the first two volumes of the "Secret Doctrine," the "Key to Theosophy" and "Voice of the Silence" from H. P. B.'s pen, besides a mass of pamphlets, leaflets and tracts. In addition, several sterling works on Theosophical topics by other able writers have appeared; and when one adds to this the existence and success of the magazine, *Lucifer*, and the establishment and maintenance of a regular publishing and printing office, conducted *solely* in the interests of the Theosophical movement, where all works, tracts, &c., on these subjects may be published at a minimum of expense and for the sole benefit of the T. S., one is able to form some measure of the growth in activity and strength of the movement since 1885. This, however, is not all; for besides the above, the Theosophists in Europe have erected a Head-Quarters for the Society in London at a cost of over £1,200. And most striking of all is the strength and loyalty of the *Esoteric Section*, now barely two years old, but already numbering many hundreds of members.

So much regarding Theosophy in Europe; let us turn now to America. When Mr. Judge went back to that country from India, at the end of 1884, he found the movement almost dying, and in spite of his earnest efforts and constant exertions, the revival of its life and

activity was at first very slow. Throughout all these years, Mr. Judge has unswervingly followed H. P. B.'s advice and guidance, he has striven to inspire himself with the same spirit that fires her efforts, and to carry on the movement upon the lines she has marked out. The consequence of this policy has been the steady, and—during the last two years—the extraordinarily rapid growth and spread of the movement throughout the United States. The number of active, working Branches has doubled in each of the last two years, the Society having spread quite across the Union, from the Atlantic to the Pacific Oceans. Moreover, the increase in numbers of the Society has been even larger in proportion than its growth as measured by the number of new Branches formed; while the hold which Theosophical ideas are taking upon the public mind, as shown both in the Press and in general literature, cannot escape even the most superficial observer, and is more striking and of greater ultimate importance than the spread of the Society itself.

Almost as much, too, has been done in the production of Theosophical literature in America as in Europe, and the back numbers of the *Path*, Mr. Judge's edition of Patanjali's Yoga Philosophy, his Theosophical Glossary and Echoes from the Orient, Dr. Buck's Study of Man, Mrs. Ver Planck's new book, and the numerous leaflets, pamphlets and papers circulated to the American Branches, as well as the *Theosophical Forum* under Mr. Fullerton's editorship, form together a body of work done, done well and thoroughly, of which *any* Society might justly be proud.

And to what is this due? Like the workers in Europe, Mr. Judge and his devoted colleagues in America ascribe all to the example, the guidance, the help, the counsel, the inspiration of—H. P. B.

Now it is not my intention to write a panygeric of that noble woman in a magazine she once edited. I make these statements simply because they are *facts*, and because, though familiar to every one of us in Europe and America, I have reason to think that the greatness of the work she has accomplished and is still performing, as also the extent to which Theosophy has spread and the Theosophical Society has grown and prospered in the West under her leadership, are neither realised nor appreciated—even by her devoted friends—in India, though the facts have been recorded in this magazine.

Again, it seems to me that the Hindus, both within and without the Theosophical Society, have failed to perceive the enormous importance which the spread of Theosophy in the West and the growth of the Theosophical Society possess in regard to the spiritual reawakening and regeneration of India. Neither do they realise the direct bearing of this on the present, and its great possibilities for the future—regarding the question, that is, whether the India of to-day shall awake from her slumber of centuries, and through the revival of spirituality in her peoples, through the Unity and Brotherhood which are the essence of true Theosophy, as they are likewise the direct and inevitable

outcome of *true* spirituality—shall escape the deadly morass of materialism, its consequent degradation, disintegration and decay, and so regain once more her lofty place in the van of Humanity; or whether, falling into the opposite extreme, she shall perish and disappear for ever as have the mighty nations of Egypt, Babylon, Assyria, Greece and Rome.

On this subject, then, a few words may be in place.

One of the most potent factors in the moulding of India's present and future is the influence of Western thought, education and habits upon its more intelligent and better educated classes. Now the first effect of these forces has been to turn the minds of those who were subjected to them, away from their ancient spirituality and the time-honoured learning and modes of thought of their ancestors. Not altogether has this effect been evil. On the contrary, it was a necessary and unavoidable stage in the new birth of India; but its danger lay in the tendency thus created towards a selfish, sensual materialism and a mind prejudiced against, and so closed to, all stirrings of that latent spirituality, which alone can really regenerate India. This tendency grew unchecked, year by year taking deeper, firmer root in the mind of Indian youths, till the advent of the Theosophical Society. Then a reaction set in, and the ablest men in India are no longer ashamed to avow their respect for their great forefathers. One great force in bringing about this reaction was undoubtedly the fact that the Theosophical Society was created and led by two people from the West, and throughout the history of the Theosophical Society in India, it is the Western element in it which has played the most prominent part, and exercised most influence in reviving and stimulating interest in spiritual matters among the English-educated Hindus. Thus, to speak generally, it is India which has supplied the material, while the West has contributed the energy and force required to make it available and bring the latent power of the spiritual thought and science of India's glorious past into active, living contact with men's minds to-day. It seems, further, as if this process was destined also to characterise the future relations of the West and East, especially in all that concerns the spiritual life and activity of the latter. If the spiritual life of India is to be revived, it must be through the quickening into growth and activity of the dormant, but still vital germs of spirituality in its peoples, through the active energy of the West bringing to bear upon them the vivifying influence of the spiritual knowledge and wisdom which the West is now beginning to draw from the treasure house of Sanskrit and Vernacular literature and tradition.

But the mere revival of reverence for, and belief in, the Shastras, will do but little for the future of India. To substitute merely a blind belief in certain sacred books for an equally blind belief in materialistic science is of little value. It is not sufficient for the Hindus to reverence and study their sacred literature, they must learn

to *understand it*. This understanding, too, must be a vital re-assimilation of the ancient thought, not a mere world knowledge, it must be a re-reading of these old teachings, not in the light of empty verbal abstractions of the logic chopping of a period of decay—it must be a new, vivid apprehension of the old truths, with a fresh and ample content of concrete truth and fact; otherwise it can bring no worthy fruit to ripeness. Here again, too, the importance of Western Theosophical thought to India is apparent, for it is precisely Western students who, guided by H. P. B., are beginning to learn how to render living and full of meaning these old time-honoured but abstract forms. Nowhere in India, however, except in the Theosophical Society and allied organisations, can people be found capable of infusing this new spirit into its ancient religious thought. Hence those who hold that the Society has done its work, take, it seems to me, a very superficial view of India's needs, and of the forces which are needed to bring about that national re-birth to which all look forward.

But some, perhaps, may think that this revival of India's spiritual life is of but minimal importance to the future progress and development of their native land. They may think that it is rather through material progress, through political and social organisation and development, through copying Western habits of life and thought, through eating meat and drinking spirits, through parliamentary institutions and local self-government, that their goal—the re-birth of India as a united and mighty nation—is to be achieved. Such ideas are woefully erroneous. Let them learn the lesson of history as exemplified in the decay of Aryavarta herself, not less than in the decline and fall of Egypt, Babylon, Assyria, Persia, Greece and Rome. In each and every case, it was the growth of materialism with its inseparable attendant—selfishness—which led to the breaking up of these mighty empires, and the destruction of their civilisations. For is it not obvious that the inevitable outcome of the spread of materialistic thought, and the accompanying decline of spirituality, must be that all man's interest, thought and aspiration becomes centred in physical life, in the enjoyments of the senses, in the gratification of the personal desires and passions, ambition, vanity, lust, love of power, and so forth? In other words, under the influence of such thought men begin to live more and more each for himself alone, without regard to their fellow citizens, and in proportion as this spirit gains sway in a community, so must the social organism break up and disintegrate through the ever-intensifying struggle between the individuals composing it.

If more evidence of this truth be needed, it can be found in abundance in the present struggle between Labour and Captial throughout the West, in the growth in number and acrimony of the strikes, in the ever-increasing misery, suffering and degradation of large portions of the population. So bitter, indeed, has the struggle for existence become, that its very intensity is forcing home to men's hearts the deeper

spiritual truth of human solidarity and unity, as opposed to the prevailing doctrine of the unchecked "struggle for existence" and its logical outcome—unrestrained selfishness. Thus the hard logic of bitter experience comes in to confirm the essential truths of all spirituality, *viz.*,—that the Law of Life is unity and solidarity, that the purport of human existence is the realisation of this oneness, and that the only road to true happiness lies in the steadily growing conscious realisation and practical carrying out of this law in our daily and hourly lives.

Every mighty nation of the past was built up because its individual citizens realised their own unity with the nation, forgetting themselves, their selfishness and personality, in the consciousness of this higher unity. And it is by the growth of this same spirit of self-sacrificing devotion that India must be reborn as a nation, if she is ever to live again as she has lived in the past. As it has been the strength of the innate spirituality in her people which has till now preserved even a semblance of national existence amid the crash of falling empires and the inroads of foreign invaders; so it must be the revival, the re-awakening of this inner spiritual life, the thought of the greatness of the past, and the lofty ideal of its spiritual teachings, which must nerve the efforts and fire the enthusiasm of her sons if Aryavarta is once more to be counted among the foremost of nations.

It is because the Theosophical movement is one of the strongest agencies working in this direction, and because the progress of the movement in the West must, as has been shown, react with multiplied power upon India, that Madame Blavatsky's work in Europe and America is of such vital import to every Hindu. Therefore they should aid the Theosophical Society in its work, therefore they should seek in every way to strengthen its influence, therefore, finally, that they should not forget or cease to honor the one about whom I am now writing, to whom in the present they owe so much, and to whose labours they will be ever more and more indebted as the years of the future roll by and the influence of her life and work begins to be appreciated at its true value.

BERTRAM KEIGHTLEY, F. T. S.

THE SPIRITUALISTS IN CONGRESS.

THE Report of the late Paris Congress of Spiritualists, Spiritists, Theosophists, Kabbalists, Swedenborgians, and others of similar proclivities, deserves special attention on account of its value as an historical document. To give its 450 royal octavo, closely printed pages, a careful examination may, however, be too heavy a task for many even of those among us who read French; but the Report contains much valuable matter, which will have a value for the future historian.

Before proceeding to give our readers some slight idea of the nature and work of the Congress, it is necessary to congratulate those who took

part in it, upon the manner in which the Report has been executed. The immense mass of documentary matter submitted to the Congress, and the procés-verbaux of the sessions of the Congress itself and of different sections have been reduced to order and clearness. This is the work of the General Secretary of the Congress, M. Encausse, ably assisted by MM. Auzanneau, Laurent de Faget, P. G. Leymarie, and (unofficially) Camille Chaigneau.

This Congress, as our readers are probably aware, was the second of the annual international gatherings of the various bodies which believe in soul survival on the ground of evidence, as distinguished from revelation. The previous meeting was held at Barcelona (Spain), but that Congress did not, and in all probability, the annual gatherings for many years to come will not, approach in importance the Paris Congress of 1889, which drew its superior weight from the fact that it was almost an integral part of the great Paris International Exhibition of that year, when all the world, Spiritualists, &c., included, made great and unwonted efforts to "rise to the occasion."

Now, it may be necessary, owing to mutual misconceptions between Theosophists and Spiritualists, to explain at once that the Theosophical Society is alleged to have had a quasi-proprietary interest in this Congress and in its proceedings; although the President-Founder, who was passing through France at about that time, abstained from participation, either personally or by proxy. On page 55 we find a *résumé* of "the different schools officially represented at the Congress." These schools are broadly classified in two great divisions, each of which contains two sub-divisions. The first school is composed of (*a*) Spiritualists, (*b*) Spiritists; the second school consists of (*a*) Kabbalists, (*b*) Theosophists. We find also (p. 57) that the two Parisian Branches of the Theosophical Society, the *Hermes* and the *Orient and Occident*, were officially represented at the Congress; also that the *Revue Theosophique*, edited by Madame Blavatsky, was among the journals that "took part in the organization of the Congress." Moreover the Duchesse de Pomar (Lady Caithness), who is President of the Orient and Occident Branch, was one of the Honorary Presidents of the Congress.

Our Indian readers may, perhaps, wonder on what the distinction made, in this classification between Spiritualist and Spiritists, is based. The fact is that the terminological distinction exists chiefly in our language the French not having adopted the word "Spiritualist" and using it, as it were, under protest. In English, "Spiritualist" means a believer in the phenomena and theories of Spiritualism *without the doctrine of reincarnation*; while by "Spiritists" we understand those whose belief is similar, *plus* the doctrine in question. The French place both classes under the head of Spiritists, calling the believers in reincarnation Kardecists, or followers of Allen Kardec, who, for them, formulated the doctrine of reincarnation, and by his earnest propaganda thereof virtually made it, or at least his version of it, his own. But, as regards the material

of the Congress, no better bird's eye view thereof could be given than that contained in the following Analytico-synthetical table (from p. 56).

- Unanimity as regards the reality of the phenomena.
  - Spiritists (explanation by spirits)
    - Reincarnationalists
      - (Represented in France by
        - Kardecists. — *Revue Spirite.* (Paris.)
        - Futurists. Positivists. — *La Vie Posthume* (Marseilles).
    - Non-reincarnationalists.
      - Majority of American Spiritualists. — No organ in France)
      - Swedenborgians and most of the Dutch Spiritualists. — *Revue Trimestrielle des etudiants Swedenborgiens libre* (Paris.)
  - Occultists (explanation by spirits, and also by influences other than spirits).
    - Kabbalists (occidental doctrines)
      - Independents. — *L'Initiation* (Paris).
      - Christian. — *L'Etoile* (Avignon).
    - Theosophists (Oriental doctrines.)
      - Christian. — *L'Aurore* (Paris, edited by Lady Caithness).
      - Bouddhists. — *La Revue Theosophique** (Paris, edited by H. P. Blavatsky.)

Unanimity in the fight against Nihilistic Materialism.

As to the Report itself, its first 75 pages are taken up by an Introduction, which includes of four admirably written Essays upon (i) the History of Spiritualism, "Spiritism;" (ii) The work of Spiritualists and Spiritists; (iii) The different Schools represented at the Congress; (iv) The Preliminaries of the Congress. The next 132 pages (Part I) are devoted to the addresses delivered in the various sessions of the Congress and its sections; foreign countries being represented by speakers from Spain, Holland, Germany, Italy, America and Belgium; —England being conspicuous by its non-representation. Then follow (Part II) 156 pages of "Memoirs," consisting of reports, letters, essays, addresses, etc., from all parts of the world, sent by societies, groups and individuals, in which England takes part, also Sweden and Norway, South America and Mexico. The next 32 pages are (Part III) devoted to the reports (*procés-verbaux*) of the sessions of the Congress and of its sections. The last 156 pages (Part IV) are devoted to the Press; the preliminary meetings (from April to September, and at which all the preparations for the Congress were completed); the financial statement; lists of societies, organs, groups, &c. And lastly a short appendix. There were three Sections, whose departments were respectively: Reincarnation, Mediumship, and Propaganda.

The first thing that occurs to the reader of this Report is:—"How wonderfully fraternal they all were!" The fact is that, by a condition of its existence, no one could introduce controversy into the Congress; when any one did so he was mercilessly shut up by the presiding officer. In the second place, the one name which leads most to disagreement it was forbidden to pronounce,—"God" was not to be mentioned. When a speaker transgressed this rule it was with an apology,—a kind of "saving your presence," which sometimes is used, when the "party"

* Now defunct.

of the other part" is mentioned by name in polite society. Moreover, the standpoint of the Congress was the most catholic possible, if any kind of discrimination were to be maintained between the sheep and the goats; for the platform of the Congress consisted of only two planks: The survival after death of the conscious principle in man; and The possibility of communication between the living and the so-called dead.

Another thing which contributed largely to the toleration and good feeling displayed by all, was the choice of M. Jules Lermina as President. There is no name more respected in France than that of this typical "Freethinker," whose absolute impartiality and dispassion caused him to be joyfully accepted by every shade of opinion as the ideal of a presiding officer. In an opening speech M. Lermina explained that he belonged to no party except that of candid seekers after knowledge; that his only opponents were those who oppressed conscience, pretending to be alone the possessors of truth, and anathematizing those who opposed their assertions. "If our conclusions are different," he said, "our goodwill is the same, just as our respect for each other ought to be identical. That is why I am here."

Therefore, as might have been expected, and as the table of contents of the Report indicates, the proceedings of the Congress took the form of expressions of opinion more than that of justification for the opinions expressed; and where this latter was attempted, it became more congratulatory and exhortative, or else more explanatory, than argumentative. Nothing very new or striking occurs in any of the numerous addresses, and no evidence was given or taken as to the reality of the phenomena on which the beliefs of the Congress are based; very little mention of phenomena, in fact, occurring at all. The only original contribution to the philosophy of the occult (using that word in its widest sense) was the able essay of M. Encausse on "The localization of the Perispirt,"—or, as we should say, of the astral body.

Still, if the speakers and memorialists indulged chiefly in generalities, it by no means follows that they indulged in platitudes; and as everything is new to those who have not heard it before, and as it is by no means certain that the bulk of our readers are acquainted with the present ideas of the Spiritualists and Spiritists, and very certain that as faithful pursuers of knowledge they ought to know what these ideas are, we propose to cull here and there from the pages of this voluminous Report such short passages from addresses and essays as will throw some light upon the current doctrines of Spiritualism as represented at the Congress.

In the first place, there are many different varieties of Spirtualists, varieties arising not only from actual difference of ideas, but also from modes of ingisaging those ideas. Thus we have the emotional spiritualist, the rationalistic spiritualist, the *gobe-mouche*, or phenomena-hunting spiritualist, the religious, the philosophical, the transcendental, and many other varieties, all of which are represented in the Report. Let

us take the veteran spiritualist M. P. G. Leymarie, and quote a passage indicative of his ideas, from his "History of Spiritualism" in the Introduction.

As to the reason why the Pope excommunicated Allen Kardec and his followers, and anathematized Spiritism, M. Leymarie says:

"Spiritism, emanating from the world of the disincarnated, declares that it does not recognise a personal God, jealous and vindictive, the father of miracle; and that in order to form any real idea of God one must think that in the infinite universe there exists, infinitely, a universal intelligent fluid, with which the minutest particles of creation are saturated; that as each atom of this fluid possesses the intelligence and other attributes of divinity, and penetrates everywhere, all things are governed by its intelligent action, by its prevoyance, by its solicitude, and no being, however insignificant, but is saturated therewith in some way. Moreover Spiritism affirms that the soul possesses freewill, and incarnates upon an earth like ours in order to gain intelligence; that souls can freely do either good or evil when incarnated, and that inevitably the evil they do becomes a source of suffering for them, while the good they do satisfies all their aspirations. That the good attracts them, logically and irresistably, as it only is in harmony with the reason and justice immanent in the heart of man ..... Spiritualism affirms that the beings on this earth and the earth itself could only be the outcome of an enormous series of centuries; that man is the crown of animal life, by his specialized organs, admirably fitted to serve the soul which thinks, wills, and manifests itself by the aid of the perfected vehicle at its disposal. .... Consequently, Spiritualism, repudiating the fantastical God of grace and miracle, with his Hell peopled with demons, declares that Christ was a soul similar to other souls, responsible for his actions, who, during his necessary lives, had been able better than others to reach a conception of the true, the beautiful, the good and the just; that such advanced souls, grown wise through long continued effort, teach that which is absolutely true, that is to say, they teach the free search for truth, the necessity for solidarity, the responsibility for actions, and that man possesses a real value when all his acts converge towards this noble end: The progress of humanity, and harmony and fraternity in the family, in the nation, and in the commonwealth of peoples."

M. Leon Denis, another prominent French Spiritist, says (p. 107):—

"In the study of the facts and of the philosophy of Spiritualism, we find the confirmation of that great law of the evolution of beings through successive lives. The individual from day to day, and step by step, slowly builds up its destinies, by the development of all the powers that are in it in the condition of germs; and by its gradual perfectionings, by its efforts, by its trials, at last evolving the eternal principles of solidarity, order, justice and progress;—those principles which govern all the world, just as they rule all souls, according to a profoundly wise law."

A few pages further on he says:—

"To regenerate society we must begin by regenerating the soul of man; and for that it is necessary to enlighten it, to make it understand that it possesses in itself the means of its elevation and of its happiness; it is necessary to give it the assurance that none of its sufferings, of its efforts, will be lost; but that beyond the grave it will find itself such as it shall have made itself by its works and by its good deeds here on earth ..... Oh Humanity! all thy efforts, thy investigations, thy struggles with matter, had only one aim: to prolong life, to make it more vivid, more intense; and, nevertheless, that life seemed to be escaping you, to be slipping from your hands, so greedy to hold it. And lo! suddenly an immense horizon discloses itself; lo! the limits of life, which seemed to thee so near, retreat, grow distant, disappear; lo! a new field comes into view, so vast that our astonishment

touches on stupour. In this field of vision the lives of each of us succeed one the other like the links in a chain which extends across the infinity of time and space. And death, which seemed like an uncrossible chasm, death, whose spectre none invoked without terror, is but an appearance, a veil which descended across our route and hid our future destiny; a veil which the new science tears away, casting its remnants to the winds."

Want of space forbids our quoting more from M. Leon Denis' eloquent address, whose matter forcibly reminds one of the "Three Truths" in the "Idyll of the White Lotus."

M. Charles Fauvety also delivered an admirable speech. Among other things he said:

"Faiths and beliefs belong properly to the infancy of society. They had their reason for existence in past times. They have it still for a large part of humanity. Transmitted from parents to children religions served to bind the generations of men together and direct the human herd. . . . . But now, let me tell you, we must renounce the reign of opinions, of faiths and confused beliefs, and enter resolutely into the luminous path of reason and science. Creeds and faiths, as I said, had their *raison dè etre*. The discussions they evoke may be fruitful. They have a right to exist and enjoy full liberty, but it is not upon the ground they occupy that we must look for conciliation and certainty. Spiritualism is as old as the world, but its reappearance in recent times is none the less a great event. For my part, I see in it a point of departure for a new order of things, for universal reconciliation, and the beginning of the reign of humanity. I say "humanity," for up to now there have only been individuals, human mobs and a few leaders, shepherds, dogs and butchers of the human sheep . . . . . all the revelations of the past have been presented to the populace as coming from miraculous sources. The priests of all religions, as well as the other exploiters of human credulity, busied themselves to keep up this belief. The greatest evil that could befall spiritism is that it should be founded on the belief in a new revelation, whatever might be its source and however high its recommendation."

M. Fauvety believes that a scientifically founded and demonstrated religion is possible. He said of this new science of religion:

"Let me tell you that such a science may be built up from to-day, and that the Spiritists are better placed than any others to undertake it, especially if they remain united with the Theosophists. But, for that, we must rise to a conception of life completely different from the materialistic and mechanical one which science puts forward to-day. We must go back to the belief of antiquity, which was also that of the early Christians, the belief in the Holy Spirit, that is to say, in the Universal and divine Soul, of which each human soul is an atom, though capable in its turn of becoming a great centre radiating its influence over every one."

M. Marius Georges, of the *Revue de la vie Posthume* expressed himself somewhat similarly about religions. He said:

"I will not go into the question whether religions were useful or harmful to humanity. It is possible, notwithstanding their tendency to stationariness, they may have served the cause of progress; they may perhaps have protected, while compressing them, the germs of independence and free research, to-day full blown and vigorous, as the bud protects the new born flower, until the latter bursts it open as it develops. In any case it is evident that authority, that the influence of religions, everywhere tends to decline and disappear. Religions are fading out, because they have always, in some manner, misunderstood and denied the necessity for terrestrial existence. And by reason of the opposite tendency, by denying the

future existence of the individual, and deeming its study unworthy, nihilistic science, to-day triumphant, is destined to the same sterile end."

The denunciation of creed and sectarianism, whether religious or scientific, was a very prominent feature of the Congress, and seems always to have been received with "applause." For instance, M. Laurent de Faget, so to say, "brought down the house," when he said: "The spiritualistic groups, whatever the philosophical opinions they may hold, represent one common idea here: they repel all sacerdotal fanaticism, and the intolerance of materialism erected into a dogma."

In the course of his speech M. Laurent de Faget said:

"Spiritualists of all denominations, your beliefs are worthy of respect, because they raise man above himself. Do not oppose Buddhism to Christianity, science to revelation, the brute fact to the mystical theory. As I said, all things interlink and are intimately related; the shadow enables us to perceive the light, evil discloses to us good; through the darkness of primæval ages, through the struggles of humanity, through the tears and blood that have been spilt, we are climbing the sublime steps of progress ..... Progress! Is it not eternal? Is it not infinite? We must have, then, an eternal ideal, without which mankind, having no guide, would wander from dream to dream, from chimera to chimera. That ideal, how shall we name it? *The Conscious Reason of the Universe? The Living Law of Nature?* Ah, whatever name you may give it, whatever form you cloth it in, know that you but designate that which the Churches have desecrated, but which finds its brilliant tabernacle in the human conscience, you but disclose more and more the infinite perfections of the Being of Beings."

A. K.

(To be continued.)

THE MAGHS OF CHITTAGONG.

AMONG the late visitors to Head-quarters was Babu Krishna Chunder Chowdry of Chittagong, whom Colonel Olcott met lately in Ceylon, and invited to stay for a few days at Adyar, and whose labours on behalf of the little isolated community of Buddhists to which he belongs are probably known to the readers of the *Theosophist*, as well as the fact that this small community is the only representative of the Southern Buddhist Church in India. There is something pathetic and romantic in the cause which the Babu represents,—that of a people, once the rulers of the country, and now dwindled to an insignificant number, and sunk in poverty and ignorance by reason of the vicissitudes of time and conquest. Krishna Babu's chief object in addressing himself to Colonel Olcott now, was to get some European gentlemen to take up his people's cause, and go with him to Chittagong, and help him to arouse interest on behalf of the Maghs there and elsewhere. But, unfortunately, Colonel Olcott was quite unable to give him this help just at present, as Europeans are very much wanted for Theosophical work itself. The Chittagong district, including Hill tracts, lies east of the mouths of the Ganges near the border of Burmah, and its total population is about 1,300,000, the bulk of which consists of Hindus and Maho-

medans, for the Magh community which Krishna Babu represents numbers only about 180,000.* Of these some 100,000 dwell in the hills, and the balance, some 80,000, in the low country. Of this number 30,000 speak Burmese and 50,000 Bengali. It is more particularly in the interest of the latter 50,000, known as Barna Maghs, that Krishna Babu is and has for the last 12 years been working. The Hill tribes come under the fostering care of Government, whose excellent policy, it is to endeavour to help the more neglected and backward of the inhabitants of India, who, indeed, are very often little better than savages, and receive no sympathy or assistance from their more fortunate brethren of the civilized districts. Isolated socially from the bulk of the population, and in constant intercourse with the Hill dwellers, the Maghs of the planes are in reality more upon the intellectual and moral level of their relations of the Hills than on that of the surrounding Hindu and Mahomedan population. Therefore, although nothing could be fairer at first sight than to tell the Maghs of the planes, as the Government now does, "You are not Hill tribes, isolated from the regular means of education, that you can expect especial favors; you are at liberty to take advantage of all educational facilities on equal terms with your Mahomedan and Hindu neighbours;" still, a little closer examination shews that under the apparent similarity of circumstances, there lurks a great inequality of condition, for the Maghs are far poorer and more ignorant than the other citizens, and the home training, so great a preparation for, and assistance to schooling, is wanting in their case, just as it is in that of their wilder brethren of the Hills. The present Maghs are a mixed race, a combination of former Arakanese conquerors and Bengalee women. They are described as a lively, enterprising, good-tempered, and intelligent people, and (be it said without offence) if the Babu may be taken as representing the characteristics of his people this certainly must be the case.

One excellent sign of this little community is their desire for education, and it is in furtherance more immediately of this object that Krishna Babu is now directing his energies. Eighteen months ago he suspended the publication of his paper the *Baudda Bandu*, "Friend of Buddhists."† Obtained two years leave of absence from the Government, since then renewed, and set out on a journey through Burmah and Siam for the purpose of raising voluntary subscriptions towards his very laudable object of raising his people through education. In this project he has not been successful, for although he was everywhere received with honorable attention, he found that money, the object of his tour, was the one thing that people would not give him. Sympathy he received in abundance, but shekels he could not get, even for the love of the Lord Buddha. From Siam he went to Ceylon, where he had heard that

* The Government census makes the number somewhat less as it does not include those absent in employment, out of Chittagong.

† He intends to recommence its issue on his return home.

a new life had entered the people; but there, too, he found that every reformer had his work cut out for him at home; and he is now on the way to Calcutta to try to interest the Government in the cause of his people; and having so manfully, and yet so vainly, endeavoured to effect his purpose by self-help, we certainly think that he deserves encouragement and at least a patient hearing and a candid consideration of requests. Even now, the aid he asks is not a nursing such as the Hill tribes and the newly conquered Burmese receive, but of the nature of self-help. for he and his people intend to petition for the passing of certain measures, which, though dependent upon the authority of the Government, lay almost the whole burden of their improvement upon the people themselves; who, however, according to Krishna Babu (who is the leading man of the community) are perfectly willing to bear it. Krishna Babu informs us that Sir A. W. Croft has been a kind friend to his people all along, and that it has been chiefly through his influence and patronage that the Maghs have obtained the advantages they have in regard to education.

With regard to Krishna Babu himself, his large-hearted and courageous and persistent championship of his little community during the last twelve years is well known to Indians, and has gained him general respect and good-will, for it is understood in this country that all the advancement and progress his community has made of late years have been due to his exertions. It was he who urged Col. Olcott to visit his people, and who, in 1887, when the Colonel was in Chittagong, took him up the river in an open canoe to Pahantali to lecture on Buddhism. The Maghs came swarming in from the whole adjacent country to hear and enthusiastically welcome him. He now implores Col. Olcott to come and make the tour of the district.

PINGALA-UPANISHAD OF SUKLA-YAJUR-VEDA.

(Translated by Kumbakonam, T. S.)

OM: Pingala having served under Yagnyavalkya for 12 years, asked him to initiate him into the mysteries of Kaivalya (lit., isolation, or hence salvation). To which Yagnyavalkya replied thus: Oh disciple, at first this universe was Sat (Be-ness) only. It (Sat) is spoken of as Brahm, which is always free from the trammels of matter, which is changeless, which is Truth, Wisdom and Bliss, and which is full, permanent and one only without a second. In it existed a Mulaprakriti as (delusionary as the conception of) water in a desert, silver in the mother-of-pearl, a person in a pillar, or color, &c., in crystals having in equal proportions the gunas of red,[1] white and black, and being beyond Vak (the power of speech). That which is reflected in it is Sakshi Chaitanya (lit., the witness consciousness). It (Mulaprakriti) undergoing evolu-

(1) Rajas, Satwa and Thamas.

tion became with the preponderance of Satwa (in it), Avarana[1] Sakti named Avyakta. That which is reflected in it (Avyakta) is Iswara Chaitanya (Iswara-consciousness). He (Iswara) has Maya under his control, is omniscient, the original cause of creation, preservation and dissolution and the seed of this universe. He causes the whole universe which was latent in him, to manifest itself through the bonds of Karma of all creatures just as the folds of a painted canvass are unfurled. Again, through the extinction of their Karma, he wraps it up. In him alone is latent all the universe wrapped up like a painted cloth. Then from Avarana Sakti, dependent on (appertaining to) Iswara, arose through the preponderance of Raja-Guna, Vikshepa[2] Sakti called Mahat. That which is reflected in it is Hiranyagarbha Chaitanya (consciousness). Presiding (as he does) over Mahat he (Hiranyagharba) has a body both manifested and not manifested. From Vikshhepa Sakti of Hiranyagarbha arose through the preponderance of Tamas the gross Sakti called Ahankára (I-am-ness). That which is reflected in it is Virát-Chaitaniya. He (Virát) presiding over it (Ahankára) and possessing a manifested body becomes Vishnu (lit., pervader), the chief purusha and protector of all gross bodies. From that Atma arose Akas, from Akas arose Vayu, from Vayu Agni, from Agni Ap (water), and from Ap Prithivi (earth). The five Tanmantras (rudimentary properties) are the gunas. That agent of the universe (Iswara) wishing to create and having assumed Thamo-guna, wanted to convert the elements which were subtle Tanmantras into gross ones. In order to create the universe he divided into two parts each of these divisible elements; and having divided each moiety into four parts, made a five-fold mixture, each element having a moiety of its own original element and one-fourth of a moiety of each of the other elements, and thus evolved the five-fold classified gross elements, the many myriads of Brahmandas (Brahma's egg or macrocosm), the fourteen worlds pertaining to each sphere and the spherical gross bodies fit for the (respective) worlds. Having divided the Raja's-essence of the five elements into four parts, he out of three such parts created Pranas (vital airs) having five-fold function. Again out of the (remaining) fourth part he created the Karmendriyas (organs of action). Having divided their Satwa-essence into four parts, he out of three such parts created Antahkaranas (internal organs) having five-fold functions. Out of the (remaining) fourth part of Satwa-essence he created the Gnanendriyas (the organs of sense). Out of the collective totality of Satwa-essence he created the Devatas (gods) that preside over Indriyas (organs of sense and action). These (Devatas) he created, locating them in the spheres pertaining to them. They, through his orders, began to pervade the macrocosm. Through his orders Virat working through Ahankara created all the gross things. Through his orders Hiranyagarbha protected the subtle

(1) Avarana Sakti literally means screening power. This is it that produces egoism. It may be called the involuting power or centripetal force.

(2) Vikshepa Sakti (lit.) is the distending power. It may be called the evoluting power or centrifugal force.

things. Without him they that were located in their spheres were unable to move or to do anything. Then he wished to infuse Chethana (intelligence) into them. Having broken open Brahmanda (Brahma's egg or microcosm) and the Brahmarandra (head-fontanelle) in all the microcosmic heads, he entered within. Though they were (at first) inert, they were then able to perform karmas like beings of intelligence. The omniscient Iswara entered the microcosmic bodies with a particle of Maya, and being deluded by that Maya acquired the state of Jiva. Identifying the three bodies as himself, he acquired the state of the actor and enjoyer. Having the states of Jágrata (waking), Swapna (dreaming), Sushupti (dreamless sleep), trance and death and being immersed in sorrow like water-lifts, he is whirled about like a potter's wheel being subject to birth and death.

ADHYAYA II.

Pingala again addressed Yagnyavalkya thus: How did Iswara, who is the creator, preserver, and destroyer of all the worlds and the lord of all, acquire the state of Jiva? To which Yágnyavalkya replied: I shall give out the distinguishing characteristics of Jiva and Eswara, together with a description of the origin of the gross, subtle and karana (causal) bodies. Hear attentively with one mind.

Iswara having taken a small particle of the five-fold Maha-bhutas (elements) made in regular order the gross bodies, both collective and segregate. The skull, skin, the intestines, bone, flesh and nails are of the essence of Prithivi (earth). Blood, urine, saliva, sweat and others are of the essence of Ap (water). Hunger, thirst, heat, delusion and copulation are of the essence of Agni. Walking, lifting, breathing and others are of the essence of Vayu. Passion, anger, &c., are of the essence of Akas. The collection of these having touch and others is this gross body that is brought about by Karma, that is the seat of egoism during youth and other states and that is the abode of many sins. Then he created Prána (vital airs) from out the collective three parts of Rajas-essence of the five-fold divided elements. The modifications of Prána are Prána, Apána, Vyána, Udána and Samánai, Nága, Kruna, Krikara, Devadatta and Dhananjaya are the auxiliary pranas. (To the first five) heart, the anus, navel, throat and the whole body are respectively the seats. Then he created the Karmendriyas from out the fourth part of the Rajas-guna of Akas and others. The mouth, legs, hands, organs of secretion and the genital organs are their modifications. Talking, walking, lifting, excreting and enjoying are their functions. Likewise out of the collective three parts of Satwa-essence he created Antahkaranas (internal organs). Antahkarana, Manas, Buddhi, Chitta and Ahankara are its modifications. Thought, certainty, memory, egoism and contemplation are their functions. Neck, face, navel, heart and the middle of the brow are their seats. Out of the (remaining) fourth part of Satwa elements he created the Gyanendryas (organs of sense). Ear,

skin, eyes, tongue and nose are their modifications. Sound, touch, form, taste and odour are their functions. The Dik (quarters), Vayu, Surya (sun), Varuna, Aswini Gods, Agni, Indra, Upendra, Mrithyu (god of death), Prajapathi, Moon, Vishnu, the four-faced Brahma and Sambu (Siva) are the presiding deities of the organs. There are five Kosas (sheaths), viz., Annamaya, Pránamaya, Manomaya, Vignánamaya and Anandamaya. Annamaya Sheath is that which is created and developed out of the essence of food and is absorbed in earth which is of the form of food. It is the gross body. The five Pranas with Karmendriyas (organs of actions) is Pranamaya sheath. Manas with the Gyanendriyas (organs of sense) is Manomaya sheath. Buddhi with Gyanendryas is Vignanamaya sheath. These three sheaths constitute the Linga sarira (or subtle body). (That which tends to) the non-realization of the reality (of oneself) is Anandamaya sheath. This is the Karana body. Moreover the five organs of sense, the five organs of action, the five Pranas, the five akas and other elements, the four internal organs, Avidya (ne-science), Passion, Karma and Tamas—all these constitute this town of (body) Virát, under the orders of Iswara having entered this microcosmic body and having buddhi as his vehicle, reaches the state of Viswa. Then he goes by the several names of Vignánátma, Chithábhása, Viswa, Vyaahárika, one presiding over the waking gross body and one generated by Karma. Sutrátma, under the orders of Iswara, having entered the microcosmic subtle body and having manas as his vehicle, reaches the Taijasa state. Then he goes by the names of Taijasa, Parthibhásika and the one bred out of dream. Then under the orders of Iswara he who is coupled with Avyakta the vehicle of Máya having entered the microcosmic Karana body, reaches the state of Prágnya. He goes then by the names of Prágnya, Avichchinna, and Paramárthika and the presider in Sushupti.

Sacred sentences, such as Tatwamasi (That art thou) and others, speak of the identity with Brahm of Paramarthika—Jiva enveloped by Agnana, which is but a small particle of Avyakta. But no such identity is predicated of Vyavaharika and Práthibhásika (Jivas). It is only that Chaitanya (intelligence) which is reflected in Antahkarana that comes to have the three states. When it assumes the three states of Jágrata, Swapna and Sushupti, it becomes depressed in sorrow, and though born alive is like one dead. There are five Avasthas (lit. hypostases)—Jagrata, Swapna, Sushupti, Trance and Death. Jagrata Avastha is that in which one perceives objects of sound, &c., through the organs of sense, ear, &c., by the grace of the Devatas (gods) presiding over each of them. In it Jiva being in the middle of the eyebrows and pervading from head to foot, becomes the agent of all actions, such as doing, hearing and others. He becomes also the enjoyer of the fruits thereof; and should he be a person doing Karma for the fruits thereof, he enjoys the fruits of his actions in other worlds. Like an Emperor tired of worldly acts (in the waking state), he strives to find the path to retire into his abode (within). The

Swapna Avastha is that in which when the senses are at rest there is the manifestation of the enjoyer and the enjoyed, which are (merely) the affinities of things enjoyed in the waking state. In this state Viswa, its actions in the waking state having ceased, reaches the state of Taijasa, who moves in the middle of the Nadis (nerves), illuminates by his lustre the heterogeneity of this universe, which is (also) the result of affinities, and himself enjoys according to his will (shaped by his previous Karma). The Sushupti Avastha is that in which chitta is the sole organ (at play). Just as a bird tired of roaming flies to its nest with its stomach filled, so Jiva being tired of the actions of the world in the waking and dreaming states, enters Agnana and enjoys bliss. Trance is that state which resembles death, and in which one with his collection of organs quails through fear and Agnana (non-wisdom) like one beaten unexpectedly by a wooden hammer, clubs or others. Then Death Avastha is that which is other than the Avasthas of Jagrata, Swapna, Sushupti and Trance, which produces fear in all Jivas, from Brahm down to small insects and which dissolves the gross bodies. The Jiva that is (now) surrounded by Avidya (ne-science) and subtle elements, takes with it the fruits of Karmas together, with the organs of sense and action, then affinities and Pranas, and goes to another world assuming another body. Through the fruits of actions of previous Karmas the Jiva has no rest like an insect in a whirlpool. The desire of Moksha (emancipation) arises in men (only) after many births through excess of good Karma. Then having found out a good guru and served under him for a long time, one in many attain Moksha free from bondage. One attains bondage through non-investigation and Moksha through investigation. Therefore he should always be engaged in investigating (such matters). The reality should be ascertained through Adhyárope (illusory attribution) and Abhávad (withdrawal or recession). Therefore he should always be engaged in enquiring about Jiva, universe and Paramatma. Were the true nature of Jiva and the universe known then what remains is Brahm, which is no other than Prathiag (Atma or Paramatma).

ADHYAYA III.

Then Pingala asked Yagnyavalkya to offer an exposition on the Mahavakyas (the sacred sentences of the Vedas). To which Yagnyavalkya replied:—One should realize (the sacred sentences) Thathwamasi (That art thou), Thwamthadasi (Thou art that); Thwambrahmásmi (Thou art Brahm), and Ahambrahmásmi (I am Brahm). The word "Thath" denotes that cause of the universe which is latent beyond perception, has the characteristics of omniscience, has Maya as his vehicle and has the attributes of Sachithánanda (Be-ness, consciousness and bliss). It is he that is the basis of the notion "I," which has the differentiated knowledge produced by Antahkarana (the internal organ); and it is he that denotes the word "Thwam (thou). That is the undifferentiated Brahm which remains as the aim (or meaning) of the words Thath and Twam after freeing itself from Maya and Avidya, which are

respectively the upadhis of Paramatma and Jivatma. The enquiry into the (real) significance of the sentences Thathwamasi and Ahambrahmasmi forms what is called Sravana (hearing—the first stage of enquiry). To reflect in solitude on the significance of Sravana is Manana. The concentration of the mind with one fixedness upon that which should be sought after by Sravana and Manana is Nidhidhyásana. Samadhi is that state in which the Chitta (fitting thought) having given up (the conception of the difference of) the meditator and meditation, becomes of the form of the meditated like a lamp in a place without wind Then arise the modifications pertaining to Atma. Such (modifications) cannot be known; but they can only be inferred through memory (of Samadhi state). The myriads of Karmas committed in this beginningless cycle of re-births are annihilated only through them. Through skill in practice, the current of nectar[1] always rains down in diverse ways. Therefore those who know Yoga call this Samadhi as Dharma clouds. When through these (modifications of Atma) the collection of affinities are absorbed without any balance whatever, and when the good and bad Karmas are wholly destroyed, these sentences (Thathwamasi and Ahambrahmásmi) like the fruit of *Euphorbia pilulifera* in the palm of the hand bring him face to face with the ultimate (reality) though before invisible. Then he becomes a Jivanmukhta (an emancipated person). Iswara wished to produce involution in the five-fold differentiated elements. Having drawn into their cause Brahma's egg and its effects of worlds, he mixed together the subtle organs of sense and action and the four internal organs, dissolves all things composed of the elements into their cause the five elements, and then causes Prithvi (earth) to merge into water, water into Agni, Agni into Vayu, and Vayu into Akas, Akas into Ahankara, Ahankara into Mahat, Mahat into Avyakta, and Avyakta into Purusha in regular order. Virat, Hiranyagarbha and Iswara being freed from the vehicle of Maya, are absorbed into Paramatma. This gross body composed of the five differentiated elements and obtained through Karma, is merged into its subtle state through the extinction of bad Karma and the increase of good Karma, then attains its Karma (causal) state, and (finally) is absorbed into its (Karma's) cause, (viz.,) Pratyagátma or Kútastha. Viswa, Taijasa and Pragnya then Upadhi (Avidya) having become extinct are absorbed in Pratyagatma. This sphere (of universe) being burnt up by the fire of Gyana (wisdom), are absorbed along with their causes into Paramatma. Therefore a Brahman should be careful and should always meditate upon the identity of Thath and Thwam. Then Atma shines like the sun freed from the (obscuration of the) clouds. One should meditate upon Atma like a lamp in the midst of a hollow vessel. He should meditate upon Atma the Kutastha as being of the size of a thumb, as being of the

(1) In Samadhi (astral) nectar flows from the head down, which the Yogis drink during that state and which gives them infinite bliss.

(2) Viz., like clouds pouring their contents always.

nature of Jyotis (light) without smoke, as illuminating all within and as being indestructible. That Muni (sage) who meditates (upon Atma always) until sleep or death comes upon him passes the state of (Jivanmukti) emacipation, when this body is surrendered to time and attains disembodied emancipation like the immoveable state attained by wind. Then there remains that one (Brahm) without sound, touch, form, destruction, taste or odor which is unconditioned, which is without beginning or end, which is beyond the Tatwa of Mahat, &c., and which is permanent and without stain on disease.

ADHYAYA IV.

Then Yagnyavalkya was addressed by Pingala thus :—To the wise what is Karma ? And how is their state ? To which Yagnyavalkya replied :—A lover of Moksha having humility[1] and other possessions (or virtues), is able to confer spiritual good on (or emancipate) 21 generations. One through his being a Brahmanth[2] alone is able to confer spiritual good on 101 generations. Know Atma to be the person sitting in the chariot and this body as the chariot. Know (also) Buddhi as the chariot driver and Manas as the reins. The wise say the sensual organs are the horses, the sensual objects are the paths (through which the horses travel) and the heart is the moving throne. Maharshis say that Atma when coupled with the sensual organs and manas is the enjoyer. Therefore it is Narayana alone that certainly is in the heart. Till his Prarabdha Karma[3] is worn out he exists (in this body), as in the cast off slough of a serpent (without any desire for the body). An emancipated person having such a body roves about like a moon (without injurying anyone) with no settled place of abode. He gives up his (ghost of a) body either in a sacred place or in a Chandala's (outcaste's) house (without any discrimination whatever) and attains salvation. Such a body (when seen by persons) should be offered as a sacrifice to Dik (the quarters) or should be buried (underground). It is only to the wise that Sanyasa (renunciation) is ordained and not to others. In case of the death of a Sanyasi (ascetic) who is of the form (or has attained the nature) of Brahm, there is no pollution (to be observed). To him no ceremonies of fire (as burning the body, Homa, &c.) are required. Nor pinda (balls of rice), nor ceremonies of water, nor the periodical ceremonies (monthly and yearly). Just as a substance once burnt is not again exposed to fire, so it is not necessary that (a body) which was burnt (by the fire of wisdom) should be exposed to fire again. To one whose body was burnt by the fire of wisdom there is neither Sraddha[4] (required to be per-

(1) Humility and other virtues. Twenty in number, are described in Bhagavadgita, Chapter XIII.

(2) There are four classes of Brahmagyanees, of which this is one.

(3) That portion of past Karma which is being enjoyed in this life.

(4) Lit. that which is done with faith. Now applied to yearly ceremonies performed in honor of the departed. Monthly ceremonies, balls of rice, &c., are the ceremonies usually performed by the Hindus to the departed.

formed), nor (funeral) ceremonies. So long as there is the Upadhi (of non-wisdom in) one, so long should one serve the Guru. He should conduct himself towards his Guru's wife and children as he does to hsi Guru. If he, being of a pure mind, of the nature of immaculate Chith (consciousness) and patient, and having the descrimination arising from the attainment of wisdom "I am He," should concentrate his heart on Paramatma and obtain firm peace in his body, then he becomes of the nature of Jyotis (light) devoid of Manas and Buddhi. Of what avail is milk to one who (always drinks and) is content with nectar? Of what avail are the Vedas to him who has known his Atma thus? To a Yogi who is content with the nectar of wisdom, there is nothing (more) to be done. If he has to do anything, then he is not a knower of Tatwa. Pratyagátma, though far (difficult of attainment), is not far (to seek). Though in the body not body; (since) he is omnipresent. After having purified the heart and contemplated on the one without disease (Brahm), the cognizing of "I" as the Supreme and the many is the highest bliss. Like water mixed with water, milk with milk and ghee with ghee, Jivatma and Paramatma are identical. When his body is rendered bright through wisdom and his Buddhi becomes of the nature of the Indivisible one, then the wise man burns the bondage of Karma through Brahmagnana. Then he becomes purified, of the nature of the Non-dual one, having the name of Parameswara and the light like the stainless Akas. Just as water mixes with water, so Jiva (Atma) becomes upadhiless (or freed from the bonds of matter). Atma is like Akas of an invisible size. (Therefore) Paramatma is invisible like Akas. Though he is within and without, he is the immoveable Atma. Through the light of wisdom the Antar (internal) Atma is known.

A wise man, in whatever place or manner he dies, is absorbed in that place like the all-pervading Akas. It should be known that Atma is absorbed as truly as the Akas in the pot (when broken). Then he attains the all-pervading light of wisdom that is without support. Though men should perform Tapas standing on one leg for a period of 1,000 years, it will not, in the least, be equal to one-tenth part of this Dhyana Yoga. One desirous of knowing what Gnana (wisdom) and Gnaya (the object to be known) are, will not be able to attain his desired end even though he may study the Shastras for 1,000 years. Atma should be known as the indestructible Akshara (Brahm). The existence (in this world) is only impermanent. (Therefore) after having given up (the study of the many Shastras, one should worship that which is Satya (Truth). The many karmas, purity (of mind and heart), japa (mutterings of mantras), sacrifice and pilgrimages—all these should be observed so long as Tatwa is known. To Mahatmas (noble souls) to be always in (the conception of) "I am Brahm" conduces to their salvation. There are two causes (that lead) to bondage and emancipation. They are "mine and not mine." Through "mine"

(egoism), creatures are bound, whereas through "not mine" they are released from bondage. When the mind attains the state of Unmani (when *Mana* is destroyed), then there is no conception of duality. When the Unmani state occurs, then is the supreme seat (attained). (After which) wherever the mind goes, there is the supreme seat (to it, viz., mind gets salvation wherever it is). That which is equal in all is Brahm. One may attain the power to strike the Akas with his fist. He may attain the power to appease his hunger by taking in husks (of grains), but never shall he attain emancipation who has not the self-cognition "I am Brahm."

Whoever recites this Upanishad becomes as immaculate as Agni. He becomes as pure as Brahma. He becomes as pure as Vishnu. He becomes like one who has bathed in all the holy waters. He becomes like one who has mastered all the Vedas. He becomes like one that has undergone all Vedic observances. He gets the fruits of the recitation of Itihasas,[1] Puranas and Rudra-Mantras a lakh of times. He becomes like one that has pronounced Pranava (Om) ten thousand times. He purifies his ancestors ten degrees removed and his descendants ten degrees removed. He becomes one who purifies all those among whom he moves. He becomes a great personage. He becomes purified from the sins of the murder of a Brahman, the drinking of alcohol, theft of gold and sexual cohabitation with Guru's wife and from the sins of associating with those who commit such sins. Like the eye pervading the Akas (seeing without effort everything above), a wise man sees (always) the supreme seat of Vishnu. The Brahmans who have always their spiritual eyes wide open praise and illuminate in diverse ways the supreme seat of Vishnu. Om: this Upanishad is Truth.

End of the Fourth Adhyaya.

OM—TATHSAT.

THE TWO SOURCES OF VENERATION.

THE sentiment of veneration and reverence for an unknown power, at whose mercy we feel ourselves, and whom we can by no means make accountable for the evil that befalls us, is said to be inherent in the heart of man. There appear to be occasional individuals who are devoid of that sentiment, or in whom it has never been developed; but with these exceptions it seems to be true that man in his present stage of development is a venerating animal. The objects of his veneration, however, differ considerably. Leaving out of consideration the cases in which the religious sentiment is diverted from the invisible and spiritual to the palpable and worldly,—when man makes a veritable

(1) Itihasas are books like the Ramayana and the Mahabharata.

"god" of Wealth or Pleasure, and in practice, if not in formal ritual, "bows down and worships" it—the differences in the manifestation of the religious or venerating spirit are extremely striking. There is no need to go up the stream of history, or to dive into the muddy depths of erudition to find these differences; for we have but to open our eyes to what is passing around us every day to perceive them in the sharpest contrast. Instances thereof are to be found in the columns of every newspaper, and any one who ventures to draw the obvious moral from these instances, runs the risk of being thought a person who preaches on threadbare texts. Even at that risk we would like to say a word or two upon that time-worn subject,—to preach a very simple little sermon, which is so far from being transcendental, that it is suggested by, and refers to, a couple of two contiguous paragraphs in one of our "exchanges."

But first let us consider for a moment the nature of this reverential feeling. What is it that prompts mankind to prostrate themselves when the chords of their veneration are struck? "Fear and hope," answers the unbeliever,—"fear and hope for *self* alone." And believers, if they do not confess the same in so many words, declare it in unmistakable tones by their rituals and by their practises. Still there are numbers of persons who glory in being called religious, and who, when this matter is put straightforwardly before them, deny that they are actuated religiously by these motives. They declare that Love is the essence of religion, and Good the substance of God; and they seem to feel for those whose religion is based on selfish hopes, and fears a contempt little short of that which fills the heart of the Agnostic. Such people are to be found as at least nominal professors in all religions, and it is their chief occupation, when their elbows are jogged, to *read into the old religion* they nominally profess their own more developed ideas of the Universe and its government, under the pretence that the meaning they thus read in, is the esoteric or real meaning which those who formulated the ancient religion had in their minds; which meaning out of respect for the average stupidity of men they chose to conceal, and which has been kept concealed during all these milleniums of bloody rites and childish doctrines by those who knew it. This process of "extracting sunbeams from cucumbers," is an incident in our present religions, or perhaps it ought rather to be said, *intellectual* development. It has gone already nearly as far as it can go without becoming too ridiculous to be continued even by the most fervid admirers of ancient symbolism. When this stage has been passed through, it will probably be perceived that the two above named sources of the religious sentiment are as opposite as the poles; and that it would have been as impossible to men 5,000 years ago as it would be to them to-day to clothe religious ideas of lofty kind in the allegories and in the language of the grovelling. Even supposing that the founders of religions had not the capacity to foresee the terrible consequences of

hiding their real meaning from the world under the form and appearance of its direct opposite, it is not in human nature intentionally and solemnly to mislead poor suffering humanity on such important matters.

When this present phase of religious revival passes away and the facts are honestly faced, it will be seen that to attempt to find an esoteric and lofty meaning in the absurdities and horrors of exoteric faiths is as thankless and as fruitless as to try to find the substance of Kant's "Kritik" esoterically hidden in a collection of nursery rhymes. It will also be seen that true religion is at one with common sense in condemning this exercise of the ingenuity; for not only is it useless, but it is also dangerously misleading. So long as the pure and holy sentiment of adoration for the Infinite is in any way associated with the blood-thirsty and utterly selfish creeds of undeveloped peoples, so long will the spiritual vision of man be dimmed, and so long will the images of holy things perceived be distorted and deformed in the mind. Now, be it not supposed that we deny the loftiness and spiritual purity of the ideas to be found, not allegorized, but *imbedded* in the ancient sacred writings of various nations. They are truly "hidden" in these sacred writings, but they are hidden not by being expressed in the equivocal and misty language that modern esotericism itself affects and attributes to the ancient writers, but by being covered up by tons of theological rubbish. It cannot be denied, of course, that teachers in all times taught in fables and parables. That, indeed, is the favourite way of giving and receiving knowledge, among uncivilized peoples even to-day, but the fact which makes it a favourite method is that uncivilized peoples are able to, and actually do, understand the lessons which these allegories convey. The ignorant monk, whoever he was, who interpolated the passage in the Bible to the effect that Jesus preached in parables *in order* that the people who heard him should not understand his meaning, not only evinced a far too contemptuous opinion for the average intelligence of even semi-savages, but he attributed to that Teacher, a perversity of mind and a malevolence of intention quite incompatible with what we gather of his character from the too meagre account of him contained in the Gospels.

Those advanced men of various races and epochs who are called the Ancient Sages, have given evidence of the possession of the highest spirituality, and there can hardly be any doubt that they were as different in their religious ideas and as distinct in their religious practices from the multitudes, as are at the present day the few whose religion is truly founded on the impersonal sentiment of pious adoration, from those whose ideas of God and of a future life are the outcome of selfish fear and self-centred hope.

The "prophets" and the "priests" have ever been in conflict in all religions, and will be so to the end of time; for they represent respectively the impersonal and personal in religion, the selfless and the selfish, the divine and the purely human. It was the looking into Nature,

—using the term "Nature" in its largest sense,—that the philosophers whom we call sages and prophets arrived at their conclusions. Those conclusions they gave forth in words as plain as the subject-matter thereof would allow. It was another set of men, the priests, who worked those conclusions up into the form of popular religion. They misunderstood the philosophers and distorted and perverted their meaning, and the result to-day is that no one who is not possessed of a vivid imagination can trace resemblances between the popular theology and so-called religious practises, and the spiritual philosophy that is imbedded here in those in Bibles and Shastras like scattered crystals in a mass of rock. Those who fancy that they are purifying and reviving religion, and thereby benefiting mankind, by reading esoteric or "spiritual" or philosophical meanings into popular forms and ceremonies, make a very great mistake. What they are doing is giving to these forms and ceremonies, too often most bloody and most irrational, a dignity they never before possessed and would not otherwise enjoy, and to which they have no claim; and thus their well-meaning efforts end in the rehabilitation and preservation of the very things which the experience of all ages has proved to be the most stubborn foes and insurmountable obstacles to all religious progress. They furnish the discredited and now shame-faced priest with an excuse for his bloody sacrifices and for his endless and tyrannical rites and ceremonies, which, but for these symbologists, would have been utterly without meaning. If, indeed, the Ancient Sages clothed noble truths in ignoble forms so that the ignorant should not understand them, if the old philosophers disguised their grand ideas under cruel and childish practises and incomprehensible dogmas, because the mass of mankind was not worthy to know the truth, surely it would be little short of sacrilege to abolish those forms and ceremonies, and discard those dogmas and doctrines, when the majority of men are not able now, any more than the rabble of old (or are postulated as not being able) to understand the meaning concealed therein! Obviously, if it be supposed that exoteric religions are really symbolical of esoteric truths, and if 999 out of every thousand are able to understand the exoteric meaning of the symbol only, not the truth symbolized, and if, moreover, these exoteric religions owe their origin to the wisdom of the sages, it is the duty of every pious man or woman, whatever his own opinions may be, to maintain the priests and temples, the bloody sacrifices and tyrannical ceremonies; if, indeed, they do not presume to consider themselves wiser than the sages, prophets and philosophers, of old, whose esoteric tendencies, on this supposition, gave rise to priests, temples and religious rites. Such a conclusion is absurd on the face of it; but where the fallacy comes in, can only be seen by abandoning the idea there is any real or necessary connection between the views of religion and Nature that are now respectively called esoteric and exoteric by some, and philosophical and superstitious by others,—the two classes of religious ideas, in fact, which have their roots respectively in disin-

terested and impersonal adoration, and selfish fear and hope. Even if we were to adopt the simile of the kernel and the shell, it surely must be seen that the shell should be thrown away when the kernel is reached, and that the moment it becomes evident that shells are not nutritious diet, but, on the contrary, highly provocative of indigestion, the time-honored process of feeding the common people with these shells in the name of God or gods should be abandoned. We can never see the stars so long as we keep our eyes fixed on the ground, and those who might teach us to see the reflection of the stars on the surface of the mud, would certainly not thereby increase the chances of our directing our glances upwards to the heavenly bodies themselves.

Those who are filled with concern for themselves, whose minds are occupied by religious hopes and fears, as the term religious is understood by those who hope and fear about their own salvation, those people, we say, can never reach the mental state of contemplation of Nature herself and of meditation on the divine in Nature, which are the only possible foundations for the sentiment of religious adoration. And that sentiment, once really and truly experienced, makes the religion of selfish hope and fear utterly abhorrent, and causes the forms and ceremonies of that religion, its rites and dogmas, even its apparently harmless symbolism, to become objects of loathing and of scorn.

We have preached our sermon before arriving at our text, but perhaps the significance of our text will thereby be all the more perceptible. That text consists of the two above mentioned paragraphs in one of our exchanges, and to them we append an extract bearing on the subject of this article from an Editorial in one of the best of our Hindu organs —the *Indian Mirror*. The first extract gives to the reader subject-matter for that kind of contemplation of Nature which, through meditation, inevitably leads to the adoration of the Divine,—in those, at least, in whom the powers of contemplation and meditation are in some small degree developed. It is such thoughts as those which these facts concerning the Cosmos are calculated to call forth that *must* have moved the minds and hearts of the sages of all times, for there can be no other basis for true adoration. The second extract shows the inevitable result of allowing the multitude to be fed on shells. It gives, in the unconcerned and dispassionate language of a newspaper report, a little peep into the doings of the worshippers of the Goddess Durga, one of the most feared of all the Hindu deities. The third extract is an honest Hindu's strong expression of disgust at the bloody rites of modern Hinduism.

"UNSEEN WORLDS.—One of the latest achievements of astronomy is the discovery that Mizar, the central star of the three forming the handle of the great Dipper is not only a double—as has long been known—but that the principal component has a second companion which the telescope has never revealed. Several photographs of the spectrum of the principal star have been taken at the Harvard Observatory since 1887, and a study of these has disclosed the curious fact that the most distinct one of the photographed dark lines undergoes a process of doubling

at regular intervals of 52 days. This is explained by Professor Pickering by the supposition that the chief star Mizar is itself a double, having components revolving around their common centre of gravity in 104 days, the lines in the spectrum of the two stars being displaced in opposite directions when one star is moving toward and the other away from the earth, and coinciding when the stars are in conjunction. The rate of motion is estimated to be 100 miles a second, and the two bodies are separated by a distance of 180, 000,000 miles, though in the most powerful telescope they appear as one star. If the calculations are correct, the second magnitude Mizar has 40 times the mass of our sun. A similar investigation at the Potsdam Observatory has confirmed the belief that the variable brightness of the star Algol, in the head of Medusa, is due to its passage behind a dark body. The star shines steadily for 2½ days, then with reduced brilliancy for 4½ hours the changes taking place with great regularity. Photographs of the spectrum now show that the lines are displaced in one direction when the star is at its weakest and in the opposite direction after that moment, as would occur were the star alternately approaching and receding from the earth in revolutions in an orbit around some unknown object. Calculations show that the bright star and its dark companion must be of nearly equal size, with total mass about two-thirds that of our sun, and separated by less than 3,000,000 miles. It is a unique and not easily conceived fact that a hot sun should have so near a cooled moon of nearly its own size."

"THE PUJAH AT THE KALIGHAT TEMPLE.—This great Hindu temple was *en fete* during the past four days of the Pujahs. As usual, Hindu devotees from all parts of Bengal assembled in large numbers to perform the necessary religious ceremonies at the temple, where the goddess Kali was worshipped in honour of the goddess Durga, both, as is known, being essentially one and the same deity, under two distinct representations. Last Tuesday being the second day, otherwise called *Astomi*, or the eighth day of the moon, and being regarded as most auspicious by the Hindus of Lower Bengal, the gathering at the temple mustered about 25,000. The scene within the temple was a unique one. The priests were busy in slaughtering goats and buffaloes at the instance of worshippers; the former cattle numbered about 1,700, and the latter about half a dozen. From a business point of view, the priests had a good time of it. Their collections that day exceeded Rs. 2,000, to say nothing of presents of jewellery. On the day following, the vegetarian sect of the Hindus, chiefly Marwarris, mustered about 1,500, and performed the ceremony of burnt offerings, consisting of *ghee*, varioid assortments of corn and sweetmeats as also gold and silver coins, all of which were thrown into a small vessel of fire, and offered up before the goddess Kali. On Thursday following, which is held in great reverence by Hindu married women, some 5,000 of them assembled at the temple, and had their foreheads painted with vermillion powder, besides conforming to other rites of worship. The occasion was taken advantage of by some young men of Kalighat in getting up a circus performance, in which a tame tiger, buffaloes, horses and monkeys were exhibited. In addition to this, an enterprising European gentleman provided a novel entertainment, called "The Round About," with an organ combined, and the whole worked with the aid of steam. It was much appreciated, judging form the liberal patronage it received.',

"SLAUGHTER OF GOATS AND BUFFALOES DURING THE DURGA PUJAH.—In order to form an exact idea of the state of Hinduism of the present day, one has only to visit the temple at Kalighat, Calcutta, during the three days of the Durga Pujah. Thousands upon thousands of Hindus flock there—men, women, and children,—for worship and for sacrifice. What must be the atmosphere of that temple, what must be the magnetic aura which the worshippers of Kali must accustom themselves to,

when the image of Kali, in the name of the sacred Hindu religion, is made to claim the lives of hundreds of goats and buffaloes? The temple then becomes a huge slaughterhouse, its walls besmeared with gore, and its floor streaming with the warm blood of the sacrifice. The temple is changed into shambles, and the tender-hearted Hindu, who professes to take care of God's creatures, both great and small, because the Good God, in the simple words of Coleridge, loveth them all,—this tender-hearted Hindu becomes the murderer of innocent animals in the name of his religion! What must be the effect of this terrible sight upon his womankind, and upon his children? And, then, think of the temple at Kalighat during these three days of ruthless slaughter, and, then, think also of the *Pinjrapole*, not many miles distant. Think of these two together, and judge if both institutions are supported by one and the same nation, calling itself Hindu. In the one, the dumb creatures of God are tended with the care of a mother, and God's blessing lights on those who tend them. But in the other and the holier place, the cries of trembling goats and buffaloes appeal in vain to man for mercy! And we are Hindus, and we can endure the sight, and hear the inarticulate cries, of death-agony, with a sense of pleasure! Is any other proof required of our utter degradation? And not only the Kalighat temple, but private houses, which become shambles too, and pile up their hecatombs of slaughtered animals. It may not be so very bad now, as it was some years ago, but even now these so-called sacrifices of goats are horrid-enough things in private Hindu residences. It is no wonder that the sight and smell of blood should raise animal appetites, and that those who slaughter the goats as sacrifices during the three days of the Pujah either at Kalighat or in their own houses, should proceed to gorge themselves on goat-flesh, and sometimes wash it down with spirituous liquors. It is thus men do many things, which they ought not to do, in the name of their religion, a religion which they do not or will not understand. In some instances, the slaughter of goats is a matter of the purest hypocrisy. The man, who lusts for flesh, will not go to the New Market to purchase it, for that would mean excommunication. He must, therefore, ask a priest to have a goat killed for him as a sacrifice to Kali—and with this transparent device, he secures a feast after his heart. If this be not hypocrisy, it is something worse. The religion of the Hindus has never demanded sacrifices of animals. It is our own ignorance that gives us the authority to think, and say so. Our religion truly enough demands a sacrifice, but it is not the sacrifice of animals, it is the sacrifice of our animal passions, the slaughter of the beast in our physical selves. Instead of fulfilling the dictates of Hinduism, we abuse them, and instead of sacrificing our animalism, we stimulate it, and gorge it with meat and drink. The Marwaris, in this matter, are certainly more truly religious than the Bengali Hindus. They, too, worship Kali at Kalighat, and bring their offerings, but they are strict vegetarians, and they perform the *Homa* ceremony in the temple, offering to the sacred fire *ghee* and other articles of food.

ALPHA."

THE DIVINE WORSHIP OF THE HINDUS.

WHILE the Divine worship of most nations of the earth consists in the adoration of and thanksgiving to the Deity, that of the Hindus is pre-eminently a systematic and, I may add, a sort of scientific attempt on their part to establish a temporary spiritual connexion with the Deity undisturbed by self and surroundings. What then is the form of worship for which the Hindus claim the pre-eminence? It consists (i) in the isolation on the part of the worshipper by *Ashan* and *Pranyam*: (ii) in the purification of the self and sur-

surroundings: (iii) in the shutting out of evil influences: (iv) in the burning of the sinful and the creation of a spiritual body to make it worthy of the occasion: and (v) in the self mesmerism to loose himself in meditation, thanksgiving and adoration. We shall now take up each of these recognized processes to shew that the form of Hindu worship is not only both happy and unique, but logically the best possible that shall appear to any impartial mind unbiased by sectarian views. Picture to yourselves a man sitting in a meek and devout spirit on a silk cloth spread over a tiger or a deer skin. Picture also, spread before him, on a bright copper plate some full-blown and sweet scented flowers of different hues with water drawn fresh from streams and incense burning hard by. The first thing the worshipper does is to isolate himself by the virtue of his silk dress and skin-laid seat. His next step is to isolate his inner self from the influences of worldly thoughts by Pranayam; but his sinful soul is yet unworthy as an offering to the Holy Spirit, much less of any attempt of approaching Him. He, therefore, thinks of his past sins, and in a spirit of penance and in utter sincerity, burns the hideous sinful body both on the right and the left sides by the fire of penance and breath. His next step is to create a spiritual body composed of the silvery beams of the Crescent Moon which he conceives in the frontal region, and then, after kicking out evil spirits by the heel of his left foot, he sits composedly to mesmerise himself by passes to be drawn by his own hands from head to foot, either 5 or 7 or 12 times according to individual necessity. He next conceives another light that far outshines the light of the crescent moon on his frontal region—the light of several suns on the seat of veneration, where he has laid a flower for the light to rest and illumine the newly created body and all its chambers. He now meditates in ecstasy, veneration and love. Experience has shewn to the Rishis that it is only by means of *Pranayam* or *Kum-bhak* that a man can isolate himself from worldly connections; yet, beneficial as the process is in spiritual worship, and conduces as it does to prolongation of life as a fact, it should be burnt *separately* and *gradually*. Our personal experience has shewn to us that this should be done, otherwise, the attention of the worshipper would only be directed to his breath instead of to the object of his worship. It is only when some control has been gained over breath that the worshipper should adapt *Kum-bhak* for the purpose of spiritual communion —a communion that distinguishes itself at once from ordinary worship. The process of stretching out one's own magnetic power with a will to eliminate evil influences, requires also some remarks. The Hindus have a belief in his own spirit, as well as in existence of spirit spheres. They believe that the evil spirits can frustrate the efforts of a pious individual, and hence by prayer and by the help of stretching one's magnetism that he drives out evil influences, and in supreme contempt he kicks the evil spirits by the heel of his left foot three times. The devotee then conceives the gradual resolution of his body to the five

elements—air, earth, light, water and *Akash*, each element taking its own share and leaving the soul alone uncontaminated. The soul, however, requires a body,—a body that shall be worthy of the occasion of worship. He therefore composes a celestial body such as has been mentioned above. The self mesmerism is another feature that commends itself to our thinking. Centuries and centuries before Mesmer was born, the Tantriks knew the uses of passes; but they used them for *Samadhi, i. e.*, for meditation deep and profound: and while the other processes contributed to self-purification, this tended to produce abstraction and develope the clairvoyant power of the soul.

I have described above simply the principle of worship of the Hindus, and I doubt not it will strike every one what interest was taken by our ancestors for establishing a philosophic form of spiritual worship and what thoughts were bestowed by them on the subject.

K. CHAKRAVARTI.

For a detailed description, our readers are requested to refer to Maha Nirvana Tantra.

"THE REFORM OF THEOSOPHY."

[*A Lecture delivered by* MR. E. D. FAWCETT *before the Triplicane Literary Society.*]

IN response to an invitation from the members of the Triplicane Literary Society, Mr. Fawcett recently delivered an address on the above subject at Triplicane, Dewan Bahadur R. Raghunath Row presiding. The purport of the lecture was, firstly, to indicate in brief the nature of the general intellectual environment in which the Theosophical Society exists; and, secondly, the paramount necessity of re-affirming its old policy of "no-creed—free criticism." Recent events, said the speaker, had shown them that hypothetical views were being gradually elevated by some enthusists into dogmas, asserted with almost ecclesiastical rigour. Those present there knew well that past events had rendered this species of propaganda, for Madrassis at least, an anachronism.

In coming before his audience to speak on a topic such as the reform of Theosophy, he was fully prepared to expect a fair quantum of bewilderment. Some of those present had, at all events, heard of the notions sympathised in by certain members of the Theosophical Society, but were probably extremely hard put to comprehend what the umbrella-like term Theosophy could or could not be supposed to cover. It was not always easy to define the meaning of the term in the various significations it had borne through history, and in the present case an additional element of confusion was introduced by the fact that "Theosophy" was deftly utilised both as representing an unsectarian method of metaphysical and occult research, and latterly a new quasi-revela-

tion,* inculcated on all who cared to receive it. To avoid unnecessary confusion he would therefore seek to portray the leading features of the intellectual environment in which this Theosophical Society desires to have its say and subsequently pass on to review some of its phases more especially calling for revision.

The advance of Science had, as they all knew, achieved unparalleled conquests within the last half century or so in Europe. One reason for this onset was not far to seek. It was mainly due to the magic of inductive research now taking the place of former *á priori* speculation. What went as Eastern scientific thought has been to a dominant degree, cribbed, cabined and confined by the restrictions of a pre-Baconian stage of development. Modern euhemerism is impotent to gloss over many of the unfortunate results traceable to this drawback. All knowledge having its root in experience, it was absurd to expect illumination on such points by the "inner light of the mind," never competent to dispense with but merely to reproduce, work up or reflect the objective real. Well, passing on to their special topic, they had to confront four great results of modern scientific inquiry, results which stood out against a veritable galaxy of intellectual riches. These were respectively the developed Atomic theory, the Conservation of Energy, the combined Doctrine of inorganic and organic evolution, and, lastly, the celebrated structure of evolutionist psychology as erected by Romanes, Herbert Spencer and others. So far as concerned the Atomic and physical evolution doctrines, it might, of course, be contended that the ancients had more or less clear opinions of a like kind. No doubt they had foreshadowings of them in India, as also, and yet more distinctly, in archaic Greece. Thus the evolution hypothesis was indicated, albeit crudely, in the writings of Manu. It was also taught by Kapila on their soil, and by old Anaximander in Greece. Similarly the atomic theory is broached by some of the pre-Socratists in Greece and, by the Nyaya, Vaiseshika and agnostic Sankhyan (Niriswara Sankhya) philosophies. But between the first lispings of thought and its vigorous maturity there is an abyss. Anaximander, for instance, is a guesser by the side of Darwin, at whose back lie the corroborative results of a clear explanation resting on the modern sciences of biology, geology, botany, &c., &c., &c., all founded on the sacrifice of years of patient questioning of nature on the part of unnumbered observers. The mere statement of an opinion in the shape of word-formulæ is nearly worthless. Touching atoms, again, Leucippus resuscitated could not without a long course of study discuss the modern atomic view with Wurtz, while Kanada's atoms "so *small* (!) as to require the presence of three to be perceptible as a mote in a sunbeam" are not quite the atoms of Sir W. Thomson. In dealing with the ancients we must

* The "Dzyan" stanzas must be considered to court the onus of this responsibility. They profess to embody a doctrine ascertained by supernormally endowed writers. Metaphysic interpreted on the Alexandrian lines—*i. e.*, as mysticism supplanting rational inductively proven propositions is necessarily dogmatic and of only subjective validity.

always take care to remember that they worked to a great extent in the dark. Just as that able man, Dr. Mohendralal Sircar, finds much of the Upanishads to be "transcendental nonsense," so does the European philosophic thinker find huge deficiencies in the results and knowledge of Plato and Aristotle. But it is at the same time necessary to remember that these old writers did such wonders, taking into consideration their supplies of raw material, that their intellectual prowess is a subject for very great respect. Perhaps the greatest thinker who ever wove a system was to be seen in the person of Aristotle. But much that he wrote is of course now obsolete.

Dealing first with the Atomic doctrine, the speaker traced its course downward from the revival of the Democritan atom by Gassendi in the 17th century to the modern views guardedly advanced by Huxley, Crookes and others. It is needless to repeat here the details of this history, which are familiar to every amateur in chemistry. The splendid discoveries of Priestley, Lavoisier, Dalton, and their successors, whose historical mission was to *re-enunciate the Greek theory in a vastly more elaborate and brilliant form*, have left the modern chemist with some 70 elements of determinate combining weights and inferribly different sizes. But are these ultimate? And here the question turns in part on the inquiry as to whether the Democritan or the Aristotelian view of matter is the correct one. Democritus assumed discontinuous atoms in a void, Aristotle atoms floating, as it were, in a *plenum* of continuous stuff,—what we should now call ether, an existence so sure as only to be denied in the same connection as the metaphysican may deny ordinary physical objectivity. Now it was to the basic Aristotelian view that modern science was obviously looking, and, indeed, in such wise as to express a guarded opinion to the effect that atoms might represent differentiations of the matrix ether, just as organisms constitute differentiations rising out of a basis of original protoplasmic lumps of jelly.

The Russian chemist, Mendelejéff, had some years back made a most pregnant discovery in the way of showing that the elements, ranged according to their atomic weights, from 1 (hydrogen) to 240 (uranium), constitute grouped sections, the terms of which evidence transverse affinities towards the terms of other sections. Now comparing this with the so analogous phenomenon of parallel type developments in biology, the conception of an evolution of these elements is forcibly suggested. The hypothesis is most interestingly argued out in Prof. Crookes' *Genesis of the Elements* and constitutes in Huxley's words "the burning question of physico-chemical science."

And now, said the speaker, turning to review the cosmology of Spencer, consider what all this means. Does it not tend to advance in most forcible fashion the Spencerian conception of things as suggested in "First Principles":—viz., the sufficiency of mechanical explanations to cover the ground of planetary and organic evolution? Mind, this was a question of cosmology not of metaphysic, and from the standpoint of

empirical science it was, as they might know from the neo-Hegelians, possible to accept the most (empirically) materialistic explanations of events consistently with a transcendental idealism.

The Conservation doctrine was next dealt with; its most important aspects being carefully entered into. Dr. Joule's celebrated discovery of the mechanical equivalent of heat was adduced as perhaps the crowning victory of the great series here recorded. The molar and molecular aspects of this question having been treated of, the Cosmology of Spencer was again referred to. Particular stress was laid on his derivation of the subordinate agencies of evolution from the Persistence of Force which left no room for volitional or other interference. It had been suggested by von Hartmann that while Force remained invariable in quantity during the world process, a *direction* might be given it by "the unconscious." But to direct in this sense, is to change a state of rest or given line of movement, and this means a creation of new energy.

The doctrine of planetary evolution was easy to follow. But the Nebular Theory required patching, and he would refer them to Proctor's very able criticisms on the point. In essentials it seemed invincible. Passing on to the subject of organic evolution, the speaker stated that the notion of such a development from one or more simple primeval forms—in their turn traceable to carbon-combinations of inorganic matter—had been frequently stated in history. Even in Europe prior to Darwin, he could cite de Maillet, Erasmus Darwin, Lamarck, Chambers and others. The distinctive part of Darwin's work was not therefore his mere evolutionism—for to assert is very easy—but his particular assignments of factors, among which Natural Selection bore the brunt of the day. Having illustrated the relations of the multiplication of species and natural selection, and surveyed the various arguments for Evolution, so ably codified in Spencer's "Principles of Biology," Mr. Fawcett dealt at some length with objections. Touching on the "missing link" crux, once so confidently advanced in the matter of human evolution, he pointed out that the geological record was very faulty. Percolation of water dissolved no end of bones which would otherwise have been stored away as legacies for us in the bowels of the earth. A good instance which might be referred to was Huxley's account of the Connecticut Valley in America. Though thousands of footprints of very many species of huge animals had left their impress on the standstone—an old sea-shore—very many millions of years ago—only one skeleton of one of the smallest forms has been found. Yet these animals of the larger sort had nearly a seven foot stride! Hence if bones of these enormous dinosaurs—if such they were—were dissolved, what chance was there of meeting the primeval "Homo pithecanthropus" or Ape-Man *whose traces are so plainly left in our inherited vicious (i. e., unsocial) tendencies.* He then cited a distinguished Evolutionist, Dr. Romanes, F. R. S., who expressed the view of modern geologists that the "missing link" objection was worthless. With the exception of Quatrefages, all

naturalists of eminence in Europe have now recognised the truth of the anthropogenesis propounded by Darwin, Spencer, Wallace, Haeckel, Huxley, Romanes and the other great lights of science. The speaker here remarked that he had once been attracted by the mystical alternative doctrine now taught as a dogma of Theosophy in London. Further research and maturer views had convinced him of its unsatisfactory nature. It reads like a modernised version of Puranic mythology.

Evolutionist psychology was next touched upon as propounded in the "Principles of Psychology" of Spencer, and Romanes' "Mental Evolution in Man" and "in Animals." These magnificent structures were of course written from the standpoint of historical psychology, but they set the subject-matter of half the divisions of philosophy on a new footing.

The intellectual environment of to-day was one of a very mixed character. Christianity in Europe was decaying, Buddhism in the East seemed like a stagnant and not altogether fragrant pool, while even the hoary fabric of Hindu systems seemed to have received a shock—at least so far as their adherents in the centres of education were concerned. But confining his attention to the seething currents of thought agitating the West, he considered that the formation of the Theosophical Society in New York—in the year 1875—responded to a very real need. They must, of course, discount at their worth the occasional remarks anent the "materialism" of the West, for the implication was not accurate. The idealists and pantheists in Western philosophy were legion, mystics cheap, and interest in the destiny of man never more acute. Even Science, though agnostic in name,—for materialists there are none now among leaders of European thought—is in reality intensely spiritual, seeing that its magnificent results indicate a *pursuit and love of knowledge for its own sake*, the only "spirituality" conceivable outside theological emotionalism. But its spirituality, as displayed in the evolution of thought regarding cosmology and kindred issues, left a blank still in many minds. To gather together *inquirers* to search for a more comprehensive interpretation of the cosmos than that yielded by current agnosticism, was the inner kernel of the import of this Society. Its mission, then, was to supplement by co-operative research the work of empirical science, and to fill if possible the void left by current negation. Its declared objects seemed to crystallize round this nucleus. We were then a body of *inquirers* as the late Mr. Subba Row affirmed, when criticising a nascent theosophic orthodoxy. But is that position maintained? To a great extent it is not. Those who are present here probably care very little about disputes touching the Theosophic camp. Probably you are far more interested in what we individual members have to say on general topics than on this mere side-issue. But I will nevertheless take this opportunity of reaffirming in your presence that old rule of our Constitution which enjoined the freest and fullest discussion. The lecturer concluded his address with a fine peroration, and resumed his seat amid great applause.

KAMALOKA, DEVACHAN AND NIRVANA.

[Dr. Jerome A. Anderson is one of the ablest and most active Theosophists in America, and anything from his pen is certain to be excellent. Our readers will therefore, we have no doubt, thank us for reprinting the following recent article from "*The Golden Era* of California." In this article Dr. Anderson has given a remarkably clear and, we believe, correct statement of the doctrine of a future life as enunciated by Madame Blavatsky.—*Ed.*]

"Kamaloca is an Astral locality,—the Hades of the ancients, and a locality only in a relative sense."—*Key to Theosophy.*

"The soul lives on three planes, besides the fourth, the terrestrial sphere; and it exists eternally on the highest of the three. These dwellings are: Earth for the physical man, or the animal soul; Kamaloca for the disembodied man, or his shell; Devachan for the higher Triad."—*Secret Doctrine.*

"Devachan—an absolute oblivion of all that gave pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all."—*Key to Theosophy.* "The threshold of life; the abode of bliss."—*Secret Doctrine.*

"Nirvana—destruction of personality. An Arhat sees Nirvana during his life." —*Voice of the Silence.* "The extinguishment of desire; annihilation of the illusions of matter; CONSCIOUS rest in Omniscience."—*Glossary.*

THE KEY to the proper conception of these states of consciousness is found in the quotation from "The Voice of the Silence," "An Arhat sees Nirvana during his life."

This means that they are that which we have designated them—states of consciousness, unconnected with any place or locality. If an Arhat "sees Nirvana" while yet in the physical body, it is because he has, through the efforts of his trained will, penetrated beyond the limitations of physical consciousness. If an ordinary man "sees Devachan" on earth—and the day-dreamer, building "castles in the air," very closely approximates this condition—it is because his mind has cast off for a time its material fetters, and functions on an inner and more spiritual plane; understanding by "mind" the sum of the conscious states grouped under thought, will and feeling. If the sensual and passionate man finds himself in Kamaloca when yielding to the angry impulses of his lower nature, it is for the reason that his consciousness is limited to the purely physical.

They are in their very nature and essence subjective states of being, as indeed all being seems to be, if submitted to crucial analysis. Since physical consciousness is manifested on the physical plane of matter, which latter to our senses is certainly a place, in like manner Kamaloca consciousness is limited to the Astral plane of substance, and in this way may be understood as connected with locality. But these associations are not essential. As we have shown, the place where consciousness is experienced is nothing; the state itself, everything.

Nor are we to consider the analogous states of day-dreaming, anger, or passion, as accurately identical with Devachan, or Kamaloca. They are not, for the reason that with the former there is always the modification of the thinking principle through its connection with the body, while in the latter this union is severed by death, and the impeding action of our physical senses withdrawn. Still, we shall be best able to understand the nature of the real Kamaloca and Devachan by a close study of their physical analogies, for as we have said, they are the actual states excepting for this modification by the physical body and lower principles. It is the same consciousness modified

by its vehicle for expressing its dominating condition. While in the body, if in a passion, the animal soul, or centre for the expression of this form of mental energy is of necessity used; as a mechanic is compelled to take up a different tool when he wishes to cut, than that he uses for polishing only, on the other hand this passional centre could not be employed as the vehicle for devachanic day-dreams.

The consciousness vibrates from one to another of these vehicles, or principles, as Theosophy terms them, under the impelling influence of the will. Will, again, is the offspring of desire, and desire the underlying motive which directs our whole being or conscious existence. "As a man thinks, so he is." If we continuously find ourselves getting into rages, it is not, as most of us delude ourselves into thinking, the result of an unhappy combination of environing circumstances; but because we live habitually upon this level. If our desires really ran in the direction of purity and spirituality, the same set of circumstances would arouse no corresponding vibrations within us, we would be non-receptive to them as completely as we now are to the ultra-violet rays of the spectrum.

But, it may be asked, what have these Kamaloca and Devachanic analogies to do with the real Devachan and Kamaloca after death? Everything. The man who lives in the physical analogy of Kamaloca in life will find himself in the astral Kamaloca after death; and he who desires happy Devachanic dreams must cultivate spiritual tendencies on earth.

Perhaps a resort to object teaching may help to elucidate this. Let us suppose man to be living within a hollow sphere or globe, modelled after the fashion of that he now lives upon. This globe, then, would have a north and a south pole; that is, a spiritual and material extreme. An equator would divide its upper spiritual from its lower material hemisphere. Below this equator would be the physical and Kamaloca consciousness; above the devachanic and nirvanic. At the upper pole would be the ethereal, spiritual attraction of his higher ego; at the lower, that of his grossly physical body, and each constantly exerting its utmost power to draw his human soul or his thinking principle, to its own pole. Now animal consciousness, and even human consciousness, incarnated within a material body, has no choice but to sink with it to the very bottom, or material pole, of this globe we have taken as an illustration, except for the element of the human will, impelled by the ruling desires, alluded to above. Under the influence of the will, however, the consciousness may be likened to a smaller globe, ever oscillating within the greater one. Now it floats, under the impulse of some altruistic, spiritual thought or desire, far above the dividing equator into the devachanic regions. In an instant it descends to Kamaloca, as some earthly desire or fit of passion affects it through the physical senses. Thus it ever vibrates to the impulses given it by the will; crossing the dividing line between the spiritual, permanent life, and the fleeting, physical one perhaps a thousand times a day. With some exceptionally spiritual natures, the oscillation may be within the devachanic zone of consciousness for days or weeks, without ever touching the fatal equatorial line of animal appetites or selfish interests. On the other hand, a gross sensualist or materialist might keep his consciousness oscillating entirely below the line of spirituality for months, or even a lifetime.

Carrying our illustration a step further, let us suppose this larger, or environing globe, to have the power of responding to, and of being influenced

by and even of recording, each visit made by the smaller globe, representing the human consciousness, to any of its planes, or zones, either Devachanic, or those of Kamaloca or Nirvana. Let us suppose, also, that this influence takes the form of a kind of mental or thought deposit within the greater globe, and which, under the accretion of numberless visits, grows into a thought fund, so to speak; a memory deposit, upon which the personality can draw in order to maintain a conscious connection with, or memory of, its last life on earth, during the interval which must elapse in Devachan before it can again descend into the world of causes by reincarnating. This accretion may be likened to a sum of money, upon which a traveller must subsist while abroad, and which he has placed to his credit before starting out upon his journey. Or a closer simile, perhaps, would be the *cachés* of provisions which an Arctic exploring party secrete upon their upward march and without which they must perish during their return. These comparisons, crude and imperfect as they of necessity are, enable us to catch a glimpse, a shadowy conception, at any rate, of the mutual interrelation and interdependence of our life upon earth and that which awaits us after death. In other words, we are daily and hourly creating the conditions which, without the arbitrary interference of any personal god, will determine our state in the next or subjective phase of our existence, as well as influencing largely even our future physical lives.

Let us endeavour to make this plain. After death, when the physical vehicle of consciousness is destroyed, the soul is compelled to continue its existence in a subjective state. A blind man cannot see, nor a deaf one hear; they lack the physical organs. Therefore, when all of man's physical senses are removed by death, either his consciousness is annihilated, as the materialists claim, or it must become subjective—must function on an inner plane of being, as Theosophy teaches. Then this is what happens after death—returning to our globe illustration. The grossly physical attraction at the lower pole being thus removed, the soul rises to that point in the globe where its mental deposits during life have been of sufficient amount to sustain it; it being now bereft of the impulses of the will by reason of that will having become paralysed by the withdrawal of the lower Principles, through which it had been accustomed to function, and through its not yet having learned to function on spiritual planes and in spiritual vehicles. If, now, the devachanic accretions preponderate, it floats to this zone, and remains until it has received its reward for, or, rather, exhausted the effects of, the altruistic and elevating thoughts and aspirations of its last life. If the kamaloca deposits are in excess, there the consciousness remains until, having succeeded in separating itself from these, it floats up to its devachanic stores, or having none there, it either returns to earth and reincarnates again, or slowly fades out upon this plane. But this preponderance of deposits does not mean simply an accurate physical or mental balancing of accounts; a casting up of a debtor and a creditor column. If this were so, few, perhaps, would reach Devachan. But, just as the material attraction was greatly in excess during life, through the physical or bodily connection, so now the spiritual forces at the upper pole exercise a correspondingly increased influence when no longer counterbalanced by the body; so much so that Devachan is the almost universal state of the human soul after death. For the personal consciousness, of the "I am I," not to be drawn into the safety of Devachan means, as we hinted above, the most terrible fate for it—

its utter and entire extinction. Remember, the poles of our globe have more attributes than being merely higher and lower, or outer and inner. The great, the all important, difference consists in that the one is eternal and everlasting, and the other mortal and impermanent. Therefore we see but too plainly how that soul which has cultivated none but grossly material affinities during life, will find itself overpoweringly drawn down into the abyss of matter and destruction at death. This is the true and esoteric meaning of the scriptural injunction to "lay up treasures in heaven." For "where a man's treasure is, there will his heart be also," has a real and awful significance when read by the light of theosophic teachings. Herein is found the explanation and meaning of that mysterious tenet running through all religions—the possibility of the eternal loss of the soul. But if this possibility is also pointed out and explained by Theosophy, so too, is the way by means of which we may avoid it indicated so plainly that "even a fool need not err therein."

It might be supposed that, since all souls must of necessity live to a greater or lesser degree upon the Kamaloca plane, thereby laying up treasures of a highly undesirable nature, yet as they almost without exception pass into the devachanic state after death, the effects or karma of these evil acts were thus avoided. Not so. This is just the mistake that Christianity makes, when it translates its repentant murderer from the gallows to eternal bliss, by means of its unphilosophical and unjust vicarious atonement. Theosophy commits no such blunder. As the soul, having experienced the spiritual effects of the spiritual causes set in motion while in the body, or, in other words, having received its devachanic reward, on the upper planes of our globe, descends to reincarnate in another body, it meets in Kamaloca the effects of these evil acts and thoughts, just as it encountered the effects of its spiritual deeds in Devachan. But it does not exhaust these effects in Kamaloca, as it did the good in Devachan. Evil acts belong to the material plane, which is Kamaloca in one sense, and they therefore follow the reincarnating soul into its new body, largely determining the selection of the body, through the play of magnetic affinity. As Madame Blavatsky, in the Key to Theosophy, explains; "They are destroyed as the working stock in hand of the personality; they remain as karmic effects or germs, hanging in the air of the terrestrial plane, ready to come to life as so many avenging fiends, to attach themselves to the new personality of the ego when it reincarnates." Thus we see the perfect justice and reasonableness of the Theosophic conception of these *post mortem* states, as well as why we are daily and hourly influencing and determining our future states, both in and out of our future bodies, as asserted above. The man who finds himself in a diseased or deformed body, or a member of a depraved family, cannot, under the teachings of Theosophy, charge it to accident, nor injustice, nor to carelessness or indifference on the part of some god, but must recognize it as the result of these karmic "fiends," those unexhausted kamaloca causes, created during his past incarnation, which have followed him into the only plane where they could be satisfied—that of physical life.

(To be continued.)

KARMA versus BACILLUS.

IT is now acknowledged even by Materialistic Science that mind acts powerfully upon body; and most people believe that various obscure forces, very little recognized as causes, but whose effects are unmistakeable, act upon mind. For instance, an uneasy mind, especially in the form of a guilty conscience, is quite incompatible with strong vitality. Any physician will allow this, we fancy. The "Mind-Cure" doctors carry this principle to extreme, and apply it not only to the emotions, but to "error,"—an intellectual or quasi-intellectual element, and in so doing they complete the connection between disease and Karma, already half established by the introduction of emotion as a determining cause of ill health.

Karma, as our readers know, is a factor in the Eastern Science of Medicine, and moral causes for physical diseases are postulated in ancient Oriental books. It was once universally supposed, and still is believed by many in the East, that those diseases which have a Karmic origin resist the remedies that are effective in ordinary cases. Of course a mocking Western physician would laughingly declare that this theory was invented to cover the ignorance and mistakes of the practitioner. Let not the modern physician laugh; rather let him ponder a little and see whether, if such be the origin of the theory, it would not be more judicious for him to hold his tongue, and quietly adopt the Karmic theory himself. He might find it useful.

Now if it be once allowed that the spiritual acts upon the physical, —as is the growing theory in the West,—who is going to set a limit to the possible extent of this action? When you get them in a corner there is no more humble set of men than the doctors. Medical works bristle with confessions of ignorance on the part even of those who are accepted as teachers, *de faut de mieux.* If there be any Medical authority audacious enough to assert that he can set the limit to the possible action of mind in the production of disease, we have yet to learn his name; and until some one not only assumes to set these limits, but justifies his assumption by valid proof, the less the M. R. C. S. and the M. Ds. smile at Eastern simplicity in introducing Karma into their theories of disease, the better for their reputation for honesty. The germ theory of disease, no doubt, appears at first sight utterly at variance with the Karmic theory. Nothing could be more materialistic than a bacillus. To name the names in one breath of "Germ theory of disease" and "Karmic theory of disease" creates a contrast that is provocative, somehow or other, of a smile. Still Karma works by material instruments, and why should not the bacillus be an instrument—a humble but, withall, tyrannical instrument—of Karma in this case? It is a well known and, for science, utterly puzzling circumstance, but although the atmosphere swarms with all kinds of destructive germs, hardly any of us are affected by them. There is most decidedly an "x," an unknown factor, in the germ theory of disease, or

humanity would have long ago disappeared from the earth. It is probable that any day, before breakfast, every one takes into and expels from his lungs disease germs sufficient a hundred times over to give him half the ills that flesh is heir to, did these germs only stay in his lungs and pass into his blood. They do not do so, except in the rarest instances; and, too, in epidemics the marvel is that any one escapes, when all are continually breathing the germ-laden air. That anyone should escape during an epidemic is quite as wonderful, when one comes to think of it, as it would be for a man to be out all day in the rain and not to be touched by a single drop.

It would seem that in finding the cause of disease, the germ theorists have found more than they bargained for. They have most decidedly raised the question: How do we escape from this constant danger of death? They may have satisfied the sick man about the cause of his illness, but they have now to account to the healthy man for the fact that he survives at all. Of course we are told that the human vitality, when strong, prevents the germ from germinating, or perhaps even from entering the system; but this is merely stating the facts in other words, and, at best, no more an unproved hypothesis. Again, even if it be true, it is quite in harmony with the Karmic theory; for there is in that case a continuous chain of causes and effects from Karma to germ-immunity: evil deeds create compunction, contrition, sorrow, self-abasement, and so forth; these are all of them productive of a lowering of vitality, a lowered vitality is the condition for the germination of the bacillus; whereas a high vitality, the consequence of absence of these lowering causes, presents the opposite set of conditions and effects.

Now, if the reader will kindly bear the above considerations in mind when he reads the following clipping from the *Statesman*, he may be more interested in its subject-matter than he otherwise might have been.

"HINDOO SYSTEM OF MEDICINE.—Few men probably have done more for the revival and popularising of the medical science of the ancient Hindoos than Pundit Abinash Chunder Kabirutna. The Pundit is already favorably known to the public both as an Ayurvedic medical practitioner and as the author of Bengali translations of two standard Sanskrit medical works, namely, the *Charak Sanhita* and the *Suscruta Sanhita*. He is now engaged in bringing out English versions of these two works, and, we learn, has applied to the Government for its patronage thereto. The terms he asks for are the same as those on which private subscribers are to be supplied with the translations; and the only concession he desires is that the Government should take a sufficient number of copies of the books, which are to be issued in serial numbers, so that he may be guaranteed in some measure from the risk of publication. The application is sufficiently reasonable, and the Government, we think, might gracefully comply therewith."

Q. E. D.

THE PRESIDENT'S VISIT TO CEYLON.

ON the 9th of October Colonel Olcott left Adyar by rail for Colombo *via* Tuticorin. Detained at the latter port two days by non-arrival of the B. I. Steamer, he finally embarked in the "Ellora" on the 12th and reached Colombo at daybreak on the 13th. As usual he was met and warmly greeted by our Buddhist brothers, and quartered in "Tichbourne Hall," a grand bungalow that has been rented for the Girls' High School by the excellent ladies of the Women's Education Society. Dr. Daly had come in from the Mofussil to meet him, and his time was quite taken up with visitors and visiting. Among others, he called on the venerable High Priest Sumangala and the Hon. P. Ramanathan, and H. E. the Governor (Sir. A. E. Havelock) and the Director of Public Instruction, (Mr. Green), were good enough to receive him. His talks with both these gentlemen were interesting and important. He lectured at Lanawa on the 17th, at a temple of Waskaduwe Subhuti's, and on the 18th presided at the meeting to organize the Sunghamitta Buddhist Girls' High School, for which great function his trip to Ceylon was chiefly undertaken. The event in question will ever occupy a place in modern Sinhalese history, because of its unique character. Everybody who has lived in the East and seen the deplorable ignorance to which Asiatic women have been doomed under existing social custom, their helplessness to better themselves, and in many countries their absolute imprisonment behind the purdah, will realise the immense credit that is due to this group of respectable Sinhalese Buddhist matrons, for their step upward in organising and successfully maintaining the Education Society. It would be a credit to the sex even in any Western country, while here it crowns every one of them with honor and fame. No less does it redound to the honor of their husbands that they have permitted and encouraged them. H. E. the Governor, voicing the public opinion of our race, said to Col. Olcott that when the fact came to be made known at home, the Sinhalese ladies would have not only public sympathy but admiration—apart, of course, from all question of religion involved in the movement. So modestly and quietly, however, had the work been done that not even the Director of Public Instruction had had his attention called to it. The ceremony of the opening of the High School was a splendid success: there was a great assemblage, both as to numbers and social consequence; the several speakers—Col. O., High Priest Sumangala, Hon. Mr. Ramanathan, Mrs. Weerakoon (Pres. W. E. Socy.), Pandit Baturwantadave, Dr. Daly, Wejesinha Mudaliyar, Mr. Buultjens, Babu K. C. Chowdri and others—were warmed up and eloquent; the floral decorations and arches were exquisitely beautiful; the building was gaily bedecked with flags; the weather most propitious; and, to crown all, more than a thousand rupees were subscribed on the spot. One incident recalls the history of early Missionary meetings at home: in the collection basket a pretty sapphire ring had been placed by a lady

who had no money in her pocket. Most unfortunately, none of our lazy friends have troubled themselves to send us a report of the meeting, so we must omit details. The temper of the meeting was most excellent, and a surprise awaited every body in the fervidly eloquent address of Mrs. Weerakoon—first of her sex in Ceylon to mount the platform. Mr. Ramanathan said that it

"Was not an exaggeration to say that he could well have afforded to travel hundreds of miles or the chance of hearing so beautiful an address as that of Mrs. Weerakoon, and of seeing the most respectable ladies of Ceylon banding themselves together for the elevation of their sex. Neither in his time nor that of his father or grandfather had Ceylon seen such a sight. It was full of promise for the future of the Sinhalese people. Only that morning the Hon. Abdul Raheman (Mussalman Member of Council) had told him that before a Girls' School could be started in his community, Government had to be persuaded to bring two lady teachers from Bombay, and bind itself to pay the school expenses for two years. What had these Buddhist ladies asked or received of Government? Not one rupee. In fact they had worked so quietly that no officer of Government seemed to have even heard of this most important movement...The speaker concluded his address with a very strong expression of his admiration and friendship for Col. Olcott, who had been laboring in Ceylon and India and endeared himself to all hearts." (*Buddhist's* report).

This "Sanghamitta" School is the *fifth* opened by the Sinhalese ladies within the past twelve months, and already between 600 and 700 Buddhist girls have become pupils.

On the 19th October Col. Olcott opened a Boys' School near Kotta, and on the 21st addressed a meeting at Wakada and raised Rs. 1,400 towards starting another. The 22nd was a busy day. In the morning the inevitable group-photographs (copies promised, but not yet sent to Adyar); afternoon, Prize Distribution at our Boys' High School—the one begun by Mr. Leadbeater and now conducted so admirably by Mr. Bunltjens that there were NINETY PER CENT. of passes in the examination last month; evening, Anniversary Dinner and meeting of the Colombo Theosophical Society. A very important feature of the last-named event was the submission by Mr. W. F. Wijesekara, the Secretary, of the Society's Financial Report for ten years—1880 to date. The following officers were elected for the coming year: *President*—Mr. D. A. Batuwantudave. *Vice-Presidents*—Messrs. A. E. Buultjens and W. de Abrew. *Secretary and Treasurer*—Mr. William F. Wijayasekera. *Assistant Secretary*.—Mr. R. Batuwantudawe. *Auditor*—Mr. Sedris de Silva. *Councillors*—Mr. H. Silva, Mr. J. R. de Silva, Mr. G. Wimalasuriya. *Press-Manager*—Mr. G. P. Weerasekera.

There were two special meetings of the Colombo Theosophical Society to attend; several weighty conferences to hold with Mr. Ramanathan about Sinhalese and Tamil public interests; a form of Trust Deed to draft, with the aid of Mr. Ohlmüs, the Notary, for the management of the new Buddhist Fund which Dr. Daly is now collecting in Col. Olcott's name; and many other details to attend to before leaving the Island. All being finally disposed of, the President Founder sailed

on the 27th for Tuticorin, on the "Chindwara," landed the next day, and on the 29th, in company with Krishna Babu and his nephew, who had crossed with him, took train for Tinnevelly, met Mr. Bertram Keightley by appointment, and rode on all night by bullock-coach to Ambasamudram, the scene of poor Powell's sudden death and the station of one of the most active and useful among our Indian Branches.

The following leading article from the *Buddhist* throws a light upon the revival of Buddhism in Ceylon, and claims the attention and sympathy of all good people for the intellectual awakening now taking place in that Island.

"CURRENT EVENTS.—These are bright days for Buddhism in Ceylon: brighter we have not had since the revival began in 1880. The people are at last becoming thoroughly aroused: they begin to see the danger they have been running in leaving the education of their children in hostile hands. Schools are springing up everywhere, books are called for, and the circulation of our two Journals is increasing. Some of our bitterest opponents have passed away, others, silenced by the rising tide of public opinion, are changing standards. The influence of our Society augments daily and our tried and true workers are encouraged.

Student priests from Japan, Burmah, Cambodia, Siam and Chittagong are receiving instructions. Valuable Pali books like the *Visuddhi Marga* are being published, and the prospect looks favorable all round. But perhaps the most gratifying fact of all is the success of the movement for Female Education under the lead of a committee of respectable Buddhist matrons. The Women's Educational Society has already acquired a membership of one thousand eight hundred; four country schools for girls contain about five hundred pupils, and on the 18th instant a High School for girls was opened at Colombo, under the brightest auspices, as our readers already know.

"Prize Day at our Boys' English School, the report of which appeared last week was also a grand event. So rapidly have Buddhist schools multiplied that already we have been obliged to take forty-two under our management. Dr. J. Bowles Daly has been appointed General Manager, and Colonel Olcott has been devising a scheme for organizing a *bureau* of Buddhistic Instruction. Grave public questions press upon our colleagues for adjustment, among them the Temporalities Ordinance for the proper mangement of Temple endowments. The Sinhalese nation has not as yet evolved its needed leaders, so meanwhile the Theosophical Society is collectively, with the aid of its Vernacular paper and its book-publishing concern, helping to lift the nation upon its legs. The reason why Colonel Olcott and other experienced friends expect so much from the women's movement is because of the potential power of the mother and wife to influence us, men, for good."

Reviews.

THE TEMPLE VESTIBULE.

In his new book "In the Pronaos of the Temple," Dr. Franz Hartmann comments on portions of the old Hermetic writings and mediæval Rosicrucians. The general aim of the work, which is of a somewhat rambling character, seems to be that of emphasizing reliance on the spiritual soul-life of man as the key to true knowledge. Despite a formidable leaven of loose thinking and repetition, Dr. Hartmann's researches will no doubt prove useful to the more emotional class of mystics.

PATANJALI'S YOGA PHILOSOPHY.*

Our indefatigable Brother, Mr. Tukaram Tatya of Bombay, presents us this time with a new translation of this well known work of Patanjali. This is meant, we believe, to be an entirely different work from the one entitled "The Yoga Philosophy," being the Text of Patanjali with Bhoja Deva's commentary, translated by Drs. Ballantyne and Govinda Shastri, and published some time ago by the same gentleman. In fact, we are told in the Preface that it is meant to replace it. It was a pleasant task to compare the one before us with those of Drs. Rajendralala Mitra and Ballantyne, and we are glad to pronounce this superior to either of the two, in that the translator had, we believe, the advantages of consultation with practical Yogis, while the two others had not. The translation may, therefore, be relied upon as conveying the spirit of the author much better than any preceding work. Another advantage is that, while those of the doctors are literal translations of Bhoja Deva's commentary, the present one is "a clear explanation of the Sutras as suited to the wants of the general reader, *without omitting whatever is critical in the several commentaries.*" The italics are ours. A third advantage may be mentioned, *viz.*, that the price is only Rs. 1-8-0, being only a fifth of Rajah Dr. Rajendralala Mitra's. The Introduction and Appendix are valuable, more especially the latter, to those who may wish to study the science practically. In short, Prof. M. N. Dvivedi's connection with the work as translator is a sufficient guarantee for its literary value, and we strongly recommend it to our brethren as the cheapest translation they can have, and the most useful. We, however, regret that Mr. Tukaram has from this edition omitted the valuable Introductions and interesting Appendices which formed so important a feature of the "Yoga Philosophy," and hope they may find a place in the next edition.

S. E. G.

* *The Yoga Sutras of Patanjali* (Translation, with Introduction, Appendix and Notes based on several authentic commentaries). By Manilal Nabhubhai, Dvivedi, some time Professor of Sanscrit in Samaldos College. Published by Tukaram Tatya for the Bombay Theosophical Publication Fund. Price Rs. 1-8-0.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *October*, 1890.

OUR "activities" continue to flourish with ever-increasing energy. Every one seems just now to be possessed by a fever for hard work, which is really quite phenomenal. Perhaps the setting up of the "H. P. B." printing press—as it is to be called—may have something to do with it. Certain it is that within the last few weeks two admirable schemes of helpful work have been organized, and bid fair to be shortly carried into execution. The first is a proposed half-yearly Conference for the Theosophical *Working*-members: in the words of the little leaflet which is in due course to be sent round to all our Fellows :—

"It is proposed to hold a half-yearly Conference of the working members of the Theosophical Society. Three days will be devoted to this purpose in the winter holidays, during the second week in January; and three days in the summer holidays, during the last week in June. Those members who are unable to meet their own expenses will have free board at Head-quarters during those days. Inexpensive rooms in this neighbourhood can easily be procured."

"At these Conferences, plans will be discussed for the furtherance of all practical work during the following six months; and working members are freely invited to take part in the discussions, and to put forward their own views as to the best methods of serving the cause of Theosophy both within and outside of the Society. The main object of the Conference is that all the working members should have an opportunity of writing and co-operating as fully as possible." This, with a few additional words respecting the notice to be given beforehand by members desirous of attending these Conferences, is the plan proposed: the leaflet bears the signature of our General Secretary for the British Section Theosophcial Society, *viz.*, W. R. Old; and the copy which lies before me is one of the first issues from our "H. P. B." press. I may add, that the generous offer of providing free board for poorer members during the Conferences emanates from the Countess Wachtmeister, who will subscribe the necessary sum on each occasion.

It is furthermore intended that a little Theosophical paper be issued from the "H. P. B." press every fortnight, to be called *The Vahan*: the first number will appear on the 1st December; indeed, by the time this information is in the hands of your readers, the first copies will be speeding their way out to you! *The Vahan* is intended,

primarily, to meet the needs of Theosophists ; more particularly those scattered and " unattached" members who are rarely able to put themselves in touch with Head-quarters, or even with local Lodges. The paper will consist of eight pages, given for the moderate sum of two pence each number ! and will be on sale at 7, Duke Street. The subject-matter will, I believe, be principally " Theosophical activities ;" only enlarged and amplified far more than it has hitherto been possible for them to be, in the already crowded pages of *Lucifer*.

The class held weekly—before the meetings of the Blavatsky Lodge on Thursdays—for the study of the " Secret Doctrine," is very well attended ; and as our revered teacher is present occasionally to help puzzled students towards the solving of knotty points, we trust we may really make some progress in the understanding of this most wonderful successor to " Isis Unveiled."

I see that M. Eugene Simon concludes his " French City" in the current number of the *Nouvelle Revue*. You may remember that I noticed the commencement of the same some months ago. M. Simon's hero, Fan-ta-gen, started at a Chinaman to compare the Eastern and the Western ideal of happiness ; and I gave you one or two notable passages from the opening number,—passages in which M. Simon approaches very closely to the spirit of Theosophic teaching, as to the impossibility of a man's standing or falling *alone* that mankind is a Unity, there being diversity only *in* that Unity. We shall certainly agree with M. Simon when he puts into the mouth of Fan-ta-gen—in this concluding number—a wholesale condemnation of the doctrine of original sin : " For Christians," he says, " man is born bad—the child is cursed in his mother's womb. This idea, put forward for the first time fifteen or eighteen hundred years ago, has become rooted in the general mind, and is taught as political economy. It is the mortal disease of family life...." Men are bad if they are made so, he thinks ; and that the private education of Christian countries is almost as pernicious as the public pessimism. Again, he says, " In China morality..... reposes upon principles as ancient as humanity itself. Founded upon universal solidarity and humanity, it endeavours to develop the knowledge and application of these two principles : all that confirms and draws together the unity of the individual with the whole is moral, all that opposes it is immoral. That is our criterion." And, indeed, we may add, it is the Theosophic criterion also.

" Soul Shapes" is the title borne by a recently issued and very curious little book, dedicated by the anonymous author to " The Blue Soul !" Its contents form one of the valuable side-lights occasionally thrown upon the realm of the occult ; and the book is evidently from the pen of a natural clairvoyant. I say " occasionally thrown," but truly these side-lights appear in ever increasing numbers now-a-days : their special peculiarity consisting in the fact that each of these

natural clairvoyants write as though their abnormal faculty of sight constituted a *true* vision of the inner world of which they treat.

A capital little article, by F. W. Haine, appeared in the *Westminster Review* for last month, the title being "Common Sense." It contains an unusual amount of that much-talked, but exceedingly rare, commodity; inasmuch as Mr. Haine deprecates its "common" possession, at all! To give the statement in his own words: "Indeed, it may almost be said, that civilised man stands alone in being devoid of a common sense;" .... Many topics are touched upon in this bright, well-written paper, and the *want* of common sense demonstrated in the methods of procedure adopted by man, in many fields of action: especially in that of religion.

Articles on Hypnotism still continue to abound in the current numbers of periodicals and magazines: and it is refreshing to note, in the *Universal Review*, one by C. N. Barham, prefaced by a quotation from Van Helmont, who says: "Magnetism is active everywhere, *and has nothing new but the name;* it is a paradox only to those who ridicule everything, and who attribute to the power of Satan whatever they are unable to explain." The whole of the article bears out the truth of the apt quotation which prefaces it, and Mr. Barham does not hesitate to express his belief in the immense antiquity of the science into which we moderns are but inserting the thin end of the wedge: he declares that no so-called discoverer is able to justify his claims to priority: "As there were dabblers in steam before Stevenson, so there were adepts in occult arts before the time of the Viennese physician," and adds, that Mesmer "only stumbled upon a half-forgotten art." Mr. Barham then quotes D'Eslon, and the Marquis de Puysêgur who, after Mesmer, did what they could; until "the floods of the French Revolution came and swept them all away." But these had not been the beginnings of things. In Egypt and in Greece, with Isis and Orpheus, the art had taken root. Among Gallic tribes and British Druids it had been practised. In far Scandinavia and among the Brahmins of Madura this great nature secret had been partially (?) understood. . . Thus quietly, and without acknowledgment, is the Western world coming to accept the teachings contained in the "Secret Doctrine" on this, and many another, subject.

The *Pall Mall Gazette* gave, in a recent issue, an exceedingly interesting account, illustrated with sketches, of some recently discovered ruins in "the land of Ophir." Situated on the edge of the great Mashonaland plateau, these ruins—of "Zimbabye, Zimubaa, ! !" or Mazimbaœ, as it may be variously spelt—are scattered to an immense distance. "The main ruins on the slope below," continues the *Pall Mall*, "consist of massive circular walls, sometimes arranged in concentric rings; and a main building of the same form, but of no less than eighty yards diameter, in which walls loftier and more

massive enclose the most interesting feature of all—a large solid conical tower. The whole is built without mortar, in regular and neatly-dressed courses, of uniform pieces of granite about twice the size of a modern brick—very hard, greenish-black in colour, and giving a metallic ring when struck. Rough crucibles and mortars have been found in the neighbourhood, and other signs that the smelting of gold was the business which brought into the barbarous heart of the Dark Continent *the highly civilized and well-equipped people* which castellated itself in these once mighty fortresses." The true significance of the last few sentences I quote can scarcely be overlooked by any attentive student of the "Secret Doctrine." Much that has been noted as to the size and shape of certain portions of this mysterious architectural group reminded the discoverers of the round towers of Ireland, the "brochs" of Scotland, and the towers of refuge in Persia: and it is stated that there are, here and there, a number of large stones inserted in the wall or on the ground, which recall Druidical remains. "Can we ever read the riddle of these stony sphines of Mashonaland?" says the *Pall Mall*!—We should say the "Secret Doctrine" solves it with no uncertain note.

Space forbids me to go into any very lengthy or detailed account of Mrs. Besant's recent successful lecturing tour in Ireland; suffice it to say that the public were inclined to listen favourably to all that she had to tell them; and that the Press, with but one notable exception, gave very fair and impartial resumés of her lectures.

A. L. C.

THE SANSKRIT REVIVAL.

[*Ed. Note.*]—The harvest of our sowing in the fallow field of Oriental Literature is rapidly ripening. While we write the third Convention of the Bharat Dharma Mahamundala, or Sanskrit Revival Society, is sitting in Delhi, and has attracted large crowds of visitors and sympathizers. Some of the most distinguished Pandits of India are taking part in the proceedings. The *Indian Mirror* of Nov. 15 says, "the love of Sanskrit Literature is making such rapid strides that it is being found well-nigh impossible to keep pace with it. This will be understood when one recalls to mind the state of things ten years ago, and compares it with what is seen to-day." Ten years ago means the time when our first public vindication of the claims of Aryan Literature to the respect and reverence of the Hindus was made. The *Mirror* says, "we are really struck with the number of these Sanskrit publications and their translations . . . it is a matter for congratulation, etc."

Our readers are perfectly aware of the very important help that has been given towards this revival of Sanskrit Literature by Mr. Tookaram Tatya's "Bombay Theosophical Publication Fund," and of the series of high-class works it has brought out. The latest and most courageous

venture, the publication of the Rig Veda and its Commentaries in full, is described in the following circular letter of Mr. Tookaram. To it we ask the attention of every reader and bespeak all the help each can give :—

AN APPEAL.

SIR,

The Rig-Veda-Samhita with Bháshya. A new edition of the Rig-Veda Samhita, with the well-known Bháshya or Commentary of Sáyanáchárya is ready for sale, and I beg to solicit for it the patronage of the learned and the rich.

It is needless to dwell in this place upon the importance of the Rig-Veda as a national work of the Aryans of India. Not only is it their most ancient book, more ancient, perhaps, than the Bible and the Zendavesta, but it is the fountain from which the stream of later Sanskrit literature has flowed in ever increasing currents. It enabled philologists to trace the origin of languages and the history of nations and races. It has an interest for the world apart from the special interest it has for the Indian student. It fills a vacuum in the history of the world which no other work does. It places before us a picture of the ideas, religious and moral, the feelings and customs, of the early Aryan Seers, thinkers and philosophers of India. The Hindus of the present day cannot have before them any other work which better reveals to them how great was the yearning of their ancestors after the one, true God. I beg, therefore, to confine myself only to explain here what has been done to render the present edition convenient for use, helpful towards study, and easily accessible to all.

(*a*) The work has been divided into eight volumes, each comprising an Ashtaka, so that the size of each is handy; it has been printed on superior paper with type specially cast for it; and withal, the price has been fixed at the very low figure of Rs. 50 per copy, *i. e.*, only Rs. 6¼ per volume, exclusive of postage.

(*b*) *The Samhita and Pada* texts of the Veda as well as the text of the Bháshya have been carefully collated with manuscripts obtained from the Pandits of Benares, Poona and Ratnagiri, and also from the Libraries of the Bombay Branch Royal Asiatic Society, and the Deccan College, Poona.

(*c*) Copious Notes have been given to illustrate the meaning of the Bháshyá, from the Aitereya and Taiteriya Bráhmanás, Niruktá, Mimánsá and other works, as also to point out the *varyæ lectiones.*

(*d*) To the main work are added Sutras of Pánini, Unádi and Phit Sutrás, Brihadrigvidbána and the Parishishthá, which are essential for a clear comprehension of the Bhâshya in many places, and are, therefore, appended for convenience and reference.

A list of errata, which is being carefully prepared, will be supplied with the work; for even with all possible care the printer's devil has not failed to play a few tricks.

The duty of editing the entire work has been performed by Rájárám Shástri Bodas, who has been honoured by Government with the title of Mahámahopádháya, who bears a high reputation for learning, having made

the Vedas his special study, and whose name is a guarantee for scrupulously correct editing to all the Pandits of Northern and Western India.

It is therefore hoped that this edition of the Rig-Veda will meet the wants of all classes of people. With a view to place it within the reach of all, the price, as already observed, has been fixed at only Rs. 50 including supplements. This is the lowest charge at which the work has, as yet, been offered to the public, and it is hardly possible to make it cheaper.

This price, if compared with that charged for Dr. Max Müller's edition published in England (which was valued at £12, and which cannot be now secured even for Rs. 300) will be found six times cheaper. It is therefore hoped and expected that all men of learning, all Princes, Rajas, Zemindars, and others, will extend their generous support to this work and purchase copies, this sacred relic of Aryan greatness now within their reach. Our great men, nay, all men, have the greatest regard for this epitome of ancient thought, and the latest example of this regard for the Vedas on the part of kings and nobles of India is afforded by the Maha Raja of Vijayánagram bestowing Rs. 20,000 on Dr. Max Müller for issuing a second edition of the work before the present publication was undertaken by us.

The work, it may be admitted, is not of a popular nature and cannot command a large sale; a limited number of copies has therefore been printed; and no fresh edition of it can be expected within reasonable time as the undertaking is far from paying. Those, therefore, who wish to purchase copies of the present cheap edition should lose no time in applying for them. I draw special attention of all public Libraries in India, and request them not to miss this opportunity of securing copies of this work. In conclusion I may be permitted to add that the profits realized from the sale of this work will, as in the case of similar other series, be devoted to The Bombay Theosophical Society's Fund for the publication of original Sanskrit texts and their translations, together with those of other popular Marathi and Hindi works of eminent Sádhus.

TOOKARAM 'TATYA,
17, *Tamarind Lane, Fort, Bombay.*

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE NEW RELIGIOUS CYCLE IN INDIA.

THE appearance of certain very recent articles upon the religious state of India provokes comment upon the entire subject. The attention of the readers of this magazine has been called, from time to time, to the social forces which are working beneath the surface and which escape the notice alike of the globe-trotting and the Anglo-Indian compiler. Sir Richard Temple, Sir Wm. Hunter, Sir Grant Duff and other Indian ex-officials have been as reprehensible in their concealments, as the cold-weather M. P.'s, and the globe-circling tourists have been unfortunate in their ignorance. In a recent critique upon the otherwise admirable work of Mr. James Samuelson ("India, Past and Present"; *vide* May *Theosophist*, p. 470), I had to expose the fact that, while noticing the Brahmo Samaj, the Arya Samaj, the Missionaries, the Salvation Army, and even the Kashmiri Club, a small society of Northern India, as centres of moral evolution, not a single word was written by the author about the influence of the Theosophical Society in moulding and directing contemporary Indian thought and aspiration. And if the reader will turn to Sir Wm. Hunter's latest published bibliography of Oriental works (in that same work), in the section of Buddhistic literature, he will find no mention whatever of the "Buddhist Catechism," a compilation which has wielded an influence that entitled it to at least an humble place in a catalogue so extensive that it includes the titles of books which have made no lasting impression upon the Buddhistic world. These little evidences of personal feeling, sometimes of ignorance, help to mislead for the moment only: the truth becomes known in the fullness of time.

To say that English education is effecting the religious evolution of India is to mistake the ultimate for the proximate cause. It opened

the way, no doubt, for personal intercourse between the Asiatics and Westerns, but the latter had scarcely any effect upon the relations of Hindu religions with the Hindus: a handful of low-castes and foolish children were "converted" to Christianity, and a large number of school and college boys twisted towards materialism, with the prospect that the former influence would weaken and the latter strengthen. Thus things stood in 1879, when Theosophy first came to India, and found occupying the field of religious reform two indigenous movements—the Brahmo Samaj and the Arya Samaj. Keshub Chunder Sen, the most active leader of the one, and Pandit Dayánand Saraswati, the learned and patriotic Founder of the other, were then alive.

Keshub had scorned our brotherly advances, but Dayánand hailed them and gave us his blessing. That he, later on, fell out with us because we would not confine ourselves within his Vedic sectarian lines, was a regrettable circumstance, but not injurious to either his Society or ours, as the sequel has proved.

Since that time eleven years have passed, and what do we see? The Brahmo Samaj seems to be slowly dying out, despite the great intellectual ability and personal zeal of some of the leaders of its three schismatic parties; while the Arya Samaj seems as full of life and vigor as ever. The two articles to be presently copied, throw light upon the situation and, coming from Hindu sources as they do, cannot be put down to Western misrepresentation. The 13th Anniversary of the Arya Samaj has just been celebrated at Lahore with great enthusiasm, a large number of delegates were present for the Punjab branches, Vedic hymns were chaunted by the pupils of the Dayánand Anglo-Vedic College, eloquent sermons and speeches were delivered, and a considerable sum of money was subscribed. The Lucknow *Advocate* of November 25th reported the proceedings at the 10th anniversary of the local society as follows:

"The tenth anniversary of the local Arya Samaj was celeberated with greater *èclat* than that of previous years in the Arya Mandir and Baradari Kaisar Bagh, on Sunday last. Delegates from the Punjab and many Samajes of the United Province were present and took part in the Havan ceremony and the lectures. The meeting at Baradari Kaisar Bagh was attended by some 500 persons. Lectures were delivered on the "Creation of the World," "Revelation of the Vedas," and "Marriage System of the Aryas." The lecture of Swami Atmánand was much appreciated for his apt quotations from Vedas, and many Hindus were much moved to hear of the present degenerated conditions of their religion and religious institutions."

The body of Pandit Dayànand Saraswati has long since resolved itself into dust, but his spirit seems to be still active among his countrymen.

Turning now to the Brahmo Samaj, we find quite the opposite state of things: instead of an intense life, there appears to be a suspended if not an extinguished vitality. The reason appears to me to be that the Samaj as originally planned by its illustrious Founder, the late Raja Ram Mohun Roy, died out by dismemberment, and its animating

spirit re-appeared in the totally different form of the Theosophical Society. The schismatic trinity of Brahmo Samajes are more Christian than Hindu, alike in essence and form, exotics, not indigenous. Let the Editor of the *Indian Mirror*, himself formerly one of the chief men in the Brahmo Samaj, and a blood cousin of Keshub, be heard upon this point. The following is taken from that paper for October 15th:

THE THEOSOPHICAL SOCIETY AND THE BRAHMO SAMAJ.

"History is apt to repeat itself, and the establishment of the Theosphical Society in India, eleven years ago, is an illustration of the truism. The word Theosophy, literally translated into Sanskrit, becomes *Brahmagyan;* and it was for the purpose of spreading this *Brahmagyan* that that illustrious Hindu, the great Rajah Ram Mohun Roy, established his Veda Somaj, since called the Brahmo Somaj. The objects of the Veda Somaj were the same as those of the Theosophical Society, both being established on broad cosmopolitan lines, and both advocating the propagation of the eternal truths contained in the Vedas. Owing to the inscrutable dispensation of Providence, the Veda Somaj failed to accomplish what the Theosophical Society has, in a large measure, already achieved. But probably the times were not ripe for the reception of Vedic knowledge and doctrines when Rajah Ram Mohun Roy attempted to instil them into his countrymen. There can be no doubt that he himself was born considerably in advance of his time; and even now most of those who profess to hold his memory dear and sacred, do not know exactly what Rajah Ram Mohun Roy was, and what were his beliefs and disbeliefs. All concede him to have been a reformer, but of what type few of his eulogists can exactly tell. One hears laudations of Rajah Ram Mohun Roy regularly every year in Bengal, in Bombay, in Madras, in the N. W. P. and in the Punjab. His name is constantly on our lips. How is it that the youth of the country have not yet adopted him as their model? The fact is that, as we have said, the full character of the Rajah has been revealed but to very few. And that character was grand, lovely, and complete. He was a thinker, who, while he held fast to his own faith, so lived that since his death, he has been claimed by Hindu, Brahmo, and Christian, by each as his own. In fact, Rajah Ram Mohun Roy was a great Theosophist fifty years before the establishment of the Theosophical Society. He was a great Theosophist, we have said, that is, he was a great Advaita or Vedantist. He was a *Brahmagyani*, full of the light of divine wisdom. To Madame Blavatsky, Sri Sankaracharyа is "the Greatest Initiate living in historical ages." To Rajah Ram Mohun Roy, Sri Sankaracharya was "Bhagawan Bhasyakara." In this, too, history has repeated itself. The writings of the Rajah, which have come down to us, clearly show that he had complete faith in the cardinal doctrines of the Advaita philosophy. He himself translated both in the vernacular and in English the Vedanta-sara, Atmanatna Viveck, and five of the best Upanishads. He was also a believer in the Puranas and the Tantras, and the Bhagavatgita Mahanirvana, which deals chiefly with *Brahmagyanam*, was his favourite study. He was opposed to idolatry in any shape, and in the preface to his Isopanishad, he observed that the Puranas and the Tantras repeatedly declare God to be one, and above the apprehension of the external and eternal senses. At the same time, he admitted that those sacred writings declare also the divinity of many gods, and define the modes of their worship. "But," he observed, "they reconcile these contradictory assertions by affirming frequently that the directions to worship any celestial beings are only applicable to those who are incapable of elevating their minds to the idea of an invisible Being." This is exactly the view of Theosophists to-day. The Rajah further held that it was proper in men to observe the duties and rites prescribed by the *Shastras* for each class according to their religious order, in

acquiring knowledge respecting God. But if it was right, it was not necessarily indispensable, for the great Vyasa in his Vedanta-Darsana declares that divine knowledge can be acquired even without the practice of the prescribed rites and duties, that is in the manner of the modern Initiates, as claimed in Theosophical literature. By the way, the memory of Rajah Ram Mohun Roy is held in great reverence, we have reasons to know, by the Initiates in Thibet, whither he had gone on one occasion to acquire knowledge of the religion of Gautama. Is it a wonder that this great Advait should have established the Veda Somaj for the spread of Vedic truths? It is much to be regretted that his successors in the Somaj should have departed from the original intentions and objects of its founder, and finally travestied it into an unrecognisable thing. To Brahmos to-day those are superstitions which to Rajah Ram Mohun Roy were cardinal articles of cultured faith, that is, a faith which has not blindly adopted its beliefs, but faith which has proved them before adoption. But the Veda Somaj has not, truly speaking, been killed by the Brahmos. It has been resuscitated in the Theosophical Society. Advaitism is once more preached in every town in India, and Hindus are recovering steadily what they had in their degeneracy lost of their grand philosophical religion. And not only that. That religion has gone forth to the world to conquer. Whether in the name of Esoteric Buddhism or Vedantism, wherever it has appeared, it has appeared only to conquer. In Europe and America, Sri Sankaracharya and Gautama have become hallowed names. Their teachings have been tested in the crucible of modern science, and they have stood the test. It is not to be wondered at that, under the circumstances, the most cultured minds in the West should be filled with the beauties and truths of Advaitism or Buddhism. To Rajah Ram Mohun Roy first, now to the Theosophical Society, India owes a debt immense of endless gratitude."

The reader is asked to remember that it was pointed out by me in a recent article that Buddhism and Hinduism "when fully resuscitated, will be as different from their immediate forbears as the adult is from the youth; the life is the same, the individuality identical, but the new corporeal investiture will differ from the old...ultimately, exoteric religion will be transfigured into esoteric doctrine; thus reverting to its primal aspect and vigor. Contemporary religions are but brutalisations of their primal types." My forecast is already beginning to be verified. Quite recently, a learned F. T. S. of Bengal, Shunker Nath Pandit, has been publishing in the *Mirror* a series of letters to prove that in the Vedas Idolatry is not supported but denounced, that there is approval of ocean voyages for Hindus, and that the hearing and even study of the Vedas was meant to be as free as air to all castes and peoples. He challenges every Pandit in India to gainsay his propositions—propositions which attack three of the most important pillars of modern Puranic orthodoxy. The great Dehli Bharata Mahamundala, or religious congress, which has just adjourned, passed a series of Resolutions of the most uncompromising character in favor of conservatism and against the Vedic aspirations of the Arya Samaj. Apparently they helped to provoke Shunker Nath Pandit to offset their Puranic authority with the supreme authority of the Veda itself, the Hindu's *Sruti*, or divine Revelation. Before modern education offered its benefits equally to all castes, the non-Brahmin had no appeal against the imperative denial of Vedic education to his social group, and the restriction of scriptural

teaching and interpretation to the Brahmans. The situation was even far worse for them than it was for the vassals of Mediæval Europe and the serfs of modern Russia, for knowledge was not merely confined to the priestly and secular aristocratic classes, but the Sudra was forbidden to learn or even listen to the reading of the most sacred scriptures under penalties for disobedience that make the blood curdle to read about. The birchen rod of the English schoolmaster has been the enchanter's wand to splinter the adamant of Brahmanical supremacy, the Moses' rod to smite the rock of Puranic prerogative and let the primal Vedic truth come pouring out. The Sudra, even the Pariah, undergraduate is now free to study every book in the Sanskrit language, to criticize even the text of the Sruti itself, and discuss the evidence as to its mutilation or falsification by interested priests of the bye-gone generations. What the printing-press and schoolhouse have done for the thought of the West, that they have begun to do for the thought of the East. The avalanche of scientific research is rumbling up the heights of Indian bigotry, and all abuses and pretences will in time be buried out of sight. Prompting the best men of India to seek after the truth at the bottom of their innumerable ceremonials and puzzling dogmas, this spirit will ultimately revive the pure religion of the Rishis and, in restoring it to their descendants, give back to them the heart to love, appreciate, and do loyal duty to their "distressful country." The isolation of the Hindus from the rest of mankind, so long prolonged under a false idea of their place in nature, will be exchanged for the more correct idea of the brotherhood of all nations of the earth, the fundamental unity of all religions, and their subordination to the superior majesty of truth. The ocean of Sanskrit learning has not yet been sounded by modern plummet, only a few pearls have been recovered from the banks near the shore. The true and only sounding-line is the golden strand of Esoteric meaning that runs throughout the scriptural texts and philosophical teachings. Ram Mohun Roy knew of its existence and sought for it in Tibet—where Swedenborg told us to search for the Lost Word; the Theosophical Society knows of it, has been permitted to handle it a little, and has told all seekers how it may be fully discovered and utilized. This accounts for our hold upon the Hindu heart despite all our faults and all the falsifications about us. I can cite an example in a paragraph I have read this very day in the *Mirror*. The *Indian Witness*, a Missionary (Protestant, of course) organ in Bengal, commenting in a very ungentlemanlike style upon the rumour of my retirement, closed its undignified attack by saying "Theosophy has ignominiously failed in the East just as Spiritualism has in the West." The *Mirror* Editor thereupon retorts: "Theosophy has done more good for India within a dozen years than the efforts of the whole body of Missionaries for nearly a century." Why will not those foolish little people learn the great lesson from their own poet Milton, that "Truth is as impossible to be soiled by any outward touch as the sunbeam." They will never convert India by ignoring the social

force at work beneath their Mission-houses, by ignorantly reviling the Hindu religions, nor by foolishly pitting fifth-rate graduates of theological colleges to debate Eastern Philosophy with such Indians as the late Mr. Subba Row, the living Mr. Manilal, or any other clever man of the class of which they are fair types.

H. S. OLCOTT.

"MENTAL EVOLUTION IN ANIMALS."*

(Continued from page 145.)

IT goes, of course, without saying that the emotional and other developments in animals are in an as yet rudimentary stage. Still it is a most striking fact to know as a matter of inductive certainty that all the human mental attributes, save the moral sense proper, the religious bias, and the sense of the sublime, and intentional conceptual ideation (through language) are met with in the bud in animals. (Cf. also "Mental Evolution in Man," pp. 6—12, and 40—69, "Logic of Recepts").† Free-will, if a fact at all, grows out of conscious introspective thought and so follows the rise or conceptual ideation. Let me here add that the diagram referred to is only treated of here in its most impressive aspects.

Reducing the contention to its kernel, we find that the germ of all human mental superiority over the animal springs out of the germ of conceptual ideation. And as this only grows, as may be proved, on the vine-prop of language, the intellectual gap between the primeval Ape-Man and the lowest savage (with little or no power of abstraction) seems to be satisfactorily bridged. We should very much like to know how the anthropological scheme in the "Secret Doctrine" is going to accommodate this fact. The modern Evolutionist triumphs all along the line.

The chapter on Sensation contains some interesting observations of animal progress in this direction. Among such are the susceptibility of many unicellular and protoplasmic organisms to light and the notable endowments of the *Medusæ* on p. 101. Preyer's theory of the origin and development of the Colour sense from that of mere temperature is examined evidently in a sympathetic spirit. Allusion is also made to the now indisputable evidence of the evolution of the special senses from modifications of the nerves of the integument. Thus the olfactory membrane in the human embryo begins as a pitting of the skin subsequently grown over by the structures found to surround it in the adult. Even the marvellously elaborate rods and cones of the vertebrate eye are but *modified epidermal cells*. And so on. Similarly, to descend the ladder and take up the general problem of nerve-origins, it is found that the rudimentary ganglia of jelly-fish more often resemble modified epidermal cells than true nerve-cells as evolved higher up in the organic hierarchy.

* By G. J. ROMANES, M.A., LL.D., F. R. S., Kegan Paul, Trench and Co.

† "All the higher animals possess in various degrees the faculty of inferring."—Mental Evolution in Man, p. 12.

The "occult" view that development takes place "from within without" does not therefore seem correct. A really careful investigation of the phenomena of sense-evolution, as explained for instance by Haeckel, (Origin and Development of the Sense-organs) negatives the notion with emphasis.

The next chapter deals with Pleasures and Pains, Memory and the Association of Ideas. Pains, says Spencer, are due either to excess or want of action (craving), classes corresponding generally to Bain's distinction between acute and massive pains (p. 105). Pleasure attends the medium degree of nervous action.

Mr. Grant Allen in the course of his able exposition of his subject shows by many examples* that "the Acute pains, as a class, arise from the action of surrounding destructive agencies; the Massive pains, as a class, from excessive function or insufficient nutriment," also that "Massive pains when pushed to an extreme, merge into the Acute class," so that "the two classes are rather indefinite in their limits, being simply a convenient working distinction, not a natural division."

Pains accompany disruption or disruptive tendency in the bodily tissues, where the latter is connected by afferent cerebro-spinal nerves with the brain. "There is to be perceived not merely a general qualitative, but also a roughly quantitative, relation between the amount of pain and the degree of *hurtfulness*, as well as between the amount of pleasure and the degree of wholesomeness" (p. 107). And the greatest pleasure result from stimulation of the largest nervous organs whose activities are most intermittent. And it is, therefore, well to note "that the *amount* of pleasure is in the direct ratio of the number of nerve-fibres involved, and in the inverse ratio of their natural frequency of excitation." Hence "we see (quoting Allen) wherein the feeling of Pleasure fails to be exactly antithetical to the feeling of Pain, just as their objective antecedents (?) similarly fail. Massive Pleasure can seldom attain or never attain the intensity of Massive Pain, because the organism can be brought down to almost any point of inanition or exhaustion; but in efficient working cannot be raised very high above the average. Similarly any special organ or plexus of nerves can undergo any amount of violent disruption or wasting away, giving rise to extremely Acute Pains; but organs are very seldom so highly nurtured and so long deprived of their appropriate stimulant as to give rise to very Acute Pleasure." The most pleasurable experience attends functions most important for the welfare of the individual or its species. Here it is urged we have a wide sphere for the working of Natural Selection.

Dr. Romanes points out that a given Memory is not "stored up" in any cell but involves a *multiplicity* of nervous elements. Bain's view is that in a revived sound, &c., "the renewed feeling occupies the very same parts, and in the same manner as the original feeling, and no other parts, nor in any other assignable manner" (Senses and Intellect,

* "Physiological Æsthetics."

338). This theory he holds to be too premature. It is, however, one strongly supported by many varied considerations. Romanes' stages of true memory are: 1. That of the persistence of the after-effect of a stimulus on its withdrawal. (*E. g.*, a retinal picture of sun after shutting our eyes). 2. Feeling a present sensation to be like a past one, without an interim reproduction of the latter, or even its contemplation *as an idea* when revived. *E. g.*, remembrance of sweet taste of milk by newly born infants. [I confess, however, I cannot see what is meant by denying the presence of association here, however close the attachment of memory-taste to the present sensation].* 3. Where still without association, a present is felt as *unlike* a past sensation (*E. g.*, an infant a few days old is able to detect a change in its milk). And now, according to Romanes, supervenes the Association of Ideas, again marked off for convenience into further stages. Simple Ideas associate into composite ideas (house, tree) and serial strings by contiguity, analogously, to the association of combined and serial nervo-muscular changes. To these two, Association by similarity must be added. "The force of contiguity strings together in the mind words that have been uttered together; the force of similarity brings forward recollections from different times and circumstances and connexions and makes a new train out of many old ones" (Senses and Intellect, 469). In contiguous imagery proper we have *two ideas* at least, plus the consciousness of a former *relation of co-existence or sequence* between them. Association by similarity implies a higher stage of mental evolution than its fellow, contends our author. The final stage of Memory—recollection—involves *deliberate* searching of the mind for an old experience. This is seemingly not confined to man, but exercised also by monkeys.

Perception is defined as a "mental classifying of sensation in terms of past experience, *whether ancestral* or individual." Its stages are: 1. The perception of a spatial object simply as an object, as evidenced by tact, taste, smell, hearing or sight. 2. Perception of a quality or qualities of an object, as like or unlike, that or those, given by such an object in past experience. Size, form, colour, light, shade, rest, motion, &c. 3. The grouping of object according to their qualities, *e. g.*, a fruit according to its colour, &c. 4. Perception involving a mental addition to the immediately given content of sensation, *e. g.*, inference of a dog from a growl. In its higher stages perception involves inference. Thus "Perception may be said.....to cover the whole area of psychology, from the confines of an almost unfelt sensation up to the recognition of an

* Of course the association is not present as such, but the original impression is resuscitated. And what is this but association?

Touching this stage there is an interesting extract from Darwin given. "It is asserted (by Sir B. Brodie) that if a calf or infant has never been suckled by its mother, it is very much easier to bring up by hand than if it has sucked only once. So, again, Kirby and Spence state (from Reaumur, 'Entomology, Vol. I, p. 391) that larvæ after having 'fed for a time on one plant' will die rather than eat another, which would have been perfectly acceptable to them if accustomed to it from the first."

obscure truth in science and philosophy" (129). I venture, however, to think that this classification confuses the ordinarily clear line of demarcation drawn up between perception and inference by Mill and others. For though to perceive a thing as such or such inference is involved, this interpretation simply illumines the object so assimilated. Inferential addition of supplementary qualities and relations, of "*present possibilities*" of sensation, as, following Mill, we may term them, carries us into a new psychological domain. To make a term Perception cover the whole ground of psychology is to strip it of meaning, for terms only have significance by virtue of contrast. And common sense does assuredly erect a barrier between inference as interpretative of an object and inference as yielding supplementary present possibilities of sensation.

The hereditary element in perception, present, for instance, in the human space intuition, is markedly prominent in animals. Thus kids and chickens are cited as having their perceptive machinery in part ready made. Galen's new-born kid automatically selected a bowl of milk by means of smell. The smell of a dog will cause newly born kittens to "spit." The newly hatched chick will peck with accuracy (Spalding). Birds indeed have their senses fully in command soon after being hatched. Reptiles and invertebrate animals are similarly circumstanced. The countless ready made provisions of Instinct illustrate this fact. For it no hypothetical Karma, but demonstrably nervous machinery, is accountable.

Some space is devoted to a survey of the physiology of the nervous concomitants of perception. A valuable summary of the researches of scientists as to the "reaction time" of stimuli is given (pp. 132—139). This time concerns the interval betwixt stimulus and muscular response. The time taken by a human nerve centre in transmitting a current in the reflex action of *automatic* closure of the eyelid varies between 0·0471 and 0·0555 of a second—*according to force of stimulus* (Exner). For *volitional signalling* by the hand of receipt of an electric shock it is 0·0828 or about twice as long. To summarise, mentally accompanied responses are slower than reflex, though practice may diminish the difference. Different results, however, are obtained with the senses in different persons, with administration of drugs, alcohol, &c., as also in hypnotic states. Mind is here completely dependent on body. Experiment shows, in fact, that the expression "quicker than thought" is, scientifically speaking, obsolete! Reflex action is quicker! There is a story in the Edda of Thor witnessing the defeat of a liegeman in a race with "Thought" in the land of the Hrimthurses. Next time he will do well to put Reflex action against that agile athlete.

Romanes' inference from the facts that mental process involves ganglionic hesitancy runs as follows: "Psychical processes constitute the *subjective expression* of objective turmoil among molecular forces; reflex action may be regarded as the rapid movement of a well-oiled machine, consciousness is the heat evolved by the internal friction of

some other machine, and psychical processes as the heat which is given out when such heat rises to redness." .... "Psychical processes arise with a vividness and intricacy proportionate to the amount of ganglionic friction. . . .as appears to be experimentally proved by the observations of Donders" . . . (141). He is therefore equally opposed to materialism and dualism in psychology. On metaphysic proper he is not concerned to touch. I need not, after previous essays, do more than indicate the fact that this species of monism is perfectly compatible with a transcendental Idealism, such as that of the system of Schelling.

Dealing with Imagination the author tabulates four stages—simple recurrence of an image of a previous sensation, suggestion of the image of an absent object by another present, suggestion of an image by an ideal antecedent [self-sustained imagination], and, intentional combination of ideas. Some striking illustrations of animal imagination are here recorded. In "Mental Evolution in Man," by the way, a very remarkable case of the deliberate formation of imagery by a dog is adduced. Accustomed formerly to chase pigs, he was observed to court every opportunity of ideally rehearsing the performance when deprived of that fascinating diversion *in concreto.*

As yet not half of our subject-matter has been skimmed. The difficult problem of the evolution of Instinct has now to be entered upon, and with it those more elaborate developments in which animal rationality more directly impinges on human. The wealth of reference, illustration and citation with which the author has invested his researches renders an adequate *resumé* difficult. Already the subject has involved considerations of no mean complexity. Let us accordingly preface the discussion of Instinct with the author's definition of that phenomenon :—

"Instinct is reflex action into which there is imported the element of consciousness. The term is, therefore, a generic one, comprising all those faculties of mind which are concerned in conscious or adaptive action, antecedent to individual experience, without necessary knowledge of the relation between means employed and ends attained, but similarly performed under similar and frequently occurring circumstances by all the individuals of the same species" (159). A stimulus to instinct is accordingly, when subjectively viewed, a perception, while in mere reflex action it is a sensation. It deserves note, however, that the words "frequently recurring circumstances" do not hold good of the individual. Thus some instincts only occur once in its life-term as may be seen in the Appendix containing Darwin's valuable essay. The great naturalist remarks, apropos of Natural Selection: "An instinct performed *only once* during the life of an animal appears at first sight a great difficulty on our theory; but if indispensable to the animal's existence, there is no valid reason why it should not have been acquired through natural selection, like corporeal structures used only on one occasion, like the hard tip to the chicken's

beak, or like the temporary jaws of the pupa of the Caddis-fly or Phryganea, which are exclusively used for cutting open the silken doors of its curious case and then thrown off for ever. Nevertheless it is impossible not to feel unbounded astonishment, when one reads of such cases as that of a caterpillar first suspending itself by its tail to a little hillock of silk attached to some object, and then undergoing its metamorphosis; then, after a time, splitting open one side and exposing the pupa, destitute of limbs or organs of sense, and lying loose within the *lower* part of the old bag-like split skin of the caterpillar: this skin serves as a ladder, which the pupa ascends by seizing on portions between the creases of its abdominal segments and then searching with its tail, which is provided with little hooks, thus attaches itself, and afterwards disengages and casts off the skin which had served it for a ladder. I am tempted to give one other analogous instance, that of the caterpillar of a butterfly (*Jhekla*) which feeds within the pomegranate, but when full fed gnaws its way out (thus making the exit of the butterfly possible before its wings are fully expanded), and then attaches with silk threads the point to the branch of the tree, that it may not fall before the metamorphosis is complete. Hence, as in so many other cases, the larva works on this occasion for the safety of the pupa and of the mature insect. Our astonishment of this manœuvre is lessened in a very slight degree when we hear that several caterpillars attach more or less perfectly with silken threads leaves to stems for their own safety; and that another caterpillar, before changing into a pupa, bends the edges of a leaf together, coats one surface with a silk web, and attaches this web to the foot-stalk and branch of the tree; the leaf afterwards becomes brittle and separates, leaving the silken cocoon attached to the foot-stalk and branch; in this case the process differs but little from the ordinary formation of a cocoon and its attachment to any object" (377-8).

Passing onward Dr. Romanes reviews in succession the Perfection of (instinct 161-7), the imperfection of instinct (167-176) and the factors originating and developing instinct (177—317).* The examples of imperfect instinct are, from the teleologic point of view, of exceeding interest. They, in major part, indicate in an unmistakable manner the evolutional origins of this department of animal psychology. Subjoined is a list of striking value. I have simply crammed them together as culled from the text and Darwin's appended Essay.

Imperfect Instincts.

Flesh-fly depositing eggs in "carrion plant" deceived by smell rice putrid meat. House-fly depositing eggs in snuff. Wasps and bees

* (No instinct needing an educational supplement is, of course, considered as perfect). The marvellous amount of ready-made knowledge with which chickens, some mammals, &c., enter on life is well given by Spalding (*Macmillan's Magazine*, Feby. 1873). A young bee, when its wings are dry, is able to collect honey and build a cell as well as its maturer fellows. The "enormous body of instincts," all bearing on different environments and habits, presented by insects at various stages of their metamorphoses, is to be adduced on the perfect side of the inquiry.

visiting flowers on wall-paper. Ditto sphinx-moth. Parrot accustomed o feed on flowers of Eucalyptus, trying to gorge flowers on cotton dress. Honey-seeking insects mistaking salmon-flies of angler for flowers, &c. &c. Bee lighting on a sea-anemone for flower. Female spiders devouring males after pairing. Humble-bee workers trying always to devour eggs of their own queen! Queen hive bee unfertilized laying male (drone) eggs in worker and royal cells! The workers also blunder, for they sometimes attempt to rear queens out of the drone larvæ in the royal cells by feeding them with the so-called royal jelly. Bees collecting damp rye-flower *vice* pollen, building cells wrong, and storing up useless quantities of pollen. Ants (F. rufa) carrying pupæ skins to an unnecessary distance and grotesque positions. Harvesting ants storing up in their granaries gall-apples and small beads in mistake for nuts. Cuckoo laying two eggs in the same nest. Chuckling of wild hen of India after laying an egg. Promiscuous droppings of her eggs by the rhea. Numerous errors of birds in respect of sites and material in nest-building. Deleterious flocking together of Passenger pigeons in N. America. Migration of the Norwegian lemmings to perish by millions into sea. Ditto elsewhere with ermines and squirrels. Injurious herding of antelopes in South Africa. Scream of shrew mouse of the Mauritius when approached. Imperfect hereditary fear of rabbits in weasels, &c., &c. Compare these errors with the wonderful clue by which Ichneumon without *individual* experience finds a larva hidden in the scales of a fircone and deposits eggs in it! Romanes observes, that "although well established instincts are, as a rule, adjusted with astonishing nicety to certain definite and frequently recurring circumstances, the adjustment is made *only* with reference to these, so that a very small variation in them is sufficient to lead the instinct astray" (159).* Thus a goodly proportion of instincts are faulty, because as yet unevolved, *i. e.*, do not answer completely to the conditions among which they have arisen; others again are faulty, because they have reference to conditions which have long since lapsed, but for which they may have answered well enough. A plausible instance is that of the drone massacre among hive-bees. Why was a superfluity of hungry drones altogether unnecessary for one female reared in the first instance? It has been answered. Because once in relatively unsocial stages, the bees lived in smaller insect states when the post of males was of real utility. But why, asks Romanes, has not a 'compensating instinct' been since development say in the way of preventing the queen laying so many drone eggs or destroying the nascent drones when larvæ? He points out, however, that the drones may have done good household work once (as males among the wasps), but have lost these useful instincts. Anyhow, the present massacre is a feebly conducted performance. A most inter-

* With this goes the curious fact that the instinctive gear of an animal can be often thrown out of working order by changes ensuing on departure from a normal environment. Thus young ducklings kept from the water for several days after hatching subsequently refused to enter when allowed to.

esting discussion of imperfect instinct is that of Darwin (pp. 379—384). It exhibits the customary thoroughness of that great genius.

Instincts, according to Romanes, owe their initial rise either to natural selection of non-intelligent variations of habit or lapsing of once intelligent actions into actions automatic for the species by dint of inherited nervous connexions. The former are Primary, the latter Secondary. Lewes pinned his faith to No. (2), while Spencer holds instinct to be 'compound reflex action,' heralding the advent of intelligence, and belittles the potency of Natural Selection as a factor of prime importance in its development. *No instinct of a species need ever have been originally intelligent*, in Spencer's view. Now Romanes takes a middle course, regarding, as he does, reflex and intelligent action, not *necessarily* in the light of ancestor and successor, but *largely* as branches diverging from one stem.* He shows (1) that non-intelligent habits of a non-adaptive character occur in individuals, (2) that they are inheritable, (3) are then variable, (4) that the variations are inheritable and may hence (5) be guided into beneficial lines and fixed by natural selection. So far quâ the Primary. With regard to the Secondary he proves (6) that once intelligent habits may become entirely automatic and non-purposive or so "natural," as we say, as to exact a less degree of effort than at their inception. (7) That these automatic and conscious habits are inheritable. Here then the principle of inheritance of functionally acquired modifications is overtly recognised. Instances are handwriting, the facts cited in Galton's "Hereditary Genius," of faculties in families running on closely connected grooves, race phases of psychology, good breeding (the gentleman is *born, not made*, being a *natural caste*) and the sense of modesty. The intellectual characteristics of the Brahmins compared with other castes might be cited. The remarkable verbal memory met with in Indian students seems a clear case of acquired function transmitted. Dogs may have an inherited tendency to "beg," wild animals on oceanic islands have at first no fear of man, their descendants an *instinct* of fear with often an inherited notion of what constitutes a safe distance from firearms. And so on.

Natural selection and lapsing intelligence do not, as isolated factors, account for all instincts. These principles interweave with more effect than they produce in isolation.† Non-intelligent variations, which prove beneficial and are fixed by natural selection, may be afterwards intelligently modified, while instincts due to lapsed intelligence

* He points out that to suppose birds intelligently developing the incubatory instinct is absurd. Also "the larva of the caddice-fly lives in water and constructs for itself a tubular case made of various particles glued together. If during its construction this case is found to be getting too heavy ..... a piece of leaf or straw is selected from the bottom of the stream to be added to the structure; and conversely, if the latter is found to be getting too light, so as to show a tendency to float, a small stone is morticed in to serve as a ballast" (191).

† Cf. chapters on "Blended Origin or Plasticity of Instinct," on Variation of Instinct by intelligence on definite lines (by perception of need for change, imitation, instruction, by parents) on Intelligent Modification of instincts under *Domestication* and on Specific and Local variations of instinct.

may then vary and be perfected by natural selection. The two facts may and indeed do interact freely. The result then is what are termed instincts of "blended origin." The reader, to appreciate the analysis, must consult Dr. Romanes' richly illustrated chapters himself.

Further sections concern special objections which may be adduced against the above theory. It would have been interesting to have had some review of von Hartmann's hypotheses in this connection. Later on, the demonstration of the presence of "Reason" in animals is well made out. Apropos of Spencer he remarks, "I do not dispute that Reason may, and probably does in many cases, arise out of Instinct, in that the perceptive basis of Instinct is so apt to yield material for the higher perceptions of Reason. I merely object to the doctrine that Reason can arise in no other way. And, as further showing the untruth of this doctrine, I may, in conclusion, point to the numberless instances given in my chapters on Instinct of the reciprocal relation between Instinct and Reason—the development of the former sometimes leading to the higher development of the latter, and sometimes, as in all cases of the formation of Instinct by lapsing intelligence, the development of the latter leading to the higher development of the former. Such reciprocal action could not take place were it true that Instinct is always and necessarily the precursor of Reason" (335).

And now in bidding adieu to this fascinating book, let me lay great stress on its extreme value, both as a corrective to loose emotional mysticism and its utility as a representative of what the great science of Historical Psychology in the West is really doing. Possibly, ere long I may resume this theme, when the far more difficult, and yet withal even more absorbing subject of "Mental Evolution in Man"—of the thought of a Shakspere or Kant from that of ape-like progenitors—will be popularly introduced to Eastern readers.

E. D. FAWCETT.

THE RELIGIOUS ASPECTS OF THE EARLY TANTRAS OF THE HINDUS.

(*Continued from page* 93.)

I SHALL now describe wherein consists the newness of the Tantrik worship.

It has been already shewn in my paper on the "Spirit Worship of Ancient India," that in the Pouranik age the seeds of Spirit worship were sown broadcast all over the country, which bore fruits in the age of the Tantras. In the Pouranik age, images of spirits prepared, coloured, dressed and adorned, were lovingly worshipped. In course of time such worships did not satisfy altogether the cravings of the hearts of the worshippers. A love so materially directed, hoped for a material response. Accordingly the worshipper hoped that the image should speak to him, should console him in his distress. Such a wish,

such an expectation, was no doubt a step in advance towards spirituality. But the image was image, however fondly made, coloured, dressed and adorned. Was it possible that dead matter would feel and speak? The worshipper thought so. Did he not impart* to the image a spiritual body and mind before worship? Yes, he did according to his faith. Mayhaps, he magnetised it with his own magnetism, and thus what has appeared an impossibility to another, was not so to him. Then he would sit alone for hours looking fondly and ardently at the bright face of the image, his soul concentrated in it. At such moment of religious frenzy, of utter sincerity, of love and faith, quite Asiatic in their intensity, it was no wonder that he would see another image more glorious, celestial in its compositions, stand between him and the clay, and speak to him as a soul would speak to a soul. Such experiences of the Pouraniks were not lost in the Tantriks, who understood the principle of their success, and applied it not to clay, but to living, breathing woman—woman who was to them the emblem of divine love, grace and harmony on earth; and who, by their very nature and constitution, was adapted to receive inspirations and communications from the spirit world. Thus her power, and her fitness in respect to mediumship, was first recognized in India, which led to speedy development. The idea of a circle in a land when the preservation of spiritual aura in individuals was studiously maintained, was then only at an arm's length of discovery. The gifted only walked with the gifted. The pure-in-spirit flocked with the pure-in-spirit, and the result was the almost unconscious formation of circles for *Sadhana*. A joint song—a hallelujah 'streaming sweetly upwards to the skies,' was certainly more cheering, more ennobling than the average of silent worship. And the ecstatic condition attainable on such occasions, led men frequently to the formation of circles. The existence of women in such circles taking part in worshipping and shedding divine love in them, resembled the soft silvery moon in the blue depths of the summer sky that shews the way to Mercy's Seat to the silent worshipper at night. When Brahminism triumphed over the religion of Buddha, public morality was certainly not very high. A good *Guru* (preceptor) was as rare as a good disciple; and the Tantriks had to make hard and fast rules for the guidance of those who wished to be initiated into this mode of worship. But the people were generally addicted to wine and woman, and they had to give them both up. Here it is necessary for me to break off the subjects for a while to enter fully into the views of the Tantriks, without which

* The text is:—

"————Sri Krishnasya pranaiha prana—Sri Krishnasya sarboindriani—Sri Krishnaya babu manashchakshu sratraghrana pranoiha gatya sukharg chirang tishtantu saha."

The above means I invoke the spirit of Krishna—his senses all—his eyes—his ears—his smell, &c., and pray that the spirit would remain in delight, (perhaps) so long as my worship lasts.

The above appears to me to be a form of invocation in which a worshipper, who has the brightest spiritual aura, can only invoke successfully and can impart to the image the spirit invoked through the medium of his own magnetic aura.

they are likely to be misunderstood altogether in our time. Composed as every community always is of a vast mass of people who differ from one another in taste, propensity and mental powers, it can hardly be expected that even in matter of religion, wherein faith enters so largely, they would all hold the same opinions unanimously. It follows, therefore, that only a few adhere strongly to religion, while the rest, a vast mass, remain indifferent for a time and then allow themselves to be drifted every now and again from one current of thought to another. It was in India and in India only that provisions of divers nature were advisedly made to suit different intellects and different dispositions. The ancients constructed numberless bye-paths to lead to one and the only road to salvation, namely, *the undivided attention to and love for God.* They understood well enough their task: they knew that so long as a man has a lurking *Ashakti* (inclination) in his heart for earthly pleasures or powers or fame, he would be only serving two masters—the God to whom his heart ought to go as a whole and not in part, and the ideal of his imagination for which he entertains a cherished desire in the heart of his heart. They knew also that the highest and the most glorious prize of salvation—the geometric union of spirit—could only be in the lot of one in a million, but the ninety-nine hundreds of thousands, nine hundred and ninety-nine should not go about in despondence; and accordingly arranged a system in which there were, so to speak, prizes for all grades and no blank, to push them to a bye-path of seeming happiness, and have them in course of time to find out each for himself the only True Road. Thus, if a man in whom ruling propensity is strong, wants power to satisfy the cravings of his heart, let him worship *Sukti* in any form—according to his taste. If his inclinations be for worldly pleasures, let him worship *Naikas* or *Joginis.* A desire for worship in any form thus engendered betimes by the help of his own inclinations, cannot but be acceptable to him. Then, in course of time—by the satisfaction of his desire—by the inherent law of his nature that leads him to seek for better sources of happiness, he unconsciously comes to the very point when he gets a glimpse of the glorious.

Thus when the Tantriks saw the people addicted to worldly pleasures, they sanctioned the pleasures, but at the same time inculcated a notion of worship in them. They gave them wine it is true, but they pointed out to them that it should only be used at the time of worship to concentrate their minds. They gave them woman, but they enjoined at the same time that she was the emblem of *Sukti*, and told them in the plainest possible language—"look on her in any light you please—that of a mother, sister or wife—she was to be *worshipped.* They sanctioned midnight songs, but advised them to sing only those that were calculated to sanctify them and to glorify the spirits invoked.

K. CHAKRAVARTI.

HUMAN CHARACTER.

BY the study of the kindred sciences of Physiology, Physiognomy, Phrenology, Cheirosophy, Graphology, and Astrology (the latter having been well termed "the Mother Science"), it is possible to discover, compare, and prove the instincts, character, tendencies, &c., of all human beings; besides becoming convinced of the truths of some of these and other sciences affecting the whole of the animal, vegetable, and mineral kingdoms.

In my book, "Palmistry and its Practical Uses," it is mentioned, in the Introduction, that man and nature are one and the same, the changes of the latter re-acting on the former; and I am hoping to prepare another small volume endeavouring to show the close alliance of the abovenamed sciences by classifying and explaining the characteristic meanings, under each head, of the size, shape, habits, marks, &c., of the human species, thereby helping to prove their analogy and confirmation of each other.

The works of Nature are perfect and complete, while, to those who will take the trouble to learn, there lies before them a wonderful revelation in which is written its laws and mysteries, and which speaks to us in a comprehensible language.

Every human being born into this world has, naturally, a body suited to each particular individuality, and every form, feature, movement, mark, &c., are expressive of the spirit within acting through the wonderful organism of the brain—"the instrument of the soul"—as it is named by physiologists. What wonder then is it that the shape of the head containing the brain should be the symbol of the mental and physical attributes within, or that the soft substance of the brain should mould the box which contains it? It will be found on analysis that each part of the brain contains a faculty, the fibrous part of which is 'en rapport' with the nervous system, so that there is a nervous organ for each faculty; and do we not see every day the heads of children develop and grow with increasing intelligence?

The physical relations also between the brain and the hands are well described by Sir Charles Bell and other medical authorities.

Even by studying the handwriting only of a person, a fairly correct diagnosis can be relied upon of the corresponding qualities under the other heads named.

It is necessary in examining into the character, habits, &c., of human beings, to take into consideration the different temperaments, *i.e.*, the substance or material through which the brain and mind act, and which, so to speak, are the *planetary signatures*. For the Ether, or "Astral Light," is composed of different fluids emanating from the principal planets, and those planets which are dominant at the time of birth endow the child with their characteristics or temperaments influencing the personal appearance, health, destiny, &c., of the whole life. The principal of these constitutions or dispositions are,—the Nervous or Intellectual

(resulting from the attributes of the Sun and Mercury);—the Choleric or Sanguine (Mars or Jupiter, or both);—the Melancholy (Saturn); and the Lymphatic (the Moon or Venus, but more especially the Moon).

Heredity must also be taken into account, for we often see children resembling one parent in almost every way and frequently inheriting diseases and propensities; the reason of this is, according to early writers, that when a father or mother are especially influenced by a dominant planet, the birth is hastened or delayed until that planet is ascending, hence the child is endowed with much the same qualities. One type may distinguish a person, but it is modified perhaps by the secondary influences of other planets, and that is why there is such a diversity. One of the most remarkable facts in nature is, that among the millions of human beings on this globe of ours, no two faces, forms, or constitutions are exactly similar; and the most interesting occupation to the student of human nature is the contemplation of this variety met with from day to day.

When *scientific* men begin to realize the great fact of the linking together of the physical and psychical human organism (as some few are commencing to do), it will open out a field of inexhaustible interest and prove a blessing to the world at large. In the case of criminals, for instance, if the different indications and evil tendencies which are clearly traced could be read in early childhood before they had time to mature and take deep root, and good moral training brought to bear to combat these natural instincts and develop the latent good propensities, (for no human being is quite destitute of a portion of the divine spark which, though burning faint and feeble, is nevertheless there), we should not hear so much of fearful crimes, and many individuals would be saved to become useful and happier members of the community. No one can deny that the heads and faces of habitual criminals bear the fatal stamp of their proclivities which, year by year, grow, dragging them down so low that their cases are almost hopeless. *The Pall Mall Budget*, of 25th September 1890, in an article on "Crime, its Cause and Cure," says that, in the United States of America, criminals in the Elmira reformatory of New York are treated with baths, massage, and all that can bring health to the body and strength to the nervous system; the results are satisfactory, for, according to the same periodical, "in 1886, Dr. Wey, of Elmira, selected for experiment eleven criminals between the ages of nineteen and twenty-nine. In various degrees they were dull of intellect; in physiognomy they showed the well-marked traits of criminal tendencies. Their offences were assault, burglary, larceny, rape. For a period of one to two years thay had been in prison and had made no improvement. But a remarkable physical alteration soon showed itself under the above treatment, with drill and ordinary school work being continued:—the flabby muscles grew hard. The shuffling gait became manly and elastic, the dull eye brightened. With this improvement came a mental awakening, a

cerebral activity never before manifested in their prison life. The purely animal man with his ox-like characteristics, seemed to recede before the intellectual. The improvement was marked in every sphere,—moral, intellectual, and physical; and in eighteen months from the beginning of the experiment all but two had been released on parole and were living by honest industry;" but how much better it would be to begin in good time to educate *the child*,—'the father of the man.'

A criminal, judged by most of the sciences here alluded to, exhibits the following signs:—A receding forehead; absence of the organ of benevolence; head much developed at sides, over ears, the latter protruding; nose generally distorted; high cheek bones; eyebrows straight and overhanging; massive jaws; eyes showing fixed defiant stare; lips thin and cruel-looking; large chest, short neck, round back, short legs, frequently bandy, shuffling gait; whilst the hands are thick, hard, and badly shaped, the fingers crooked, with small nails deeply sunk in the spatulate type, the philosophic joints large, tip of thumb ball-shaped, short but very large (showing violence); the Mount of Mars excessive, often those of Venus and the Moon, whilst the places of mounts in superior portions of palms are hollow; but few lines in the hands, ordinarily only the three chief ones, and of a blood-red color: the writing of such a person will be angular, illegible, coarse and thick, with crossings of "t's" &c., strongly barred.

It must be borne in mind that this description applies to the criminal who is blinded by instincts of violence without control; there is also the criminal by premeditation and influenced by other motives; but this short essay cannot be extended to embrace further details, as the writer's object, at present, is mainly to show the intimate relation of the sciences combined under the dictum "KNOW THYSELF" of the great Greek sage and philosopher, and how inexhaustible are the subjects in association with them.

LOUISE COTTON, F. T. S.

THE SPIRITUALISTS IN CONGRESS.

(Continued from page 156.)

THE oration of Dr. Huelbès Temprado is full of the better sort of spiritualistic philosophizing, which may not be orthodox Theosophy, but is full of Theosophical ideas. He said:

"In Spain we believe that it is not necessary again to raise the superannuated question of spirit and matter. We believe that spirit and matter are but the two complementary forms *of one and the same eternal, infinite essence*, the complete and perfect manifestation of a being whom we will never know in entirety, but whose love penetrates our whole souls, and whose warming rays strengthen our steps along the path of life. We believe that to live is to proceed towards it*

* "*Vers lui*;" this may mean "towards him," or "towards it," for the French language in this case makes no distinction of genders, the context deciding that point.

through limitless progress, during which we are bound up one with another, in such a manner that we feel the misery of him who weeps, and the joy of him who triumphs; we believe that we should for that reason all assist one another in the painful path of life; that our help should extend upwards to the woman and the child, and downwards to the criminal and the savage. In so acting we confer a benefit on ourselves and on our descendants."

From the foregoing extracts a general conception may be formed of the ideas of advanced Spiritualists, who naturally, under the circumstances, would not give utterance to a formal statement of the spiritualistic belief. Among the communications from distant bodies of Spiritualists, we come across some elementary statements of the kind, which agree in their essentials, and extracts from one of which may be of interest.

The "Societé Spirite Centrale Mexicane," states its "rational and philosophical creed" at considerable length. The more important clauses of the Credo run:

"I believe in one God, supreme intelligence, first cause of all things, infinite, incomprehensible in its essence, immutable, immaterial, omnipotent, perfectly just, good and merciful.

"I believe that man, one of his creatures, owes to God an infinite adoration.

"I believe that God has made man, in order that he may understand him and love him, while enjoining complete happiness when he deserves it.

"I believe that God has imposed an unalterable law on the universe—Good.

"I believe that man ought to adore God by doing what is good.

"I believe that for adoring God there is no need of temples, or priests; God's best altar being the heart of a virtuous man, and his best worship a stainless morality.

"I believe that God does not require man to profess a definite religion, (*une religion déterminée.*)

"I believe in the existence of the soul or spirit (*de l'âme ou esprit*) an intelligent entity, free in its actions, and strictly responsible to God.

"I believe in the immortality of the soul."

The "Credo" goes on to state a belief in limited rewards and punishments after death, the results of natural causes;—a belief in the plurality of inhabited worlds, all under the law of a progressive development, which leads finally to God; a belief in reincarnation, in this or other worlds, suitable to the condition of the spirit; that, by willing it, a spirit may become incapable of sin; that no creature suffers without having deserved it by things done in this or a former incarnation; that before arriving at the state of sinlessness *(impeccabilité)* the Spirit can continue, or can arrest its progress in the ascending hierarchy, according as it wishes, but that it can never go back in the scale of existence.

It is not stated in this elaborate confession of faith whether this God is a personal or impersonal one. The fact is that a personal God endowed with the attributes (so to speak) of an impersonal one, and an impersonal God endowed with those of a personal one, are "very much of a muchness," and under one or other of these descriptions all gods would seem to come. The human mind does not appear to be able to

sublimate the idea of a personal God to the degree of "spirituality" necessary to fulfil the conditions of modern thought, without making him at the same time impersonal in many of his functions as God, neither does it seem able to conceive an impersonal God, pure and simple. The moment after anyone declares God to be impersonal, he proceeds to credit *It* with attributes,—omnipotent, eternal, incomprehensible, omnipresent, good, just, merciful, and so forth. It does not seem to have struck the pious mind that God might be *both*, or *neither*. The union of the personal and impersonal is an idea which the stiffness of one's mental joints makes it difficult for us to mount up to; but personal and impersonal are, after all, empirical distinctions, derived from our material and mental experiences. A man seems to us definitely distinct from a woman, and still we have learned from experience the existence of hermaphrodites, who may be regarded either as instances of both sexes or of no sex. In the same way it is perfectly conceivable that were our intellects a little more expanded, we might perceive that a combination of the personal and impersonal is not only possible in God, the Macrocosm, *but actual in ourselves*, the Microcosm.

Another statement of belief comes from South America. M. de Miguel, of La Plata, the editor of *El Teosofo*, speaks, of course, from a different platform, but his communication is an incident in the Congress, and it is not easy or even possible to draw a hard and fast line, and say: "*This* is Spiritualism, and *that* is Theosophy." M. de Miguel says:

"I think it is much more logical, from the moment one attributes Absoluteness in everything to the Supreme Being, to admit one single Spirit, absolute intelligence, which manifests itself to a greater or less degree according to the instruments it uses: mineral, vegetable, animal, human, or superhuman.

"These manfsestations in man's case, become more and more perfect according as his brain develops either through heredity or cultivation, and thus furnishes him with a more perfect instrument.

"A universal life has been admitted; why not allow a universal intelligence also (which may, perchance, be the same thing)?"

M. de Miguel believes in immortality of the impersonal spirit, but not in the survival of the personality. Like George Eliot he thinks a mortal lives after death only in his works (thus remaining at the mercy of one's publisher even in this equivocal future life). He thinks that we should help the miserable and down-trodden in order that Spirit may manifest in all its splendour like a general light, instead of being a fitful gleam, as at present. To help others would, no doubt, be an excellent thing, and it has been the exordium of the morality of all religions. A long and painful experience has proved, however, that the task is too much for humanity. The hereditary lines, along which the inclinations and nervous currents of mankind inevitably run, lead to self-interest and self-indulgence; such is the "nature of the beast" as yet, and Altruism, barring a few individual efforts—microscopically small as regards the whole—begins and ends in exordium. Finding that the helping of others is not the cure for human misery, the modern world has fallen

back upon a less ambitious aim, namely, that of *trying to abstain from preventing others from helping themselves*, and even that seems too much for the average human being.

We may say that the thread (golden or otherwise) which runs through the great bulk of the addresses and communications, is a belief that Spiritualism demonstrates the survival of the "soul or spirit,"—a rather vague rendering of the fact, which we meet with constantly in spiritualism, and which is terribly aggravated in the French language, since "âme" has a whole host of meanings—soul, mind, spirit, ghost, life, conscience, etc., while "esprit" means also spirit, mind, and soul, and also wit and genius; all which gives a tendency to looseness of thought when philosophizing in French. We must now take a glance of some of the variations of the simple Spiritualism of the Congress programme.

One of the most interesting is that of the Abbé Roca. That ecclesiastic is doing what he can to found a Christian Theosophy on the ruins of sacerdotal Christianity. Our readers are aware, no doubt, of the trouble the Abbé (or Canon) has had with the Pope, who very naturally resents being called hard names by one of his own flock. It is only human to try to hasten the downfall of a thing whose destruction we have foretold, and when we are waiting for the downfall of anything in order to use the materials wherewith to build something new, the temptation to "assist Nature" in her distructive work becomes very strong. It is not susprising, therefore, that a good deal of the worthy Abbé's Theosophy (or Spiritualism, for it is not easy to say which it really is,) consists in attacks upon the doctrines and practices of Rome and of Papal Christianity. A large part of the balance of the Abbe's Theosophy, when the iconoclastic element is subtracted, consists of emotional claims on the part of esoteric Christianity, for the allegiance of Spiritualists and Theosophists. The simple, two-planked platform of the Congress gives him a *locus standi* among the delegates, and he argues that these two points are not the only ones in common. In fact he claims that the divine spirit, Logos, higher self, or whatever else the in-forming spirit of man may be called, is in reality "the eternal Christ;" not, he explains, the Christ of the Vatican, of the Syllabus, of the Inquisition, of St. Barthelemy, of Torquemada, but the Christ of suffering, of self sacrifice, and of heavenward aspirations. This Christ, as the Abbé believes, the delegates at future congresses will have to recognize and to confess, for on these Congresses of Spiritualists, he declares, devolves the duty of the completing the religious and social restoration which the recent one has begun. The Abbé in his discourse quotes largely from the Bible, in the same spirit in which learned Hindu theologians quote from their Shastras, but he is ever ready to give his texts the widest interpretation, and his discourse was applauded throughout, especially those passages therein which predicted the downfall of priests and priestcraft, and the victory of those who think as does the good Abbé himself. The following extract from his speech

gives an idea of the Abbé Rocca's breath of view, and will also serve as an example of the style in which he handles his opponents:

"Whether you like it or not, you are all the disciples of Jesus whether through the Apostles, through Photius, through Luther, through Voltaire, through Allen Kardec, through Swedenborg, or through other founders of other schools, who also were Christians after this kind, Christians in substance, Christians according to the spirit that gives life, not according to the letter that kills, as are the pretended Ultramontane Christians,—those jugglers with Christian truths, those proafners of the Christ Spirit, which they torture, and whose members they burned during the Middle Ages."

The writer of a "Memoire," from Italy, whom the Report somewhat naively calls "M. Vox in Deserto," also takes up the Christian mystic's position. At first sight his extremely definite statement of that position might appear like a satire thereon; but he is very much in earnest, and a moment's reflection makes it clear that, after all, he but frankly states the platform of the Neo-Christians, Christian Spiritualists or Christian-Theosophists, for whom the Church of England seems willing to find a place in its capacious bosom. M. Vox in Deserto says:

"Jesus was truly the Spirit of God incarnate; the Old and New Testaments are the veritable Word of God; the Christian religion is the only revealed one, the only admissible one,—but with the following qualifications:

"In order to be in the path it is not at all indispensable to follow, or even to know, the doctrine of Christ: It suffices to practise Love.

"God wants no temples, no ceremonies, nor any external manifestation of a cultus which man ought only to carry out in his own heart.

"Satan, hell and heaven exist only in the human consciousness.

"Baptism and communion are useless. Humanity has no longer need of symbols since Christ accomplished the sacrifice of himself on Golgotha.

"Finally; there are no such things as miracles."

This memorialist gives it as his opinion that Jesus was aware of the revolution and rotation of the earth, and of the plurality of inhabited worlds, and maintained silence about them only because he knew that mankind was unprepared for this knowledge, and would therefore have certainly abused it; in which conception he follows the Theosophical teaching, for it reckons Jesus among the adepts, who, of course, have always been aware of the true motions of the celestial bodies, but do not give out their knowledge some hidden reason.

As regards Jesus, M. Camille Chaigneau and others express great admiration for "that grand figure," and the general idea of the Congress seems to have been that the ideas of Jesus were distorted and crippled by his environment, and that were he to return now, he would certainly declare himself no Christian. What he would declare himself it was left to the audience to infer.

With those who know nothing of the more philosophical development of Modern Spiritualism, the stock ridicule turns upon the "loved ones," "departed angel," and so forth to gossip with whom at seances they rather stupidly suppose to constitute the main aim of the Spiritualist. A perusal of the report we are examining would be rather a shock to these people, for it would teach them that they have been

firing at a shadow of their own creation, as the bulk of the Report is taken up with discussions of the very same problems that now exercise not only Theosophists, but also all the thinking portion of educated humanity. Still the pure emotionalist is not altogether absent—the man to whom the chief glory of Spiritualism is the consolation it affords by its promise of speedy reunion with those who have "gone before." As a specimen of this emotional phase we may quote from the speech of Don Miguel Vives,—an eloquent speech, for that matter, and much applauded:

"I know that I shall see those faces again; I know that I shall once more gaze into those eyes; I know that I shall again pronounce my mother's sweet name, which has not passed my lips for many years, and that I shall cry with my whole being, My Mother! I know that the spirits of those who have loved me upon earth, and who now love me in their invisible abode in space, await me in that new life; I know that I shall be filled with ecstacy by the wonders of Space; I know that I shall visit Uranus, Neptune, Jupiter, and all the planets of our solar system; I know that I shall be enchanted with their shores, their seas, their plains, their wonders, that I shall experience emotions, joys, which I cannot conceive today; I know that I shall visit those constellations which the optical instruments of modern Astronomy confound with suns of different colours; I know that my liberty will become infinite, and that it will extend as far as my thought shall reach."

To many no doubt this will seem like a daydream, but far be it from us to ridicule the happy anticipation. It means the full realization of pure aspirations, both affectional and intellectual, and it also means the utter negation of the black side of religion—negation of a cruel and angry God, negation of Hell fire, negation of useless ceremonies and litanies, negation of sacerdotal greed and priestly tyranny.

The Spiritists, who believe in speedy reincarnation, have on one point, at least, a decided advantage over those who postulate a continual accumulation of succeeding generations in Summerland. When we picture to ourselves our "lost loved ones," our minds seldom travel back further than a few generations, but on our entrance into Summerland we will, presumably, find ourselves in presence of an ascending, or rather descending unbroken line of ancestors stretching away into a misty past. All of these succeeding generations may certainly be supposed to be in affectional and intellectual rapport with the links immediately preceding, which are, in fact, their respective "loved ones," and each would naturally wish to pass the new comer down the line by introducing him to its own immediate forerunners. Now, it is quite possible that a refined and educated spirit, fresh from 19th century civilisation, might get along all right even down to, say, the 100th generation, which may reasonably be supposed to consist of the spiritual edition of unkempt savages, dressed in suits of blue and red paint; but would not the affectionate greeting of one's ancestor the Missing Link be a little trying? And how about our forefathers the Pithicoid apes? To say nothing of our ancestors to the 3rd degree, whom we may logically represent to ourselves as the slimy denizens of the primeval oceans and marshes. It is certainly true that the Spiritualists teach the doctrine of progressive development in spirit life, and our

early progenitors may be supposed, accordingly, to have advanced considerably in the scale of intelligence, but even if great grandpapa Pithiceid ape had by this time studied Mill and Spencer, and even taken a B. A. degree, he would still be a Pithicoid ape all the same, and therefore, in all probability, not very sympathetic society. The Spiritists who believe that our stay in Summerland is but temporary, have no such embarrassing prospect before them.

The discourse of M. Lessard is another example of what Theosophists call the *Materialization* of spirit, in the sense of the dragging of our conceptions of the spiritual down to the level of the material. He says towards the end of his address:

"From what you have just heard, Gentlemen," it follows that the dead have only one happiness: to watch over those they have loved; and that they pursue but one end: to carry out the work they had left unaccomplished on earth..... at the other side of the tomb they labour, struggle, purify and develop themselves, and still grow greater, while awaiting, no doubt, the hour when it will be given to them to fill on this earth or elsewhere the destiny which awaits us all, the living as well as the dead."

Those who know the extremely elaborate particulars of the destiny of man after death, as given in the Secret Doctrine, may, perchance, smile at this simple programme; but the last paragraph in the above quotation is not so very unlike the Theosophical teaching. In an "Editorial note" appended to a letter of enquiry about Allan Kardec's doctrines, on page 281, Vol. IV. of the *Theosophist*, Madame Blavatsky says: "With the Spiritists, we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth, but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which, and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance." The early part of our quotation from M. Lessard's address certainly reads a little crudely, but taken in connection with what the speaker says a little further on, very few of us can afford to smile at it. He postulates three "conditions of salvation," the first alludes to the family; the second to the nation; of the third he says:

"Finally the third of these conditions of salvation (*salut*, which may also be rendered "happiness,") creates a new duty, which requires us not only to feel ourselves living in our fellowmen, but in everything that exists, as the Eternal feels itself living in all the creatures of which it is the inexhaustible and unwavering providence.....It is then that we shall have won eternal life, and that God, the living law and conscious reason of the universe, will reign in our minds, in our hearts and in our spirits."

What is this but "killing out the sense of separateness?" What is it, if it be not an effort to become one with "Brahma?"

With regard to reincarnation, it is a subject that is now occupying much attention even among those who regard the doctrine as purely hypothetical. Various views thereof have been put forward of late which differ essentially from the Buddhist and Hindu doctrines; and the theory modestly propounded by Madame I. Colin in a communication

to the Congress will, doubtless, be found interesting. Madame Colin postulates an inherent desire in the human heart for progress:

"There is at the bottom of every human soul a constant and powerful aspiration to raise itself to a higher condition: to free itself from the miseries, the trammels, the ignominies which ignorance, vice, and their sombre consequences inevitably bring in their train; without forgetting how great is the painful contrast between a troubled conscience, at war with the desire for the esteem of others and of oneself, and the serene, free and joyous peacefulness of the internal self."

This desire to progress, combined with a sense of duties to be performed on earth, is apparently in Madame Colin's opinion an excuse, if not a consecration, of the "desire to live" (*Tanha*), which is regarded as essentially evil in Eastern occultism; and accepting "Tanha" as a useful factor in man's make-up, she deduces three kinds of reincarnation, in the first two of which it has room to energise beneficially. Of these "three orders of reincarnation" she says:

"1*st*.—Some reincarnate, driven by the instinct to live again and act personally; an instinct as strong as that of self-preservation, and which has its roots in the materiality of the perisprital envelope.*

"2*nd*.—Others reincarnate by reason of the voluntary and reasoned impulse (*elan*) of the soul, which wishes to find itself once more in combat with the difficulties of life, perhaps from a consciousness of duties to be fulfilled, bringing back with it the experiences of its former births, and acting under the attraction of the innumerable motives which sway the human heart.

"3*rd*.—Finally the third order of reincarnation is of those completely pure and puissant souls, higher than the Arch-angels who appear again in this world in order to be the initiators of a great and powerful movement of Humanity, and of Civilisation."

This theory is certainly ingenious and not at all unreasonable as a "working hypothesis" for those who stand in need of one.

The reincarnationists, however, although very strongly represented in the Congress, were far from having it all their own way, and among the most determined opponents of the Allen Kardec doctrines was another lady, Madame Elise van Calcar, whose "Memoire" is in direct opposition to that of Madame Colin. The fundamental difference between the standpoints of Spiritualists and Spiritists, Madame van Calcar states thus:

"The Spiritists busy themselves in propagating a *doctrine* which seems to them the key for every enigma of life; while the Spiritualists refuse to accept *any system* taught either by mortals or by spirits,—convinced that every theory accepted as a dogma and presented as a confession of faith leads to *dogmatism* and to *sectarianism*."

Madame van Calcar is as much afraid of organization as of dogma. She thinks that "the interior affinity of parties is not strong enough for fusion," hence:

"All the spiritualistic groups which have endeavoured to organize and make rules have very soon become *dead bodies*, or sick ones, eaten up by the worms of small passions, of ambition and of vanity."

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* The "perisprit" is what Theosophists call the *Kama rupa*, or *Mayavi rupa*.

She "goes for" Allen Kardec and his doctrines in the following fashion:

"Our dear brothers, the Spiritists, think only of how they will spread the doctrines put forward in the books of Allen Kardec; they never suspect that their system is in open contradiction with all that their brethren the Spiritualists have discovered during the last forty years. They have made a philosophy, or, more properly speaking, they have resuscitated the theory of metempsychosis. We have discovered an *unknown world*, while they have made up a system. We have found a *great reality*, a celestial economy, which unveils to us more and more the future of humanity beyond the grave. Therefore, we find ourselves now in the presence of a dilemma. If the discoveries of the Spiritualists *are real*, the doctrine of the Spiritists *cannot be true*. It is not a question of secondary points, which can be slurred over by exercising a little toleration; no, it is a question of either *white* or *black*, *false* or *real*, *error* or *truth*, *fiction* or *fact*."

Madame van Calcar has a very wholesome dread of leaders and authorities in matters spiritual. She says:

"In the United States and in England no one has hungered for the name of *Chief* or *Master*; no one has had the audacity to formulate this new revelation in the shape of a catechism according to a certain antique theory. No mortal has the right to arrest the movement of thought and research by introducing some criterion of truth, in order to hurriedly create an invariable unity of doctrine, which in our case has already become an *orthodoxy*. Spiritism is still in its infancy, and is already endeavouring to become a papacy. We reject the *authoritativeness* attributed to the Spiritist doctrine, because it is *a doctrine*,—a system put forward to serve as a confession of faith. It is a Mosaic of fantastical propositions, the pieces of which are cut out in such a way that the first has need of the support of the second, which in its turn is expressly fashioned in order to support the other parts."

There is, no doubt, a great deal of sense in these denunciations of authority and orthodoxy, and perchance some Theosophists may begin to suspect they occupy a position in these matters, not altogether outside of the line of Madame van Calcar's vigorous bombardment; but although she herself lays it down that definite opinions on these subjects should not be formed until a careful study has been made of the ideas and experiences of all ages and all countries in this direction, she proves herself ignorant of many of the arguments of her opponents, and, indeed, misunderstands the very nature of reincarnation itself; in fact, she declares that, among the evil effects of the doctrine: "Reincarnation offends the moral sentiments, because it requires the perpetuity of evil. For to punish a thief, or a murderer, we require another thief, another murderer." This, moreover, is but one of a number of foolish arguments adduced by her, not against the doctrine or hypothesis of reincarnation, but against what she ignorantly supposes to be that doctrine or hypothesis.

A. K.

(*To be continued.*)

LALAN FAKIR.

[The following interesting account of the formation of one of the numerous sub-sects which spring up in India, will give the reader an idea of the requisites for a certain class of religious leader in this country. It is a sign of the times that the equality of women (at least their religious equality) and the abandonment of caste restrictions form two principal items in the new Saint's doctrine.—*Ed.*]

WHO knows that the name of Lalan Fakir may not in course of time be equally venerated with that of Auley Goshai, the most popular founder of the Kartabhaja sect? As time shall roll on, the spot already consecrated by the interment of his mortal remains will, we doubt not, hold out sufficient inducement to the populace to pay a visit to it and pick up earth from it with an avidity which is known only to devotees. It will be looked upon as a panacea for all sorts of disease—curable and incurable. A hunchback may make use of it to get rid of his deformity. A sterile woman may make an amulet of it in order to be blessed with a child. And the village of Saoria on the Kaliganga near Kushtia may have the same honor done to it as is done to Ghoshpara, where the anniversary of the death of the founder of the Kartabhaja sect is celebrated with great *éclat*, and thousands of people gather together every year. The influx is so large that special trains are run consecutively for three days by the Eastern Bengal State Railway. The recluse had a country-seat of his own, which we may fairly call a kind of hermitage at the village named above. Here are accommodated some sixteen disciples of his, of whom Sital and Bhohi deserve mention. They were the most beloved of them all. His affection was exceedingly warm for them—as warm indeed as anyone's could be for his own darling. Nobody could easily persuade himself to believe that he would love others none the less. He was married. The wife used to live with him at the hermitage. She bore him no issue. True it is that most of his followers are living a married life, but, as a rule, no child is born unto them. The sect goes by the name of *Sadhu Seba* (literally, serving the *Sadhu*). Lalan's views differed essentially in more points than one from those of the *Seba*. The *Sadhuites* and the *Vaishnabites* commit acts from which the Lalunites are free. The latter regard adultery as a great sin. The materials of his life have been collected and arranged from the *Hita Kari* of Kushtia. Unfortunately for us the facts furnished by the writer in the Mofussil vernacular weekly are too meagre to enable us to give our readers a full sketch of the life of this pious man. We hope he may ere long place fuller accounts before the public. On the principle that something is better than nothing, we must content ourselves for the present with what he has been able to glean.

Lalan Fakir was a Kayastha by birth. The Bhoumiks of Chapra in the Kushtia Sub-Division trace their descent with him. He left behind him no near relation. Though he was illiterate, the religious and moral sentiments conveyed by every word of the songs composed and

sung by him, demonstrate beyond the shadow of a doubt, that he had a superior culture. He did not study any *Shastras* whatever. Still a few minutes' conversation with him sufficiently convinced one of the facts that he was well versed in them. He had a keen insight into the science of religion, which revealed to him its untold treasure. He entertained no sectarian views. This is why everybody believes him to be a man of his own persuasion. He mixed freely with the followers of the Prophet of Arabia. They, therefore, thought he was a Mahomedan. The Hindus found in him a staunch advocate of the *Vaishnahism*. It was, therefore, to be expected that they took him for a Hindu. The question then necessarily arises what was he? He had a bent towards *Vaishnahism*, but at the same time respected no distinction of caste whatever. During his lifetime he believed in the *avatar* of Krishna. He was not a *fakir*—in the strictest sense of the term—as he owned property, landed and movable. We have said he was a married man, and married as he was, he had a pretty good house of his own. It was fitted up with furniture that was on a par with that found in a middle-class man's house. In his old age he could not earn money, solely depending on the help from his disciples. Even in this advanced stage of life he could ride well. In winter he would celebrate every year a festival, which is known to us by its local name as *Bhandara*, which was numerously attended by his disciples and followers. The festival had to be brought to a close with songs and discourse on Religion. Roughly estimated about six hundred rupees were spent on these occasions for the defrayal of the necessary expenses.

It is said that on his being attacked with small-pox on his way to the places of pilgrimage he was deserted by his companions. A Mahomedan took pity on him. He brought him to his own house and thus gave him a shelter. He recovered; and the convalescent turned a *fakir* shortly after, ever since he bore marks of small-pox. For about a month before his death he had been ailing from bowel-complaint. His hands and feet were all swollen. During his illness he refused all sorts of food with the exception of milk. Fish he wished to eat. Even to the last moment he never ceased to pray to God and to sing songs with which his soul would become maddened, so to say. A change would apparently come over him whenever he seized an opportunity to converse with one on such a sublime and edifying subject as Religion. In doing so he for the time being forgot the pangs of the malady he had been suffering from. The bracing influence of religion and religious topics could not fail to instil fresh vigor in him and renew his strength. Such is the never-failing influence of Religion on soul and on the corporal frame! Men of different shades of religious belief were much pleased with him. He had passed the greater part of the night, his death took place, in singing. We give below the purport of one of the songs sung by him while on his death-bed :—

People ask to what caste does Lalan belong. Lalan thinks he could not tell himself.

Some count beads, while others put up pictures (of saints ?); if that was caste, no sign of it would be left at the time of going or coming (death or birth).

If certain rites (*chhunnat*) were indispensably necessary for a Mahomedan (male), what would become of the softer sex? If the sacred thread was indispensably necessary for a Brahmin (male), what would be the badge of honor for the Brahmin ladies?

The whole world talks of caste. It is made much of by the people everywhere. Lalan has renounced it once for all.

At five in the morning he summoned his disciples to his bed. When they collected themselves about it he bid adieu. And departed this life amid the tears of sorrowing followers and disciples on Friday, the 17th of October last (1st Kartic, 1297 B. S.). He had specially instructed that his funeral was not to be performed after the tenets of any sect. It was done accordingly. There was simply a *Sankirtan*. *No Sradh* ceremony would be gone through. His followers have been collecting money to celebrate an *Utsad* (festival) in his honor. Among his disciples Sital Mahurrum Sha, Manik Sha and Kudhu Sha are indeed good men in their own province. It is therefore to be hoped that his glory would not be tarnished. It is said that they number about 10,000. He was well known to the people of Chittagong, Rungpore, Jessore and West Bengal.

NAKUR CHANDRA BISVAS.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Six months' Theosophical work in the U. S., America.

THE *Path*.—The last six months of this, the most truly "Theosophical" of our magazines, are fully up to, nay above, the already very high standard of those which preceded them. The attention paid in its pages to practical, even more than to doctrinal Theosophy, the wonderfully suggestive papers headed "*Tea Table Talk*," its ample record of *Theosophical Activities* should recommend the *Path* to our members all over the world, and especially to those among our Hindu brothers who are anxious to obtain that deeper insight into Theosophy which comes from studying the same truth under many aspects, for true Theosophy and true Hinduism are one. The extent to which the *Path* serves to circulate Hindu Wisdom throughout the great Western continent may be judged from the following titles of articles included in these six numbers:—

The Cycle of 5,000 years; The Kali Yuga in Hindu Chronology; The Sacred Vedic Verse; Bhagavadgita and Tripitaka in Theosophy; &c. Among them I note with special pleasure two papers bearing names of Hindu contributors, a sign that the bond of union between East and West, which it is a part of the mission of the Theosophical Society to form, is gradually materialising from the plane of its hitherto ideal existence.

I therefore strongly recommend all our Hindu members who can afford it to subscribe for the *Path* (Indian Subscription rate Rs. 6-12).

The Tract-mailing Scheme.—This splendid, most efficient agency for the spread of Theosophy and the dissemination of the basic conceptions of the Hindu spiritual philosophy throughout the mighty West is, as many of our readers know, under the special charge of our devoted Brother Alec Fullerton. Up to November 17th of the present year 219,000 tracts under the titles given below* had been printed and circulated, and Rs. 3,600 had been contributed by the members in America for this one purpose. And in addition to the work done through Mr. Fullerton, the Theosophical Society's Branches on the Pacific Coast of America formed an organisation of their own for this and other purposes early in this year, and many thousand tracts not included in the above figures have been distributed broadcast mail to all educated people in that most important and vigorous part of America.

Between July 1st and September 19th a further number of 13,000 tracts were distributed at a cost of over Rs. 700. These are the latest figures to hand and show a record of earnest work and resolute purpose which our Hindu members should appreciate and *imitate*.

The Theosophical Forum.—Brother Fullerton is again responsible for the management and editing of this, one of the most useful agencies for keeping up the interest of our members and giving opportunity for the brief discussion of questions of doubt and difficulty on Theosophical subjects, as well as serving as a medium for the interchange of thought amongst the members. It is issued monthly and contains 12 pages duodecimo, devoted to the answering, by various contributors, of questions sent in to the Editor by our members. Supplied gratis to every member of the American Section, it fills up the gap between the issues of the *Path*. The answers to the questions are always thoughtful, and the high level of the beginning is maintained and surpassed in the recent issues.

Many of the questions asked and answered in the *Forum* would be of the greatest interest to Hindus, and our members could one and all do much to help on the growth of sympathy between East and West, and especially to extend the growing appreciation of Hindu spiritual thought in the West, if they would share in this work. To facilitate this arrangements will be made with Mr. Judge for the supply of the *Forum* direct to any Fellow of the Theosophical Society in India who will forward the sum of Rs. 2 annas 8 to the undersigned who adds his strongest recommendation to our Fellows to avail themselves of this opportunity of making good Karma and enhancing the intellectual reputation of their native land.

The above branches of our American work—the *Path, the Tract-mailing scheme*, and the *Forum*, were all in active operation last year.

* An epitome of Theosophy. Karma as a cure for Trouble. Spirituality. The necessity for Reincarnation. Theosophy as a Guide in Life, &c., &c.

We now pass to new activities, new schemes of useful work, new agencies for spreading a knowledge of Eastern spiritual thought in the West, and of keeping members and Branches of the Theosophical Society active and energetic.

Department of Branch Work.—This scheme was started in June of this year by Mr. W. Q. Judge, the indefatigable General Secretary of the American Section. Its object is to supply monthly or fortnightly to all Branches of the Section printed papers which may be read, and form the basis of discussions at, their meetings. The papers so circulated have usually been read before some one Branch and are then submitted to the General Secretary who, if he esteems them worthy, has them printed and circulated as above to all Branches. These papers are *not* supplied or sold to individuals, and all Branches receive them whether contributing to the expense or not.

Here is another suggestion for our work in India, and if members will furnish me with funds to pay postage, and contribute to the expense incurred in printing, &c., I will undertake to arrange for the regular supply of these papers to all Branches in India desiring to have them. And again I urge on members and Branches the greatness of the opportunity offered them and desirability of thoughtful members contributing short papers which can be sent to America for Mr. Judge to print and circulate.

Between June 1st and November 4th the following papers have been issued under this plan :—

1. The second and third Objects of the Theosophical Society as related to the first. 2. Soul and Spirit; and The Soul and its Evolution. 3 and 4 contain papers, the titles of which are not to hand. 5. The Self is the Friend of Self and also its Enemy. 6. Soul and Spirit; and Union of the Manas with the Buddhi.

Theosophical Society Correspondence Staff.—This is a scheme by which a certain number of earnest and well read members are placed in correspondence with enquirers or members who are anxious for information or desire to have their difficulties and questions answered. It is a plan which promises to yield valuable results and is another of the many signs of growth and activity in America.

New Books.—The American Section has published the past year new books, all of them most useful and valuable to students of Theosophy. They are:

(1). A Working Glossary of Theosophical terms; which includes all the Sanscrit and Hindu terms in common use in our literature, as well as those of Greek and Latin origin.

(2). An admirable edition of Patanjali's Yoga Philosophy, edited with very able notes by Mr. W. Q. Judge.

(3). Echoes from the Orient. A Broad Outline of Theosophical Doctrines, likewise by Mr. Judge; &c.

(4.) The Wonder Light and other Tales; by Mr. Campbell Ver Plank.

The two latter were reviewed in last month's *Theosophist* and are again recommended specially to the attention of all our members.

Lastly, as an important assistance in carrying on the work of the Society, must be mentioned the establishment of a printing office, known as the *Aryan Press*, where all our work is now done. Its creation was the work of one or two earnest members and it is well supported by the Branches throughout the country.

Besides the above, there are articles, pamphlets, tracts, &c., too numerous to dwell on in detail, though we cannot forbear mentioning Mr. Connelly's new novel: *Neila Sen*, a review of which will shortly appear in these pages.

Financial assistance to Head-Quarters.—The figures under this head give a final and most convincing proof, if more were needed, not only of the spread, growth and activity of the Theosophical Society in America, but of the extent to which India is regarded as the true home of the movement and also of the strong sympathy with, and earnest effort to help India that is growing so powerfully in that country.

The figures are these :—

The total cash received at the Head-Quarters up to December 19, 1890, was Rs. 9,060-8-3. Out of this amount Rs. 8,082-7-8, or more than *eight ninths of the whole was contributed from America.* This is disgraceful to India and does not reflect much credit on the British Section, though in that case it must be remembered that one of its members, as a personal friend of Col. Olcott, contributed, conditionally, over Rs. 10,000 to the Permanent Fund last Christmas.

At any rate, these figures show to Hindus what the American Section is now doing for them, and should stimulate our Indian members to increased efforts to draw closer the bonds of fraternal sympathy and active co-operation by all means in their power,

BERTRAM KEIGHTLEY,
General Secretary of the Indian Section.

HINDU THEISM.

[Could magazine articles talk, it is probable that they would very heartily echo the melancholy cry of mortals: "How soon we are forgotten!" We cannot, unfortunately, revive the regretted death, but we can, happily, recall the forgotten article. This little piece of literary necromancy we propose to perform herewith, by reprinting extracts from a series of articles by Babu Raj Narain Bose on "The Superiority of Hinduism to other Existing Religions: as viewed from the Standpoint of Theism," which appeared first in the *Theosophist* for 1882. These articles contain, in illustration of the author's argument, an exceedingly interesting collection of texts from various sacred books of the Hindus, and it is these quotations which we now reproduce; for, although Mr. Bose's articles are, to a great extent, dependent upon these Slokas, they are in no way beholden for their

intrinsic value to the matrix in which they were embedded. As, however, their comparative value is greatly enhanced by the admirable setting in which Mr. Bose has fixed them, we hope that their re-perusal now will incite our readers to refer back to the articles from which they are taken; where they will also find the Sanskrit text of each Sloka.—*Ed.*]

Of Deity.

God is Truth, Wisdom and Infinity itself.—*Rig Veda.*

The human soul and God, the soul of the soul, are like two beautiful birds living as friends and companions.—*Ibid.*

Everywhere are his eyes, everywhere is his mouth.—*Ibid.*

The Brahmans call the one being by various names, such as Agni, Yama and Matarishwara.—*Ibid.*

Thou art our father, thou art our mother.—*Ibid.*

Thy friendship is most agreeable, thy leadership is most agreeable. —*Ibid.*

Thou art ours, we are thine.—*Ibid.*

He who is in our soul is also in the sun, He is one.—*Upanishad.*

Pious men, who know him as existing in their souls, obtain eternal felicity. None else is able to obtain such felicity.—*Ibid.*

He is omnipresent, all-immanent, and of the subtlest essence.—*Mundakupanishad.*

As the eye sees the expanded sky, so the wise see the omnipresent God.—*Rig Veda.*

God is not to be obtained by Vedic sayings, nor by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Kathopanishad.*

He cannot be seen by the eyes. He cannot be described by the tongue. He is accessible to none of the senses. He cannot be obtained by means of austerities or ritual observances. That man alone whose mind has been purified by divine knowledge, can, by means of contemplation, see that God who is beyond the reach of the senses.—*Upanishad.*

Idolatry a mistake.

For the benefit of worshippers, imaginary forms are ascribed to the all-intelligent God, who only is, without a second, is bodiless, and has no designation; the imagining of forms naturally brings on the imagining of male and female forms.—*Jamadagni.*

God is without such sensible attributes as name and form. He is not subject to decay, destruction, change, or birth. This much can be affirmed of him, that he only exists.—*Vishnu Purana.*

Ordinary men believe water to be God; the more intelligent believe the planets to be God; the grossly ignorant believe images of stone and wood to be God; but the truly devoted believe the [Infinite] Spirit to be God.—*Satatapa.*

The man who knows God need not observe any rites or worship idols. When the wind blows there is no need of a fan.—*Kularnava Tantra.*

Thus imaginary forms are ascribed to God according to his attributes for the benefit of worshippers of inferior understanding.—*Mahanirvana Tantra.*

If mind-devised images be the cause of salvation, a man can become a king by means of a kingdom acquired in a dream.—*Ibid.*

There can be no doubt that a man, who, considering sensible representations of God to be mere child's play, worships him in spirit, is saved.—*Ibid.*

Stupid people, who consider images of clay, stone, metal, or wood to be God suffer misery, and are unable to obtain the great place.—*Bhagvata.*

Men do not obtain salvation by means of ritual observances, or by the reciting of sacred text and worship of images; they only are saved who can know the Great Spirit by means of the spirit.—*Mahanirvana Tantra.*

He who, forsaking me, who am present in all beings as the Great Spirit and the Great Lord, worships idols, offers oblations upon ashes not upon fire.—*Bhagavata.*

Know forms to be false, and the formless to be immutable truth.—*Ashtabakra Samhita.*

Oh Goddess, as thirst cannot be appeased without water, so salvation cannot be obtained without the knowledge of the ONE TRUE GOD.—*Kalarnava Tantra.*

God and the Soul.

God is not born, nor does he die. He is not, nor has he become any of these things.—*Upanishad.*

God is as distinct from the human soul as light from shadow.—*Kuthopanishad.*

The intelligent being, the soul, is the seer, the minder, the knower, the master. It is stationed in the Indestructible Being.—*Prasnopanishad.*

The Great Brahma alone is to be worshipped, in whom the soul is stationed.—*Manu Sanhita.*

He (God) is different from known as well as unknown objects.—*Talabakaropanishad.*

He (God) is different from this world of causation.—*Kathopanishad.*

Do you know him who summoned all these (to being)? He being distinct from all these, is immanent in your soul.—*White Yahur Sanhita.*

Piety and Asceticism.

The man of strong and unsubdued passions has cause to fear for himself in a forest. What harm can there be to the man who has subdued his passions and is devoted to God, if he live in the midst of his family? He who, subduing his passions, practises piety at home, defeats his enemies (the vicious propensities) like a man who takes refuge in a fort. He can move about freely in the world. He need not fear anything.—*Srimatbhagvat.*

The man, who is a slave to the passions, practiseth vice even when living in a forest. Restraining the passions at home is true austerity. To the man of subdued passions who does not commit an ugly act, his home is his hermitage.—*Santisataka.*

He who does not commit sin in mind, word, deed, or understanding, practiseth mortification; not he who only drieth up his body.

That man is purified who, repenting for his sins, refraineth from them, saying, "I shall never commit them again"—*Manu.*

FATHERHOOD OF GOD.

Thou art our Father; thou instructed us like a father.—*White Yajur Veda.*

He who called the world into existence, the Seer and the Caller, is our Father.—*Ibid.*

I am the Father, the Mother, the Provider and the great Sire of the Universe.—*Bhagavad Gita.*

Thou art the Father of this movable and immovable Universe, thou art its object of adoration, and the Superior of all superiors.—*Ibid.*

God is to be worshiped with love.—*Brihadaranyaka Upanishad.*

They who worship me with love.—*Bhagavad Gita.*

SELF-SACRIFICE.

One cannot gain immortality by means of wealth, or children, or ritual observances, but by means of self-sacrifice.—*Sloka quoted by Sankarácharya.*

GENTLENESS.

If any one be angry with you, you should not be angry in return. If any one injure you, you should say: "Let good be to thee."—*Manu.*

The gods await the advent of the man who himself does not use harsh words to another, nor maketh another use them towards him; who, being struck, does not himself strike another, nor maketh another strike him; and who does not wish to slay the evil-doer.—*Mahabharata.*

Hear the sum of religion, and having heard it bear it in mind: You should not do to others what is injurious to yourself.—*Ibid.*

He really seeth, who seeth all beings as himself.—*Brahma Dharma Grantha.*

He is the truly devont who seeth all beings in the light of himself, with respect to happiness and misery.—*Bhagavad Gita.*

One should offer due hospitality to an enemy who comes to his doors. The tree does not refuse shade even to the woodcutter.—*Mahabharata.*

CASTE DISTINCTIONS.

There is no distinction of caste in this world of Brahmans. The men who were created before by God obtained caste according to the professions they followed.—*Mahabharata.*

The Sudra can become a Brahman and the Brahman a Sudra. The same is the case with Khsatriya and Vaisya.—*Manu.*

He in whom the qualities of truth, munificence, forgiveness, gentleness, absence from cruel deeds, contemplation and benevolence are observed, is called a Brahman in the Smriti or Law. Oh serpent! He in whom the above qualities are observed is a Brahman, and he in whom the above qualities are not observed is a Sudra.—*Mahabharata Vanaparva.*

Oh Goddess! The Sudra who performeth these good actions and is endowed with these good qualities is a Brahman, and the Vaisya, who acteth like a Kshatriya, is a Kshatriya. Oh Goddess! if the low-born Sudra acteth in that way, he becomes a Brahman ordained as such with Vedic rights. Oh Goddess! this is the law of God, that the son of a Sudra who, by good acts, obtains purity of mind and a control over his passions, is to be respected as a Brahman. It is my opinion that the Sudra who performeth good acts and is of a good character, is superior to a Brahman. Birth in a Brahman's family, ordination as a Brahman, the study of the Vedas, do not make a Brahman; he who is virtuous is a Brahman. All become virtuous Brahmans by being virtuous. If a Sudra be virtuous, he attaineth the rank of Brahman. Oh! all-auspicious Goddess! it is my belief that God's nature is everywhere the same; he who seateth in his own heart God, who is holy and is devoid of (material) qualities, is a Brahman. I thus tell you the mystery by which man becomes a Sudra and the Sudra a Brahman.—*Mahabharat, Anussava Parva.*

As the proficient female dancer observes the rules of dancing and music, but still does not allow the pitcher full of water on her head to fall down, so the wise man, paying the closest attention to worldly affairs, does not forsake the feet of God, the Saviour.—*Sloka quoted by Chakravarti.*

He who worships God without any desire,* eludes birth in this world, *i. e.*, eludes transmigration.—*Upanishad.*

To God I resign the fruits of this ceremonial observance.—*Hindu Ritual.*

The Future State.

On the other side of the bridge of this life there is neither day nor night; neither decay nor death, nor sorrow; neither virtue nor vice. The soul on the other side refraineth of itself from vice, this is the sinless Brahma Lok. After crossing the bridge, the blind lose their blindness, the miserable their misery, and the sorrowful their sorrow. On crossing the bridge night is changed into continued day. The Brahma Lok shineth of itself.—*Chandogya Upanishad.*

Catholicism of Hinduism.

As the Ocean is the goal of all rivers, so thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.†—*Mahimnastrava.*

* Self-interested motive.

† This is contained in a hymn to Siva, daily chanted by the Brahmans.

It is seen in the Vedas that men violating all rules of caste and the four orders of life are declared to be entitled to Brahmagnan (communion with God).—*Vedant Sutras.*

Reverence be to that Vishnu by taking refuge in whom the Kiratas, the Hunas, the Oudharas, the Pulindas, the Pukkasas, the Abhiras, the Kankas, the Yavanas, the Khasas, and other wicked races are purified.*—*Srimad Bhagavata.*

RELIGION IN DAILY LIFE.

Proper food, proper amusements, proper endeavours, proper acts, proper sleep, proper waking, constitute the religious discipline which enables us to avert misery.—*Bhagavad Gita.*

While taking medicine, one should think of Vishnu; while eating, of Janardana, or the All-Feeder; while lying down, of Padmanabha; while marrying, of Praja-pati, or the Lord of Creatures; while fighting, of Chakradhara; while travelling in a foreign land, of Thivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sredhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Vahara; on a mountain, of Raghunandana; while going, of Vamana; and in all acts, of Madhava.†—*Brinad Nundikeshwar Purana.*

Oh thou Mother of the Universe! from morn to eve, and from eve to morn, whatever I do is thy worship only.—*Krishnandá Tantrasara.*

RELIGIOUS KNOWLEDGE.

The Rig Veda, the Yajur Veda, the Sam Veda, the Atharva, Siksha or Pronunciation, Kalpa, Vyakarana or Grammar, Nirhkta or Glossary, Chanda or Prosody, Jyotish or Astronomy, are all inferior knowledge; the superior knowledge is that by which the Undecaying could be known.—*Mundukupanishad.*

We should not determine anything only by help of the Shastra; there is loss of religiousness in judging of religious matters without the aid of reason.—*Vrihospati.*

When your reason shall be freed from delusion, then you will become indifferent to tradition (Sruti or the Veda), or what is reckoned worthy of being heard (other Shastras).—*Bhagavat Gita.*

As the man, desirous of obtaining corn, rejects the husk, so the wise man devoted to the acquirement of the knowledge of God and

* Europeans being generally understood to be included in the "wicked race" called Yavanas, it is interesting to know how they benefit under this law. It is not necessary that they should take refuge in Vishnu, as Christians take refuge in Christ or Buddhists in Buddha, because Vishnu is not a person, but one out of many names of the supreme being. Therefore every worshipper of God, whatever name he uses, is a worshipper of Vishnu—in other words, of the Supreme Being. Christians call upon the *name* of Christ, Buddhists on the *name* of Buddha, while Hindus call upon Vishnu himself.

† These are various names of Vishnu in his character of the Omnipotent One, or Sole Deity. They express the various aspects he presents from different points of view according to his functions. Similarly, in Arabic, we find more than 30 distinct names for the Lion derived from his various attributes. The Roarer, the Crouching One, etc.

other kinds of knowledge (leading to the same), should, after studying writings (which treat of God), abandon them, as there is no end of books (on the subject). As a man after seeing an object, which he wants to see, by means of a torch, abandons it, so the knower of God, after seeing God by means of books treating of divine knowledge, should abandon them."—*Bramhanda Purana.*

Knowing life to be transient, abandoning all Shastras, we should worship him, the undecaying who is Truth itself and who is the only Reality.—*Ibid.*

Reasonable words are welcome though from a child, unreasonable words are to be rejected like grass though uttered by Brahma.—*Yoga-Vasistha.*

RELIGIOUS PRACTICES.

The effects of these ritual observances, which are performed by eighteen priests, are unstable and fleeting. Those dunces, who rejoice of thinking them to be important duties, are often and often subject to decay and death (*i. e.*, to transmigration).—*Mundakupanishad.*

The best among Brahmins, renouncing these ritual observances, should be assiduous in the cultivation of divine knowledge, the study of the Vedas and the practice of tranquillity of mind.—*Manu Samita.*

Where he can concentrate his mind upon God, there he should worship him. There is no particular rule about this.—*Vedanta Sutra.*

Truth is pilgrimage; forgiveness is pilgrimage; mortification of the senses is pilgrimage; benevolence towards all creatures is pilgrimage; simplicity of heart is pilgrimage; generosity is pilgrimage; contentment is pilgrimage; abstinence from improper sexual intercourse is pilgrimage; speaking sweet words is pilgrimage; the attainment of divine wisdom is pilgrimage; continence is pilgrimage; virtue is pilgrimage; attainment of a pure heart is the best of all pilgrimages.—*Scanda Purana.*

In this religion there are no scruples about what is to be eaten or not to be eaten, about what is to be rejected or accepted. There is no rule about auspicious hours, or about place of worship.—*Mahanirvana Tantra.*

In the worship of God, purity of speech, body and mind, is required. In his worship there is no invocation or throwing away into water (as in the case with idols). At all times and all places one should worship Him. One should adore Him with a pure heart after having bathed, or without doing so, after having taken his meal, or before doing so.—*Mahanirvana Tantra.*

He who embraces this religion (the religion of the One True God) should be truthful, of well-subdued senses, devoted to the good of others, without hatred, without malice, without pride, well meaning, kind, pure-hearted, and devoted to the service of his parents, always doing what is pleasing to them. He should often hear of God, he should often think of God; he should often search after God; he should be of a well-

regulated heart, and have firmness of mind; he should not utter any falsehood, nor think of injuring others; he who has been initiated into the knowledge of the One True God, should refrain from adultery. At the beginning of every act, he should pronounce the words 'Om Tat Sat', *i. e.*, God is Creator, Preserver and Destroyer. He only really existeth.—*Mahanirvana Tantra.*

Oh Goddess* ! Of Him who has appointed thee and me for the good of the universe, I shall tell thee, so that the world may be benefitted; if one do good to the world, God, the lord and soul of the world, by whom the world is supported, is pleased. He is one only, the only reality, the truth without a second, superior to all, the all-manifest, the all-perfect. He is truth itself, intelligence itself, and felicity itself. He is without form, unsupported, immutable, without sorrow, devoid of material qualities, all-witnessing, the soul of all, the all-seer, everywhere present. He is the hidden in all things, omnipresent and eternal. He enableth the senses to manifest their powers, but He is himself devoid of the senses. He is beyond the reach of speech or mind. That omniscient God knows all, but none knows Him. The whole universe existeth as indisputable truth, supported by Him. These different objects exist as true through his truthfulness. Oh, great Goddess! we have been created by that cause of existences. He is the cause of all, the one only God.—*Mahanirvana Tantra.*

SYMBOLISM, WHITE AND BLACK.

AN esteemed correspondent writes to us: "I am somewhat puzzled at the attitude taken up by the *Theosophist* with regard to symbolism. Judging by the article, 'The Two Sources of Veneration,' you place symbolism in the same category as bloody rites—a part of exoteric religion that we ought to get rid of. I hardly think that your Eastern readers, at all events, will agree with you in this, for they have been accustomed to rely upon symbolism for a clear understanding of their religion, and without its aid would find themselves 'at sea.'"

This gives us the opportunity of again repeating that "the writers of contributed articles are alone responsible for the opinions therein stated,"—a fact which is advertised in the "Notice" that appears in every issue of the Magazine; but it is probable that the use of the editorial "we" in signed articles has misled our correspondent. This employment of the plural pronoun may be questionable; but it is so universal a habit with periodical publications as to seem justified by custom. With this explanation the writer of the article in question will proceed to make a few remarks upon the foregoing criticism.

Our correspondent's observations contain their own answer. He says that our Eastern readers "have been accustomed to rely upon symbolism for a clear understanding of their religion, and without its aid should find themselves 'at sea.'" Why, we may ask, would they find

* Siva here speaks to his spouse Parvati.

themselves thus at sea? Simply because they would be deprived of two aids to the intellect which it is the *legitimate* function of a symbol to afford; namely, a *memoria technica* and a *diagram*. Science is full of symbols in the former sense, especially chemistry; and maps, whether geographical or geological, are, in reality, so many symbolical diagrams. Now, no one could take objection to symbols used *only* for the purpose of remembering or understanding matters of knowledge, or even of theory, but the notorious fact is that symbols are constantly used as *proofs* of the truth of the statements or hypotheses which they ought only to illustrate. Mystics find an excuse for this practise in the maxim "as above so below,"—in other words, in the "doctrine of correspondances;" assuming that if anything symbolizes another thing in one point, it will do so also in a second, a third or a fourth. The natural effect of this assumption, especially when the thing symbolized is not susceptible of direct observation, is to make the symbol a regular bag, into which every kind of far-fetched resemblance is crammed; until at last the popular idea of the thing symbolized comes to be in large part derived from the aggregated qualities if a thing that may have been originally chosen as its symbol only on account of a resemblance in one particular point.

The idea of the symbol becomes, in fact, substituted in the mind for the idea of the thing symbolized. This substitution is carried to the extreme length of actual worships of symbols in all religions, which is undoubtedly a sign of very elementary intellectual development in the worshippers. Every case of *reading into* a symbol a meaning suggested by fanciful resemblances is, in fact, a very crude and generally unwarrantable exercise of the mental faculty which perceives similarities. A little child will put three pebbles of different sizes on the table and tell you with evident pleasure: "That is papa, that is mamma, and this is baby!" An infant of a larger growth, were he a clever symbologist, would doubtless find many meanings in this symbol that its inventor dreamed of,—if, indeed, he did not actually endow the stones with a mystical energy derived from the persons they symbolized.

We can hardly credit the sages, to whom we attribute the invention of religious symbols, with a desire either to excite the impertinent curiosity of the ignorant as to their signification, or to foster the vanity of those who had been taught their meaning. Therefore, it seems impossible to regard the legitimate symbols of religion as other than useful reminders to those who understood the matter symbolized, and we must suppose that they acquired a "sacred" character, and most of their present "meanings" from persons whose knowledge of their real significance was at best but guess work; for their real meaning, being an obvious pass-word between those who understood the thing symbolized, would naturally be jealously guarded by the latter.

However far these views may be correct in other directions, there seems to be no doubt that in regard to the real meaning of the "lite-

rary remains" of the ancient sages there is far less occasion to search for it in symbols, or in symbolical narratives or expressions, than might at first sight appear; because a great many of the philosophical ideas of these ancient sages, if not the whole of them, are stated in very plain words here and there in their voluminous works; and, certainly, when a thing is stated openly in plain language, it is more reasonable to accept that statement for what it is worth as it stands, than to take infinite pains and exercise infinite ingenuity in deducing the same ideas from mysterious and enigmatical symbols,—with the constant danger of reading into those symbols, even when legitimate, meanings which their inventors never intended.

ALPHA.

KAMALOCA, DEVACHAN AND NIRVANA.

(*Continued from page* 182.)

HAVING now shown how and why we enter Kamaloca and Devachan at death, let us examine into the state of consciousness while existing on these planes a little more critically. Madame Blavatsky, in discoursing on the mysteries of the after life, in *Lucifer* of January 1889, says:

"The ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full, clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them in our waking hours: why cannot the same be admitted for our *post mortem* dreams? I repeat it, *death is sleep*. After death there begins before the spiritual eyes of the soul, a performance according to a programme learned and very often composed unconsciously by ourselves, the practical carrying out of *correct* beliefs, or illusions which have been created by ourselves. A methodist will be a methodist, a Mussulman a Mussulman, of course just for a time—in a perfect fool's paradise of each man's creation and making."

This is the key-note to these states as struck by a teacher. We find no foolish nor impossible heaven described or foretold, but states analagous to and built upon our subjective life while in the body. Death is truly a sleep, wherein the dreams are pleasant or horrible according as we lay the foundation for them while in the physical form.

But all *post mortem*, or even all subjective life must not be included as analogous to sleep. Again reporting to our globe illustration, we note that its opposite poles have a common state for the ego—that of being awake. Only at the material pole it is the material man, or personality which is awake, while at the spiritual pole it is spiritual man, or individuality, which awakens. To the consciousness at either extremity the condition at the other seems like sleep as compared with its own. But the intervening kamaloca and devachanic conditions are a true sleep, as compared to both poles. Only in Kamaloca the dreams will be "chaotic," while in Devachan they will be as bright and as beautiful as the imagination of the ego is able to construct out of the material stored up from the altruistic efforts, the spiritual aspirations and the highest idealisations of its past life.

What is it that enters Kamaloca, and what that enters Devachan? Man is constituted, as Theosophy teaches, of seven principles, or vehicles for consciousness, viz., the Physical body; its vitality, or Prana; the astral model of the physical body, or Linga Sarira; the passional centre, or Animal soul, common to man and the animals, called Kama Rupa; the Human soul or Manas, having a higher and a lower aspect; the Spiritual soul, or Buddhi; and Atma, or pure Spirit. The three latter form the upper, spiritual Triad, or the true reincarnating ego. The remaining four form that which is known as the lower, or material, Quaternary. At death, the body returns to the matter, or "earth" from whence it came; the vitality, or Prana, rebecomes one with its source, the Jiva, or One life. The Astral Body, or Linga Sarira, slowly fades out, returning to its source. The soul abandons these three Principles at once and forever when the body, the link which binds them together, dies. Kama Rupa, or animal desire, however, clings to the lower aspect of Manas, as this lower aspect does to its higher one. There are thus five Principles, including the dual aspects of Manas in Kamaloca, where at once a process of separation begins; the selfish, ambitious, earth-tending portion of Manas, our thinking Principle, being drawn down to Kamaloca, while the higher, and spiritual portion, tends towards union with the spiritual Triad, in order that the latter may enter Devachan. Until this separation is accomplished, Devachan is impossible. When it is, which may take from a few moments to many years, according as the relative strength of the material or the spiritual in the soul, the higher Triad having now drawn to itself all of the late personality worthy of immortality, enters Devachan as a Triad, leaving two more Principles, or vehicles for the one consciousness, behind in Kamaloca. Thus we see that from a Septenary on earth, man has become a Triad in Devachan; to rebecome a septenary upon his next reincarnation. In other words, the true man puts on a new body, just as he does here a new suit of clothes, only that the union is more intimate. It is as though one could not see without glasses nor hear without a trumpet, etc., when all of these would become a part of his necessary clothing; In this way his lower Principles or vehicles simply relate him to matter, clothe him with a "coat of skin," by means of which he is brought into temporary contact with material things.

Passing now to the separate consideration of the consciousness in Kamaloca and Devachan, it is evident that, being entirely subjective and self-created, no two devachanic experiences can be the same. The distinction of individuality remains as sharply drawn as while in the body. On attaining consciousness in Devachan we will take up our old life in our dream, without the faintest suspicion that its continuity has been interrupted. But how changed! Pain, suffering, hardships and sorrow will all disappear, as before a magician's wand. As Madame Blavatsky, in the Key to Theosophy, says, "It is an absolute oblivion of all that gave pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachanee lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of every one it loved on earth. It has reached the fulfilment of all its soul yearnings. And thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings in earth life. In short it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree."

"It is with those whom it has lost in the material form, and far, far nearer to them now than when they were alive. And it is not only in the fancy of the Devachanee as some may imagine, but in reality. For pure, divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say, that love beyond the grave, illusion though you might call it, has a magic and divine potency which re-acts on the living. A mother's ego filled with love for the imaginary children it sees near itself, living a life of happiness, as real to it as when on earth—that love will always be felt by the children of the flesh. It will manifest in their dreams and often in various events—in *Providential* protections and escapes, for love is a strong shield, and is not limited by space nor time."

In Kamaloca there is no entity after the separation of the three higher Principles, as above described, has taken place. Ordinarily, the interval required for this separation is of brief duration, as compared with the following period in Devachan. But we can easily see that a soul which has lived entirely on the material plane, which has created strong affinities for the grossly physical pleasures of life, will find itself unable to enter the devachanic sleep until these have loosened their hold. When the separation is completed, however, this which was an entity becomes a non-entity. As the Key says: "Then the kamarupic phantom, remaining bereft of its informing thinking principle, the higher Manas, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses. It falls into the state of a frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane."

It is in a similar condition to a permanently hypnotised man. The intelligence which animated it is withdrawn. It is a mere bundle of desires and passions, slowly disintegrating, or changing into "skandhas," or effects, waiting to attach themselves to the new personality which the ego enters upon reincarnating. If it float, or is attracted into the aura of a "medium," it may be galvanized into apparent consciousness, but this is only apparent. Just as a hypnotised person will obey the will and reflect the thoughts of the hypnotiser, being at the same time utterly unconscious of that which he is doing, so may these "shells," as they are termed, reflect information or opinions from the mind of the medium or of any person present.

Still there is a Kamaloca entity, proper. As we have shown, there may be those who have evolved no possibilities of a continued life in Devachan, with its succeeding reincarnation. Cultivating none but Kamaloca affinities during physical life, the soul finds itself irresistably drawn downwards to the zone after death, leaving nothing to enter Devachan. Its consciousness therefore remains in Kamaloca, an actual, though evil, entity. Such a soul partakes so closely of the earth condition, is so near to the material pole of our symbol, that it is semi, if not wholly, conscious of itself and of its state, especially when it is able to approximate still more closely the earth consciousness through the aura of a medium. This being realizes that he has nothing before him but the certainty of eternal extinction, and clings to his kamaloca life with all the tenacity of a drowning man to the handful of earth he has grasped in slipping down the banks of the fatal stream. He is

is who haunts "circles," and renews his fading stock of vitality from the life forces of his admiring and unconscious victims. It is he who materialises; who preaches mock sentimental morality, while compelling his medium to practice exactly the reverse. Being allied to evil while in the body, he remains an evil force without the body until dissolution overtakes him for the second and last time.

For immortality to be assured, attraction from the spiritual pole of our being must not be severed, which will be the case if our consciousness does not rise above the fatal equatorial line of materiality when freed from the body by death. As no soul could reincarnate if there were not in its consciousness enough physical attraction, or longing for physical life, to draw it again within material limits when its spiritual tendencies become exhausted in Devachan, so neither can it rise to the permanent and immortal pole of its existence if there is not in its consciousness enough of spiritual attraction to take it above the material planes of being when its body is removed by death. There is nor can be no "forgiveness," nor "vicarious atonement" in the matter; it is a plain case of cause and effect. Such a "lost soul" has surrendered itself entirely to the play of material law, and it can but submit to the destruction and disintegration which await all that find expression below the line of permanency and stability.

Remember that analogy holds on all planes; that just as our personal consciousness vibrates during one physical life above and below the line dividing the material from the spiritual, so, in its greater cycle, the true man, or higher ego, is also vibrating between these poles; each incarnation being but a single vibration. Now a personality drags it towards the material pole; now another elevates it far in the direction of the spiritual. And just as the personality has in its vibrations but one end in view, the union with its higher ego, so this higher ego has in its reincarnating vibrations the sole object of uniting with its higher self, which it must do through the successive union with it of a number of personalities. This union of the higher ego with its higher self is one aspect of Nirvana, and this is how an Adept "sees Nirvana" during life. His personal consciousness has united itself to his higher ego, and this higher ego, united to the Higher Self, enables him to catch occasional glimpses of Nirvana.

Of Nirvana, we of undeveloped spiritual perception can of necessity know but very little. It is only to correct popular misconception that it is referred to here at all. Able Sanscrit scholars have defined it as "annihilation of consciousness." This is because Western thought has become so infected with materialism that it recognises only material or personal consciousness. This is annihilated; and in its annihilation we find supreme happiness, for it enables us to attain to the immorality of true spiritual consciousness.

In the non-recognition of spiritual consciousness, or consciousness unlimited by the illusions of matter, lies the source of the Western misapprehension of the term, Nirvana. As the human consciousness rises more and more toward the spiritual pole of its being, it becomes, *pari passu*, less limited by matter, with its darkness and grossness, and finds its area of perception continuously widening until upon reaching Nirvana, it has become one with the whole. It has not, by any means, lost its individuality, but its consciousness has become so marvellously widened that it embraces the whole of manifested nature. If this glorious enlargement of perception and consciousness, until

nature has no further secrets hidden from our enlightened senses, can be called annihilation, then is our human consciousness annihilated; not otherwise. There is an infinity of difference between the annihilation of our puerile personal consciousness, and that CONSCIOUS rest in Omniscience.

All these states, Nirvana, Kamaloca and Devachan, have no hard and fast lines which separate them from each other. On the contrary, each is subdivided into an infinity of minor planes, the upper of which pass by inappreciable gradations into the next succeeding ones. Therefore Devachan in nowise resembles the Christian's heaven in its dreary sameness, nor does Kamaloca plunge all into the one pit of flaming brimstone. In like manner, Nirvana while interchaining its lower planes with the upper of Devachan, passes from thence through such an innumerable succession of higher zones, that we find a variety of definitions of it given, and all correct from the point of view taken. Thus, in the Secret Doctrine and other writings of Madame Blavatsky, we find Nirvana spoken of as a synonym for the laya state, or "that of the dissociation of all substances merged after a life cycle into their original condition of latency." Again it is stated that as Devachan is a state of rest between two lives, in like manner Nirvana is a state of rest intervening between two world chains. As this would imply the dissociation of matter, it would agree with the preceding definition, while as each world chain includes almost an infinity of conscious progress, so the Nirvana preceding and following any one of them would differ widely in its degree of consciousness, while still answering to the definition.

In another chapter it is stated that Buddhists teach that only "two things are objectively eternal—Nirvana and Akasa," which again throws a side light, so to speak, upon this state. Farther on, we are told that a Nirvanee cannot return during the manvantara to which he belongs, which as his consciousness has become dissociated from matter as we know it, again agrees with our first definition. Again, in the Voice of the Silence, we are told that Nirvana—its lower planes no doubt being meant—is a plane of exalted spiritual selfishness, if struggled for and obtained while the great mass of one's fellowmen are still suffering in the bonds of matter. Thus it is taught in India that Buddha and several of his Arhats refused to enter Nirvana, after having won the right to it; but out of their great compassion for mankind remain as Nirmanakayas in order to help its upward progress.

Returning to the question of annihilation in Nirvana, Madame Blavatsky, in the Secret Doctrine, says: "To see in Nirvana annihilation amounts to saying of a man plunged in sound, dreamless sleep—one that leaves no impression on the physical memory and brain; because the sleeper's higher Self is in its original state of absolute consciousness during these hours—that he too is annihilated. The latter simile answers to only one side of the question—the most material; since reabsorption is by no means such a dreamless sleep, but, on the contrary, absolute existence, an unconditioned unity, or state to describe which human language is absolutely and hopelessly inadequate. Nor is the individuality nor even the essence of the personality, if any be left behind, lost because reabsorbed. For, however, limitless from a human standpoint the paranirvanic state, it has yet a limit in eternity. Once reached, the same monad will re-emerge therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach

this plane of thought. It totters here on the brink of incomprehensible absoluteness and eternity."

In conclusion, it will become apparent to the most superficial examination that we create the conditions which control our *post mortem* states while we are yet within the physical body; that life in and out of the body pursues its eternal course in obedience to the eternal law of cause and effect, to which it forms no exception; and that therefore man cannot enter upon a wiser course of study than that which relates to his own nature, origin and destiny. As we have shown our hypothetical symbol to have a spiritual, permanent pole, and a physical, impermanent one, the object of our most strenuous exertions ought to be to transfer our consciousness from the impermanent to the permanent; from the mortal to the immortal. So long as our consciousness is limited to the physical, so long must the subjective cycles of our existence be passed in an unconscious, sleeplike condition; with the possibility of perishing at any time by being drawn permanently within the attraction of matter. Or it might be caught by some cataclysmic physical change in one of these unconscious subjective states, and eons of ages elapse before another opportunity afforded for such an undeveloped ego to again take up the work of the evolution of its consciousness. Suppose our world went into Pralaya before certain souls had attained to true, or spiritual consciousness. During this pralaya there would be an universal Nirvana, owing to the dissociation of matter, for the whole of humanity; a period of world rest, analogous to the night's rest between days, or the devachanic, between lives. But such undeveloped souls would have to enter Nirvana as they now do Devachan, unconscious, excepting for this false, sleep-like consciousness, which must soon exhaust its material even if it can utilise here at all, and then what? There is no more an earth fitted for them to continue their efforts awaiting the termination of the devachanic sleep, and they must remain unconscious during the whole sweep of nirvanic duration. Hear a teacher: "But there is a great difference between conscious and unconscious being. The condition of Paranirvana without Paramartha, the self-analyzing consciousness, is no bliss, but simply extinction (for seven eternities). Thus an iron ball placed under the scorching rays of the sun will get heated through, but will not appreciate the warmth, while man will. It is only with a mind clear and undarkened by personality and the assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient universe), that one gets rid of personal existence, merging into and becoming one with the Absolute, and continuing in full possession of Paramartha." (Or self-consciousness, without which even Nirvana is simply extinction while it endures.)

Then how important that we exert our utmost strength to reach the spiritual pole of our existence; that we strive to become self-conscious on spiritual planes of our being; that we "Know ourselves" as we are; that we WIN immortality.

JEROME A. ANDERSON, M.D., F.T.S.

ATMA-BODHA UPANISHAD OF RIG-VEDA.

(*Translated by the Kumbakonam T. S.*)

OM. PROSTRATIONS to Narayana having [1]conch, discus, and mace by whom the Yogi is released from the bondage of the cycle of rebirths, who is of the form of Pranava (*viz.*), Om. Composed of the three letters A, U and M, who is the sole bliss and who is the Brahmapurusha (the all-pervading purusha). Om. Therefore the reciter of the Mantra, "Om—Namó—Náráyanáya" reaches Vigunta world (or salvation). From that which is the Heart,[2] (*Kamala*) lotus, *viz.*, the city of Brahm there arises the effulgence as of lightning—the lustre as of a lamp. It is Brahmannya (the presider over the city of Brahm) that is the son of Devaki.[3] It is Brahmannya that is Madhusudhana (the killer of Madhu, &c.). It is Brahmannya that is Pundarikaksha (lotus-eyed). It is Brahmannya or Vishnu that is Achuytha (the indestructible). He who meditates upon that one Narayana who permeates all elements, who is the causal purusha, who is causeless, who is Parabrahm the Om, who is without sorrow and delusion and who is all-pervading—that person is never subject to sorrow. From the dual he becomes the fearless non-dual. Whoever in this world sees differently (with the different notions of I, you, he, &c.), is subject to death again and again. In the centre of the Heart Lotus is Brahm, which is the all, which has Pragnya (consciousness) as its eyes and which is in Pragyana (conscious wisdom) alone. To creatures Pragyana is the eye and Pragnya is the seat. It is Pragyana alone that is Brahma. A person who meditates (thus) leaves this world through Pragyana the Atma, ascends to Swarga (Devachan) the other world, and having obtained all his desires therein, becomes freed from death. Oh please place me in that nectar-flowing never-failing world where the Jyotis (light) always shines and where I am always worshipped. (There is no doubt) he attains nectar. Om—namaha.

I am maya-less. I am without compare. I am solely of the nature of wisdom. I am without Ahankara (I-am-ness). I am without the difference of Universe, Jiva and Eswara. I am the Supreme that is not different from Pratyag-Atma (individualized Atma). I am one that is free from ordinances and prohibitions. I am one free from Asramas (observances of life). I am of the nature of that vast and all-full wisdom full of happiness. I am one that is witness and without desire. I reside in my glory. I am fixed, I am without old age—without destruction—without the differences of my own and others. I have wisdom as (my) chief essence. I am the sole ocean of bliss called Salvation.

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1. These are the instruments worn by Vishnu, typifying respectively Akas, mind or consciousness and gyana.

2. Kamala or lotus is the akas of the Heart esoterically.

3. Vishnu who incarnated as Krishna was the son of Devaki—all these having esoteric meanings. Vishnu is also represented as having killed two evil powers Madhu and Kaitava.

I am the subtle. I am without change. I am solely of the nature of Atma without the collections of qualities. I am the evolutor of the several worlds that are in my stomach. I am the Kutastha-chethana (Kosmic-mind). I am of the form of Jyotis free from action. I am not one that can be known by inference. I alone am full. I am of the form of the stainless salvation. I am without limbs or birth. I am the essence which is Sat (be-ness) itself. I am of the nature of the limitless Atmic wisdom. I am of the nature of happiness. I am one that cannot be differentiated. I am the all-pervading and without stain. I am the sole limitless and endless Satwa. I am the one that can be known through Vedanta. I am the one fit to be worshipped. I am the one that is liked by all the worlds. I am replete with heavenly bliss. I am of the nature of happiness which is heavenly bliss. I am pure, secondless and eternal. I am from the beginning. I am free from the three bodies (gross, subtle and causal). I am of the nature of wisdom. I am an emancipated one. I have a wondrous form. I am free from impurity. I am the talent (in all). I am of the nature of the eternal vigyana (worldly wisdom). I am that strained Supreme Truth. I am of the nature of wisdom-bliss.

Though I cognize, as secondless, Atma through discrimination, wisdom and logic, yet is found the distinction between bondage and salvation. Though the universe is out of myself, yet it appears to be true always. As in the (delusionary) conception of a snake in the rope (the rope is the truth), so the Sat (be-ness) of Brahm alone is the Truth in the existence of this universe. Therefore the Universe *is* not. Just as sugar is found permeated all through with sugar juice (from which the sugar is extracted), so the three worlds are full of me in the form of the non-dual Brahm. Just as bubbles, waves, &c., are in the ocean, so all creatures, from Brahma down to worm, are created in me just as the ocean does not want the moisture produced by the waves (being itself full of such moisture), so I do not want sensual happiness being myself of the form of (spiritual) bliss. Just as in a wealthy person the desire for poverty does not arise, so in me who is sunk in Brahmic bliss the (desire for) sensual happiness does not arise. An intelligent person who sees both nectar and poison throws aside poison; so having cognized Atma, I relinquish all those not Atma. The sun that illuminates the pot (both within and without) is not destroyed with the destruction of the pot; so the Sakshi (witness) that illuminates the body is not destroyed with the destruction of the body. To me there is no bondage, there is no salvation—there are no Shastras—there is no guru inasmuch as these shine through Máya, and as I have crossed them and am secondless. Let Pranas (vital airs) according to their laws be fluctuating. Let Manas (mind) be blown about by desire. How can sorrow affect me who is by nature full of bliss? I have known Atma really. My Agyana (non-wisdom) has fled away somewhere. The actorship has left me. There is nothing I should yet do. Brahman's duties, family, gotra (clan), name, beauty and class—all these belong to the gross body and not to me

who am without body. Inertness, fondness and happiness—these properties appertain to the causal body and not to me, who am eternal and of changeless form. Just as an owl sees darkness only in the sun, so a fool sees only darkness in the self-shining Supreme Bliss. Should the clouds screen the eyesight, (a foolish) one thinks there is no sun, so an embodied person full of non-wisdom, thinks there is no Brahm. Just as nectar which is different from poison does not commingle with it, so I who am different from inert matter do not mix with its stains. As the light of a lamp, however small, dispels immense darkness, so wisdom, however subtle, makes the immense non-wisdom to perish. Just as (the delusion) of a serpent does not exist in a rope in all the three periods of time (past, present and future), so the universe from Ahankara (I-am-ness) to body does not exist in me who am the non-dual one. Being of the nature of consciousness, there is not inertness in me. Being of the nature of Truth, there is not non-truth in me. Being of the nature of bliss, there is not sorrow in me. It is through Agyana (non-wisdom) that the universe shines as Truth.

Whoever recites this Atmabodha Upanishad for one Muhurta (48 minutes) is not born again—yea, is not born again.

Skanda-Upanishad of Krishna Yajur Veda.

OM. O Mahadeva (lord of devas) I am indestructible through a small part of your grace. I am full of that expansive wisdom. I am full of bliss. What is more important than this? Truth does not shine as such on account of the disturbance in Antahkarana (internal organs, Manas, Buddhi, &c). Hari (Vishnu) is known as of the form of wisdom through the destruction of Antahkarana. As I am of the form of wisdom I am without birth. What is more important than this? All inert matter being other than Atma perishes like a dream. That Achyutha (the indestructible or Vishnu) who sees the conscious and the inert is of the form of wisdom. He only is Maha-deva. He only is Maha-Hari (Maha-Vishnu). He only is the Jyotis of all Jyotis (or light of all lights). He only is Parameswara. He only is Parambrahm. That Brahm is myself. There is no doubt (about it). Jiva is Siva. Siva is Jiva. Jiva is Siva alone—Paddy bound by husk becomes rice when the husk is removed from it. In like manner Jiva is bound (by Karma). If Karma perishes he (Jiva) is Siva. So long as he is bound by the bonds of Karma he is Jiva. If freed from its bonds then he is Siva. (Prostrations) on account of Siva[1] who is of the form of Vishnu and on account of Vishnu who is of the form of Siva. The Heart of Vishnu is Siva. The Heart of Siva is Vishnu. Inasmuch as I find no difference (between these two), therefore I am fortunate in my life (without re-births). There is no difference between Siva and Kesava (Vishnu). The body is said to be the Divine Temple. The Jiva (in the body) is the Sada-

(1) This gives a rude shock to the followers of Siva and Vishnu in India who wage useless war as to the supremacy of Vishnu and Siva.

siva[1] (in the temple). Having abandoned the impurity of ignorance one should worship Him with the thought "He is I." To see (oneself) as not different (from him) is (gnána) wisdom. To keep the Manas (mind) away from sensual objects is Dhyana (meditation). The giving up of the stains of the mind is (snána) bathing. The subjugation of the senses is soucha (cleansing). The nectar of Brahm should be the drink. For the upkeep of the body one should go about for alms and eat. He should dwell alone in a solitary place without a second. He should be with sole thought in the non-dual one. That wise person who conducts himself thus, attains salvation. Prostrations on account of Strimath Param Jyotis (Supreme Light)! May prosperity and long life attend me. Oh Narasimha![2] Oh Lord of Devas! through your grace persons cognize the true natnre of Brahm as of the form of the Gods Brahma, Vishnu and Rudra and as unthinkable, undifferentiated, endless and immutable.

Like the eye (which sees without any obstacle the things) spread in the Akas, so the wise men always see the supreme abode of Vishnu. Brahmans who are always spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the commandment of the Vedas in the path of salvation. Thus is the Upanishad.*

OM TATSAT.

NOTES ON THE BRANCHES.

ALTHOUGH, technically, we have not a "Branch" at Trichur, yet since that picturesque spot is the residence of the Dewan Peishkar A. Sankariah, the Founder of the Hindu Sabha, which is affiliatedto the Theosophical Society, my visit there at the end of November may find mention under the above heading. It was a visit: I greatly enjoyed thanks to the attentive courtesy of the Peishkar and his friends.

On November 29th I had a long and interesting audience with the First Prince of Cochin, the conversation running mainly on the subject of mesmerism. In the afternoon a lecture was given in the school on the *Revival of Hindu Spirituality*, which the Prince as well as his younger brother attended. On Sunday the 30th there was another lecture on Theosophy, both being attended by good audiences, and the same evening I started for Palghat, reaching there in company with the Dewan Peishkar, on the following day, December 1st.

The same evening a lecture was given in the Hindu Middle Class School to a large and appreciative audience, and on the day following a second address was delivered in the hall of the Hindu College upon the *Progress of Theosophy in the West and its bearing on India.*

(1) Sadásiva, *lit.*, eternal bliss. This is one of the names applied to Siva as also Mahadeva.

(2) Narasimha, *lit.*, Man-lion. This refers to one of the incarnations of Vishnu when he killed the evil power Hiranyakasipa.

* This Upanishad is not reckoned authentic by some.

December the 3rd and 4th were spent in a flying visit to Chittoor with the Dewan. Two lectures were delivered there and several gentlemen admitted to the Theosophical Society. On the 5th I returned to Palghat to deliver a final lecture on the *Scientific Bases of Karma and Reincarnation.* The audience on this occasion was larger than ever, and the subject seemed to excite much interest as evidenced by the questions asked at the close of the lecture.

With regard to the Branch at Palghat, I grieve to say that its members as a whole are inactive and indifferent, failing entirely to realise the importance of the work of the Theosophical Society and their own responsibility to the future of India. Two honorable exceptions, of earnest and sincere men doing their best with little help from their colleagues, must be named : Messrs. Venkata Iyer and Veeraghava Iyer.

Leaving Palghat on the morning of December 6th, I reached Coimbatore about 3-30 P. M., having been met at Podanur Junction by several members of the Branch. The evening of that day was spent in conversation with the members on various topics.

On Sunday 7th a private meeting of members and sympathisers was held and I addressed them at length upon *Practical Mysticism.* During the afternoon I had conversations with individual members, as was also the case at the other places visited, and in the evening lectured to a large audience on the *Scientific Bases of Hindu Religion.* The Dewan Peishkar come over on purpose to be present at this lecture, which, however, proved rather too tough and condensed for the majority of the audience. The evening passed as usual in conversation.

On Monday I again lectured, but taking a more popular subject; *The Future Work of Theosophy in India,* met with a very appreciative reception.

On Tuesday morning a farewell meeting of the branch was held before my departure for Ootacamund, at which I urged the members to work vigorously and to hold regular meetings, reminding them that Coimbatore, a year ago, counted as one of the best and most active of the Branches. Various excuses were offered for its present apathy and falling off, the real cause being the want of one or two energetic and devoted men to inspire life and guide its activity. With such men in its ranks, the good that the Branch could do in reviving the antique Hindu spirit would be incalculable. Of the Ooty Branch I have no official report to give, for it has been scattered to the four winds by Government transfers, most of its Hindu members being in public service. This is the case, unfortunately, with too many of our Branches and is a catastrophe from which we are never safe in our Indian work. The remedy for its consequences is periodical visits from some members of the Head-Quarters' Staff, or from travelling Inspectors like Mr. Kotaya. But in order to make these regular and efficient both men and funds must be provided, and I propose to urge upon the Convention this year the necessity of taking active and energetic measures to enable this most important branch of our organisation to be efficiently started. I will conclude by recording my

sincere gratitude to Dewan Peishkar A. Sankariah, for his great kindness in accompanying me upon so large a part of my tour, for the pleasure and instruction I derived from his society, and the great assistance his able conduct of meetings, rendering of my lectures into vernacular, and cordial support and sympathy have been to me.

B. K.

AMONG THE BRANCHES.

HAVING come down to Adyar in March last, I was appointed an Inspector of the Branches of the Theosophical Society in May following. I left Adyar on my mission on the 9th October and visited the Branches at Chingleput, Pondicherry, Negapatam, Colombo, Tinnevelly, Permakudi, Madura and Mayaveram. The specific object of my tour having been to form a Branch at Jaffna, I arranged only to visit such Branches as were on my direct way to and from that place. The following is a brief summary of my observations during my inspection.

CHINGLEPUT.—Out of twenty-one members on the rolls of the Branch, only six were found residents, three having died and the others left the station on public or private duty. The Branch having been a working one at the beginning, while it had been under the lead of one or two zealous members, has gradually grown perfunctory. There has been no President or Secretary for some years back; these offices, however, have now been filled by the appointments respectively of Mr. K. Sury Iyer, District Munsif, and Mr. D. Raghurama Row; but the former has, I hear, already been transferred to Coconada as Sub-Judge. The Branch, however, has now been placed on a working footing. I lectured here on "The three Objects of the Theosophical Society and Posthumous Humanity" at the premises of the Local Fund Normal School, and held a conversation on the rationale of "The Futurity of Man and some other Beliefs." I have to thank the President and the Secretary for their help to me.

PONDICHERRY.—This Society has been in existence only in name. The late Secretary, who was the only member that knew any English, having died, even the communications from the Head-Quarters could not be understood by the members. The President of the Branch has been furnished with written instructions for the future working thereof, and an English speaking Secretary appointed. The number of Members is, however, only six. I distributed tracts to the members and the Tamil version of "The Epitome of Theosophy" to some of the public, who happened to meet and converse with me. I lectured at the President's house in Tamil and Telugu on "The Universality of Theosophy," and answered questions put at its conclusion. The President deserves our thanks for his kind hospitality.

NEGAPATAM.—Like the other Branches I visited, this had its rise and fall. The causes of depression are more or less the same everywhere,—

they being (1) death of members, (2) transfer or removal of them to other places, (3) petty jealousies and disputes among the members, caused by the conflict of their worldly transactions, (4) the want of correspondence between the Head-Quarters and the Branches giving instructions to the latter, (5) the tales and rumours circulated against the Society by those ignorant of its real objects, and (6) the non-visitation of the Branches by any officer of the Society after their formation. The 3rd and 5th causes could be very much removed, if the Branches are periodically visited by officers of the Society, which, however, would require a much larger staff than hitherto, and sufficient funds for travelling expenses. The Branch in question has now only 13 out of the 29 members on its roll,—3 having died, and the rest removed to other places. It has not held meetings for reading, discussion or exposition of Theosophical subjects. The members, I am happy to say, have now resolved to work better hereafter. Mr. C. V. Swayambhu Iyer and Mr. G. Sambasiva Iyer have respectively been made the President and the Secretary of the Branch, which gives hope of greater efficacy. The former has, with great generosity, promised to purchase the chief Theosophical works and lend them for the use of the Branch. Three sympathisers have been admitted. I lectured here on "The Advantages of Fellowship in the Theosophical Society," and held a conversation on "The Reconciliation of the three Hindu Systems of Philosophy."

JAFFNA.—The object of my visit to this place was the organization of a Branch here, as already stated. This being a stronghold of Christianity on one side and a seat of fanatic Saivaism on the other, it took no less than twenty-five days to convince the people that Theosophy is not a disguise of the former, but, on the contrary, agrees with the philosophy of the latter. Conferences were held almost every day, important people were visited and talked to on Religion and Philosophy, some native schools were visited and lessons given them, and three lectures were delivered, one on "Theosophy," another on "Theosophy and Saivaism *versus* Christian Theology," and another on "The Rules of the Society." A Committee for the formation of a Branch, with Mr. S. Nagalingam Pillai, advocate, as President, and Mr. M. Sabapathy, a school-master, as Secretary, was formed. Eleven applications for Fellowship were presented to me while I was there; but as some of the applicants had not paid their fees, I have entrusted the Secretary to forward the same to the General Secretary of the Ceylon Section on payment of the fees. I have also left written instructions for the organization of the proposed Branch, and rules to be made for it after the issue of the Charter.

COLOMBO.—I conferred here with some F. T. S., the Honorable Ramanathan, the Rev. High Priest Sumangala, the Japanese students, a Tamil yogee, and a Bombay F. T. S. I consulted with the honorable gentleman referred to as to the feasibility of forming a Society here for the Tamulians. He has advised me that it might be tried

after the success of the proposed Jaffna Society is ensured. I lectured here on Theosophy.

TINNEVELLY.—This Branch was in a most deplorable state, its strength having been reduced from 36 to 4 members. Even these four have not been meeting and doing anything for their mutual improvement. I conferred here with the Secretary and two other F. T. S., visited the grand local Pagoda, and observed its symbology and lectured on "The Evolution of the Universe and Man according to Theosophy and Hinduism and the Law of Karma" at the premises of the Hindu College. I have instructed the Secretary and another member as to how to render the Branch useful, though small numerically, by enlisting sympathisers.

PARAMAGUDI.—Of the 7 members on the rolls of this Branch, one died and another left the place. The latter is the President, Mr. S. Minakshi Sundaram Iyer, of whom I heard that he had conducted the Branch well as long as he had been here by means of readings and expositions from Aryan literature. He is expected to return shortly to this station, when it is hoped the Branch may be revived. The Secretary, M. Nagalingam Pillay, rendered me every help he could in arranging for the meetings, &c. I delivered here a lecture on "The Law of Karma" and conducted a conversation, with both of which the audience seemed much pleased. I distributed our tracts to the members and to some other educated gentlemen.

MADURA.—The Branch here has at present 11 members against 31 on the register; 3 having died and the rest removed to other places. Its President seems to take little or no interest in its welfare. No meetings are held and nothing is read by the members. The Secretary seems to be earnest for the welfare of the Branch. He proposes to improve it by the admission of sympathisers. I lectured on "Symbolism" and "Practical Theosophy" at the premises of the Town Club, and visited the Pagoda and Tirumalnaick's Palace.

MAYAVARAM.—There are now 7 members here out of the 12 registered, one having died and the others removed to other stations. I visited the Municipal High School and conferred with the Head-Master and one of his Assistants, who are Fellows, as also with some of the other masters, and distributed our tracts to them. I attended a meeting of the Census officers and distributed the tracts. I visited the Branch President, who said that he was too old to work for the welfare of the Society, and gave him tracts. I was told that on the day I was there, a gathering of the educated could not be got to hear me lecture owing to the meeting of Census offices referred to; so I promised to visit the place again and returned home to the Head-Quarters.

In conclusion I beg to suggest the following measures as the chief ones for improving the Branches:—(1) Periodical visits, at least once a year, by competent officers of the Society; (2) more correspondence and freer intercourse between the Head-Quarters and the Branches.

C. KOTAYYA,
Inspector, T. S.

Reviews.

NUMBERS.

"Numbers:—Their Occult Power and Mystic Virtue" is the title of a 52-page quarto volume by Dr. W. Wynn Wescott, Fra. Rosæ Crusis, F. T. S. lately brought out by the Theosophical Publishing Society of London. The book contains a mass of curious information about the Pythagorean and Kabbalistic theories of numbers, and will be acceptable to those whose minds combine in about equal proportions a love of the odd and of the mysterious. In his Preface the author says: "My great difficulty has been to supply information mystic enough to match the ideal of the work, and yet not so esoteric as to convey truths which higher Masters have ordered to be concealed." This, inferentially, would seem to mean that Mr. Wescott has been permitted, by Masters still higher than he is, to give out the information the book contains, and ordered to keep all his further knowledge of the mysteries from the profane. Still a few pages further on he adds: "If any readers desire a deeper insight into the analogies between numbers and ideas, I refer them in addition to the works of Eliphas Levi, Athanasius, Kircher, Godfrey Higgins, Michaeel, Maier, and John Heydon." Perhaps the higher Masters have not set the same limit to the revelations of the above named teachers; or may be those worthies are themselves the "higher Masters" to whom the author alludes, as he seems to have obtained his mystic knowledge chiefly from them. Be this as it may, Dr. W. Wynn Wescott is a close student in this curious realm of speculation, and we cordially recommend his work to those interested in his subject. The printing and binding of the volume do credit to the Theosophical Publishing Society, as do all their issues of books.

P.

THEOSOPHY IN SPANISH.

From our admirable group of workers at Madrid we have received a pamphlet of 125 pages entitled "Teosofia," which is the translation of the principal chapters in a guide to Theosophy published by the Bombay Publication Fund. This is an enlargement of the pamphlet which was noticed in the *Theosophist* of July last. The demand for information about Theosophy and our Society appears to have been so active at Madrid that this second edition was issued upon the heels of the first. Instead of seven it now contains ten articles; the three new ones being upon "Karma," "Reincarnation," and "The Constitution of Man." If Theosophy ever gets a foothold in Catholic Spain, the entire credit will be due to this indefatigable group of gentlemen.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *November*, 1890.

My home budget this month is comparatively small; things are going on much as usual, with every one hard at work, and rejoicing greatly that "H. P. B." is gradually but surely regaining health and strength. No. 19, Avenue Road, was, on Monday the 3rd instant, the scene of something approaching very nearly to a Society "Function." The Countess Wachtmeister and Mrs. Cooper-Oakley were "at Home" to their many friends (from 8·30 to 11. P. M.), who responded to the invitation in such large numbers, that the Section Hall, temporarily converted into a reception room, and most beautifully and skilfully so converted, too—was, literally, filled to overflowing. Nor was the time entirely taken up with "tea and talk"; singing, pianoforte playing, and the now fashionable whistling, not to mention recitations, made the few hours fly all too quickly; and I think it may be safely prophesied that these "at Homes"—which are to be given regularly on the first Monday in every month—will become quite a popular feature in the forthcoming season. Thus may all classes be reached, and each member of the social scale approached by means of the machinery, so to say, most familiar (and least alarming) to his or her mind; nothing being neglected which will tend to promote enquiry and popularise Theosophy; for, truly, "*now* is the appointed time." A correspondent of the *Star*, who was present, took occasion to allude to his pleasantly spent evening, in the columns of that paper on the following day; he says, "Theosophy has been recognized by Society, and will be the rage next season. It will be the proper thing to think Theosophy, to look Theosophy, and, above all, to talk Theosophy.....the 'at Home' was a big affair, and Theosophy looked extremely happy in evening dress..... Altogether Theosophy, with the assistance of coffee and confectionery, had a very good time of it." Stimulated by the example of what may be called the *private* (and non-official) hospitality of the Countess and Mrs. Oakley, the Blavatsky Lodge has decided upon holding a quasi-official "reception" on the first Tuesday in every month, commencing next Tuesday, the 2nd instant. These receptions will, of course, be held in the evening, and will afford a capital opportunity for all the members to become better (and, so to say, more *personally*) acquainted with each other, than is possible under present conditions; the weekly meetings of the Lodge being devoted strictly to the reading of papers, and the discussions which follow thereupon.

The new Working Women's Club, at Bow, prospers beyond the hopes of even the most sanguine; so many as sixty girls are often present, at once, in the evenings; and the number of dinners given *per diem* averages a hundred and sixty-four. Mrs. Lloyd, one of our most earnest and helpful workers, has recently undertaken the onerous duties of (resident) matron, at the club, and with her characteristic energy, throw herself heart and soul into the work; all sorts of schemes for helping the girls are on foot, classes are being organised; and there are to be several festivities at Christmas time. The actual number of members is, I believe, a hundred and ten up to the present; which makes it necessary for two helpers—instead of one—to be at the Club

every evening. Another item of news is the fact that the house next door to No. 19 is to be taken by the Society, and will shortly be annexed to Head-Quarters. This house—No. 17, Avenue Road—stands in its own grounds, and is altogether a most desirable and convenient addition to the Theosophical premises.

In the October *Forum* Mr. Frederic Harrison tells the story of the influences which formed his mind; and I find at the conclusion of his able article, some forceful words which are but a fitting tribute to the reality and universality of the present wave of feeling tending towards the recognition, and ultimate realisation, of that diversity in Unity—Universal Brotherhood. Says Mr. Harrison.

"As I look back over my life, which, though not a long one, has been passed in a very critical time, I am struck with this—the essential persistence of the social organism in the midst of universal change. Every aspect and appliance of practical life has been transformed within my own memory, and yet in all its essential conditions human life remains the same. And all these revolutions in the material world but slightly affect the moral and the mental world. I have seen the downfall of so many habits, ideas, laws, and systems of thought, that I can imagine no reform and no new dispensation as beyond our reasonable hope. And yet again, amidst endless, rapid, universal change, I find that the vital essence of things remains. Creeds die, but not the spiritual life they nourish. Societies suffer revolution, but the living elements do not greatly vary. *Our knowledge enlarges, our formulas change, our methods grow; but everywhere it is growth, not destruction. What I have witnessed is not really revolution, it is normal evolution. The cells and germs are forever in perpetual movement. The organism—Humanity—remains, and lives the life of unbroken sequence.*

The italics are mine, and serve to emphasise words which might have come to us from the pen of an Occultist. Again, another aspect of this universal "turning towards the light" reaches us in the shape of some verses, published in the organ of the nationalist party in America—the *Nationalist*—and called "Songs of Brotherhood." The singer is one Allan Eastman Cross; and the following specimen will, I think, shew you that not only is his heart in his work, but that he has the sensitive *poet* heart, quick to see, quick to feel and to sympathise with oppression and wrong, and with power to give that sympathy voice.

"In Babylon."

"Will no one rise, will no one cry,
"Through cruel Babylon?
"Meet brothers, see their brother die
"To fill the loss of luxury!
"And suffer, suffer on?"

"Must brothers do a brother wrong,
"Nor bind his bleeding heart?
"Must joy be boarded by the strong!
"While brothers, weaker, suffer long
"For one to take their part?"

"O race of prophets, rise again
"With old Hebraic fire!
"Denounce these tyrannies of pain!
"Redeem us from the scourge of gain,
"Through cunning wage and hire!"

There seem to be signs everywhere. Among professing Christians of all the Churches—of a desire for simpler terms in which to express their confession of faith. So much so is this the case, that the Synod of the English Presbyterian Church, at its recent sittings at Liverpool, has been actually engaged in just such a work; namely, the reducing of its confession of faith to simpler terms. Stringent creeds may make hypocrites, they will never make Christians; and the Churches of the twentieth century may yet see that a life worthy and pure is better than the most precise creed that ever was formulated. In the pages of the *Contemporary Review* we have some very strong language on the subject, from D. Abbot, who distinctly states that "whatever religious or other influence can draw men together in unselfish love is—as it were, God in action, and necessarily divine;" and he goes on to say, that if any form of Christianity fails to do this, that is a sign that we do not find in it the pure religion of Christ; and the failure should stimulate us, not to reject the truth, but to reject the illusions which prevent the truth from doing its work; adding (that most occult of truths) that "*through illusions we rise to the truth.*" Strong words these, from a Churchman. Yet another testimony to "Christianity tried, and found wanting" is to be found in a very able article in the *Asiatic Quarterly*, wherein a veteran missionary gives the non-Christian view of missionary failures. He maintains that Christianity has never made conquests, excepting amongst races that were practically without a religion, and that it is impossible to expect it to make progress in the East, among either Mohammadans, Brahmins, or Buddhists; because they are, in reality, much more religious than the so-called Christian West. "The East," to quote his words, "is really detached from inordinate love of race, luxury, and wealth, a detachment which the Bible commands, but Christians do not practice. Nay, in your feverish love of the world and its riches, you deny or explain away a clear command, and deify its opposite under the name of progress and civilisation." Indeed, I think the whole of the eloquent and concluding peroration must be given in full:—

"Yield, then, to the inevitable: the unconquerable. Give up the vain and futile attempt, and concentrate at home, and on your own people, your preachers, and your wealth, and your energies. How does Christianity in Europe contrast with these religions of that East which you have tried in vain to up-root? Has the East millions of armed men daily trained (in your new Christian charity) in the best methods of slaughtering each other at a word, for an idea? Is drunkenness, except where you have introduced it, known in the East? Does unblushing vice publicly parade its streets, as yours? Do its prisons overflow with an habitually criminal class? Does it hunger and thirst after riches and deify gold, as does the West? Do Atheism, and unbelief, and blasphemy swagger through the East under the disguise of science? Is religion, of whatever kind it may be, neglected and reviled there, as it is in France and Germany, and in London? I say, without fear of contradiction, that many times better in all these matters is the East without Christianity than the West with Christianity."

Brave words! Honest and brave words! May they only be taken to heart by all concerned.

The well-known and charming writer, Oliver Wendell Holmes, in his chatty papers, "Over the tea cups," now appearing every month in the *Atlantic Monthly*, lifts up his voice, in a recent number, against the belief in eternal punishment, a belief apparently still adhered to by a large number

of churches in the states; for, he declares that the generally professed belief of the Protestant world, *as embodied in their published creeds*, is that the great mass of mankind are destined to an eternity of suffering; and that the literal teaching of scripture—which has been literally interpreted by the theologians, poets, and artists of many long ages which followed the acceptance of the recorded legends of the church as infallible—is, that this eternity will be one of bodily pain—of "torment:" this doctrine, as he very naturally remarks, has always been recognised as a very terrible one. It has its origin and foundation, in the view taken of the relation of man to what Mr. Holmes calls, "his maker, since that event. The hatred of God to mankind in virtue of their first disobedience and inherent depravity is undoubtedly at the bottom of it. According to the teachings of Jonathan Edwards man inherits the curse of God as his principal birth-right." Against this view Mr. Holmes pens a most convincing and witty protest;

"What," he says, "shall we say to the doctrine of the fall of man as the ground of inflicting endless misery on the human race? A man to be *punished* for what he could not help! He was expected to be called to account for Adam's sin. It is singular to notice that the reasoning of the wolf with the lamb should be transferred to the dealings of the Creator with his creatures. 'You stirred up the brook and made my drinking-place muddy.' 'But, please your wolfship, I could not do that, for I stirred the water far down the stream,—below your drinking-place.' 'Well, anyhow, your father troubled it a year or two ago and that is the same thing.' So the wolf falls upon the lamb and makes a meal of him. That is wolf logic—and *Theological reasoning*!"

Truly, a little gentle ridicule is a good thing, at times. *The Westminster Review* contains notices of one or two books, passages from which it may be of interest to us as Theosophists to note: the author of "The two kinds of truth" approaches singularly closely to the occult teachings on the dual nature of manas, for he says:—

"Mind is a spiritual (*i. e., Universal*) entity. Instinct is a *natural* endowment; and consequently they are incommensurate, and cannot amalgamate, although their separate lines of action *seem* to become mutually involved." Thus holding the view that the difference between instinct and reason is not one of degree but of kind. In "The Faith of a Realist" Mr. Copner makes a very able defence of philosophic religion; and although we cannot agree with all his conclusions, yet his book is a step in the right direction, and much of what he says is admirable. He discusses the question of reality as associated with phenomena, and admits that though phenomenon is subjectively a reality, it may be very different from the reality of the neumenon which produces it; his contention being, that though the phenemenon may be different from the thing in itself, yet there must always be a reality to which the phenomenon corresponds. He denies the doctrine of pure idealism, that we know nothing but phenomena, since phenomena makes us aware of the noumena which lie behind them; and considers that, from nature as explained by science, we may justly infer the presence of mind and an overruling purpose in the world. "A purpose which, from the beginning, nature—*i. e.*, the power behind nature—had in view; working continuously and uninterruptedly for apparently intelligent ends; perfecting ever more and more all plants and animals; and producing at length—so far at least as the little globe we are living on is concerned.—Man as his final master-piece."

A. L. C.

THE PRACTICE OF PRANAYAMA YOGA.

To the Editor.

I venture to address you this letter on a matter of the highest importance to me at this moment, and I hope you will sympathize with me and remove my present mental suffering by your kind advice. For some time past I have been meditating on different subjects with the view of concentrating and purifying my mind. These meditations were upon the "Three Gems," on love, on death, on the impurities of the body, &c., such as are in use among Buddhists. After going through all these every evening I used to practise "*Anápánásati*," which you call the "Regulation of Breath." When this course had been followed for some time, I saw "streaks of light" and then a star hovering overhead. By degrees this star came closer and closer to me, and at last it touched the top of my head and began to infuse some fiery influence into my brain. At this stage another spark of light proceeded from space and stopped at times on the left side below the shoulder and at other times on my temples, which made me feel as if my veins were going to burst. In fact these sparks of fire were developing into a circle of fire around the head. I felt a burning sensation in the head and body, and further observed a dim star growing within my forehead. At all these signs my enthusiasm increased, and I gave up eating both fish and meat, and used all the means I knew of to kill or suppress all bad thoughts, in which I think I was successful to some extent. I, however, did not observe two things, *viz.*, that I was losing all my bodily strength and with it the mental, and that I was doing all this without the instructions of a competent teacher. A few days ago when I was working in the office I felt the usual influence of the "star," heaviness of the head, &c., and something led me to think that I was without the aid of a teacher. Then a thought arose in my mind that I might be going in a wrong path, and that the result of all my efforts might be some great disaster, such as those which have befallen students of occultism both here and elsewhere. At these thoughts I was seized with such a terrible fear that I became like an animal placed on burning charcoal. I then had to confide my secret to a friend and get his sympathy, with which I was able to quiet myself a little. Since that day I have given up my practices, but still I feel mildly the influence of "the star," and I fear that I will have to meet it one day. So I must be prepared. Now, Sir, may I look to you for strength to meet it—strength coming from the knowledge that I am on the right path, that the phenomena I have described are correct results, and that this course cannot lead me to danger. These may be hard things to guarantee, but still I think you can give me some instructions. Hoping for the favor of an early reply.

I beg to remain, dear Sir and Brother,

Fraternally yours,

An F. T. S.

Note on the above by a Practical Student.

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With reference to the Brother's letter I have to state as follows :—

By slightly pressing with the fingers the sides of the two closed eyes on the sides of the temples, a luminous circular light is produced in the middle between the two eyebrows. This Huxley calls "Phosphene" in his Physiology.

It is the germ of the astral light latent in all men—which light, if developed, becomes the all-pervading light visible to the internal vision.

Now in the initial stages of *Pránáyáma* (regulation of breath), which consists of inspiration, cessation of breath and expiration according to certain rules, this phosphene is dissipated in space in streaks of light through the outgoing breath in expiration. When *Kumbhaka* (cessation of breath) takes place, and when therefore the breath subsides, these streaks of light consolidate themselves into a luminous mass like a star overhead—the light appearing overhead on account of the upward tendency of the breath at that time unless it be forced down. Here our brother says that he felt a fiery influence as the star came overhead. The reason is this. After a short course of *Pránáyáma* the gastric fire which is in the sacral plexus (*Múládhára*), two inches above the anus, is aroused through the practice and rises up to the head from the plexus above mentioned, thus causing a burning sensation all through the body. The fiery influence was therefore not due to the star, as thought by our brother.

He alludes to another stage when he describes how *another* light appeared, first on the left side of the shoulder and then on the temples. I think this cannot really be *another* light, but that it was the same light that manifested itself in these different places. The above light came down to or appeared on the left side of the shoulder during inspiration, and then flitted up to the temples during cessation of breath when it (breath) was raised up within. All these fluctuations of *Jyotis* (the light) were due to the fluctuations of breath. Supposing one is able to hold his breath resolutely for a certain time these fluctuations will cease, and the light will be visible like a steady burning light in a fixed place. The reason why the light was visible on the left side of the shoulder was that at the time of our brother's practice his breath was passing through his left nostril. It then seemed to be like sparks of fire around the head on account of the gastric fire (which was then aroused), commingling with the light above; so that the burning sensation felt throughout the body and the circle of fire around the head, were both due to the awakening of the gastric fire within.

Now the ensuing dizziness in the head and the consequent inability to think arise thus. According to the Upanishads, it is the fact that the central seat of manas or mind is in the middle of the two eyebrows. It is fixed in the cavernous plexus there. It is by acting upon this point that hypnotizers produce giddiness in their subjects. Any disturbance in that place, caused either through an intense concentration of mind at that spot or through *Pránáyáma*, serves to unsettle the mind and therefore produces giddiness. It costs a Yogi a great deal of effort and difficulty to conquer this point, and unless he is strong-willed he sometimes becomes mad or mentally affected. Now when a shock was given to this plexus through *Pránáyáma* (coupled with the burning sensation within), and thereby to the mind in it, our brother's mind got dizzy and he was unable to think. In these circumstances, however, one should never give way to fear, but meet these difficulties with courage.

No doubt all these difficulties in the case of beginners can be easily got over with a proper diet and with the guidance of a knower of Yoga. It was not prudent on the part of our brother to have resorted to *Pránáyáma* without first regulating his diet. A practitioner should not only refrain from flesh,

&c., but also from all pungent substances at the outset. Further should he wish to have success in *Pránáyáma* all through, he must refrain from all tastes except sweetness. He should live upon food prepared in milk, and rice or wheat, with sugar to sweeten it. He should take a sufficient quantity of it—neither less nor more. In the case of our brother when he betook himself to *Pránáyáma*, he had not refrained from fish and meat even. Such being the case, it is no wonder that he felt as if his veins would crack, inasmuch as his *Idá* and *Pingala nadis* (nerves ?) upon which *Prána* (breath) moves, having the nádis as its vehicles, were stiff. It is only when these two *nádis* are pliant that a practitioner will not feel unpleasant sensations.

A teacher in Yoga should be near, both to give proper directions and to prescribe proper medicines to allay heat, &c. If through excess of heat in the body generated through Yoga, there is a feeling within as if the internal parts were ulcerated, one should take once or twice a decoction of poppy-seed rind. To allay the general heat produced by Yoga, Yogis, in addition to their milk diet, will have to take every morning a decoction of horse-grass root mixed with 7 pepper corns and 3 fingerfuls of cummins (குரும் in Tamil). This latter applies to those only upon milk diet. For the present, I would advise our brother, in order to assist the subsiding of the fiery influence within, to either mix a small spoonful of pure castor oil with his food or take it just before going to bed.

Finally I shall have to advise our brother to give up *Pránáyáma*, unless he means to restrict himself to proper diet, &c., and to abstain from sexual intercourse. Should our brother be a married person, he need not dream of *Pránáyáma* now; for should he practise it in spite of all these obstacles to it, it will, I think, cost him his life or end dangerously with him. Our brother may if he likes to develop his "star," resort to mild methods, such as the hearing of internal sounds at night, when he has closed his ears. Then he will be able to hear the different stages of sounds as stated by Madame Blavatsky in her "Voice of Silence," (p. 10) and then develop his clairvoyance. However, if our brother will make up his mind to come over to Adyar during the ensuing Convention, he will be able to learn all necessary details on personal conference.

K. N.

A HINDU NATIONAL UNIVERSITY.

To the Editor.

The following is a draft scheme for a National University for South India at Trichinopoly.

I. It is proposed that the Hindu graduates of the Madras Government, whose optional language is Sanskrit or Tamil or Telegu or Malayalam, shall elect the Fellows of the National University.

II. The National University shall be both a teaching and an examining body, establishing Colleges and employing teachers and examiners wherever it may consider necessary.

III. The National University shall grant diplomas of proficiency in such subjects, including Divinity, as it may determine from time to time.

IV. The National University will remove as much as practicable the national discredit that the educated natives of India leave the higher education of their youths to the care of the Government pledged to religious

neutrality, or of foreign missions pledged, however honestly and philanthropically, to convert the natives to the Christian faith and civilisation.

V. Graduates referred to in clause I are earnestly requested to attend a meeting in H. N. R. College Hall, Trichinopoly, at 4 P. M. Tuesday the 23rd of December next, to consider the scheme and to intimate their views beforehand.

VI. The Theosophical Society, allied to the Hindu Sabha and interested in the up-keep of Hindu Religion and Literature, may render very valuable and efficient help in carrying out our scheme.

A. SANKARAIAH, B. A., F. M. N.

Note:—The Dewan Peishkar Sankariah should try to turn into going concerns on this physical plane some of the enticing schemes that his philanthrophic imagination constructs in the astral world.—*Ed.*

THE ECLIPSE OBSERVANCES OF THE HINDUS.

TO THE EDITOR.

I am glad of the inquiring spirit which at present actuates the Hindus in respect of their Hindu religious observances and institutions, though sometimes the questions are put in a cavilling and discourteous spirit. However, all is well that ends well. The very name "Hindu" has been defined by me as a compound word denoting the combination of the sun and moon, or of Purusha and Prakriti, being the two aspects of the one Para Brahm. The Solar is the spiritual and the Lunar the physical or materialistic science. There is the gross sensuous world, and there is the subtle supersensuous world which is the inspiring life of the former. Secular literature treats of the former and religions of the latter. Why then should persons looking at the phenomena from different standpoints quarrel with one another? Of course religious or yogic wisdom is not within reach of every secularist, unless he works to transcend his secular plane. Now to turn to the eclipse; it will be noted that Rahu or Ketu causes the eclipse on the physical plane as the shadow which is typical of the ignorance or avidya conceals from us the true knowledge of Purush, and Prakriti. In our human body, the air-passage through the right nostril is called the Surya Nadi and that through the left nostril the Chandra Nadi, and for the novice in Pránáyámam there are eclipses in the course of his exercises from which he should recover his spirituality as even the sun and moon emerge from their eclipses. The outer eclipses are to the religious Hindu analogous to, and instructive of, the constitution of nature and of human nature. Whatever is objective, *i. e.*, external to us, has its subjective, *i. e.*, mental counterpart within us. Hence the eclipse is a fitting and inspiring event for religious observances and devotion. Physically also the Magnetism of the atmosphere is calculated to help the disengagement of the mind from terrestrial concerns. And it is usually the time when the Mahatmas and the Pitris take particular cognisance of the conduct of men in the world.

A. SANKARAIAH, P. F. H. S.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

FIRE ELEMENTALS.

STORIES like those I am about to quote become a tangle of absurdities, unless the reader bears in mind that there may be states of matter not yet discovered by physical science, and potentialities of consciousness other than our own. As regards the laws of combustion, we have acquired, since Lavoisier announced his grand generalisation, much exact information, and our Professors of Chemistry can discourse upon the consumption of fuel in a style at once instructive and fascinating. We know that increased temperature merely means an increased velocity of molecular motion, and the assumed explanation of the familiar phenomena of combustion is that a certain intensity of molecular activity is necessary in order to bring the molecules of oxygen sufficiently near to those of the combustible to enable the atoms to unite, and that the point of ignition is simply the temperature at which the required molecular momentum is attained.* The chemical change involved is extremely simple, and so far everything is comprehensible. But the case becomes much more difficult when we come to study such phenomena of combustion as those in the Arkonam narrative below. Granting that the chemical laws of ignition are acting, and that no acid, or friction, or development of heat by the compression of woolly or oily waste in heaps, can be postulated, nor any atmospheric change leading to an abnormal degree of heat be proved, *what is the power which sets up that degree of molecular activity* which is roughly indicated by the phrase, "the point of ignition?" It may be denied that there are such facts

*Vide Cooke's "New Chemistry," or any other recent chemical authority.

as these at all—the easiest and most popular way out of the scientific difficulty. Then, in such case, discussion must be postponed until the sciolist evolves into the real scientist, or student of Nature, who prizes knowledge above all things and holds to no preconceptions. This article is not written for such sciolists.

Stories like the following are common to all times and all countries; it is from the *Hindu* of 1st January:—

"There is a family consisting of four brothers, of whom the first and the eldest is named Kalathur Vathathirilinga Moodelliar, the second, Vethachella Moodelliar, third, Siyala Moodelliar, the fourth, Singaravalu Moodelliar. The first brother is employed as second clerk in the Resident Engineer's Office, M. R. C., Arkonam, North-West Line; the second is employed as storekeeper, Telegraph Engineer's Office, at Arkonam, under Mr. G. K. Winter; the third is employed as Station-master, S. I. R., at Saidapet and Chingleput, and the fourth is employed as a Revenue Inspector at Chingleput. These persons have their own house at Arkonam and all live together with their family, while the last brother is living at Chingleput singly. Two months ago a Mussalman fakir begged the eldest brother to give him five rupees. He refused to pay the whole sum, but offered eight annas, which the beggar refused to take and walked away. In the same month, the son of the eldest brother was married to the daughter of the late lamented Baboo Moodelliar, brother of the late lamented Sivasankara Moodelliar at Triplicane, in Madras. From this month forward, all sorts of evil incidents have been happening in their house. At the commencement, the bridal dress of the daughter-in-law of the eldest brother was found burnt to ashes in the drawer. On the next following days, the clothes of the family were found burnt to ashes in the boxes, while the boxes were quite unburnt. Some clothes which where left hanging on the rope were also burnt in the same way. For this reason, the family used to tie up all their clothes in bundles which were taken care of by the males till they went to office and then were left in charge of their females, who, when they go aside to attend to their business for a minute or two, find the bundles carried away to the back part of the garden and burning; while the children are playing in the house the dress which they are wearing is burnt and they are physically unhurt. But a one-month infant was hurt in the shoulder while the cloth upon which it was laid was burning. All the dresses of the males, turbans, &c., were also burnt in the same way. When the washerman left forty of their cloths in a bundle, it was burnt "accidentally." Once, the ropes of the cradle were burnt and the cradle with the child fell down. When the dresses of the family had been burnt in the same way, they purchased new clothes, which were also burnt. An exorcist was brought in to find out the cause of these ill chances; he uttered some mantrams and placed a piece of cloth on the verandah, and said that it should not be burnt for a week, if the incidents are to be stopped. But to his surprise the cloth was burnt to ashes as soon as he stepped out of the house. Seeing this the family were removed to a village named Mungammapet; even here they were not without these complaints. Such are the wonderful occurrences happening to their cloths. Those happening to their food are to be mentioned next. After the food has been prepared, when the family go to take it, the meal pots and dishes are found in different rooms of the house. While the food is being cooked, excrements appear on the top of it in the vessel, and thus the food is utterly spoiled. Some ten brass vessels used for cooking were also lost for a time. So even their very means of living are being encroached upon by evil chances. The family cup of misfortune is full to the brim. Their house itself was seen burning in the roof a week ago; while a hut attached to the back part of the house was burnt to the ground and the tenants were left helpless. Had it not been for the excessive care which Mr. G. K. Winter and his staff took in stopping the fire, the

house would have been a prey to *Agni*. A fire engine was immediately brought and fire was prevented from spreading. When the water was drawn from the well, the lost vessels were discovered. Even Mr. Winter was filled with wonder when he had heard and seen all these sad occurrences. Five days back, a one-year child disappeared, and on search, was found floating on the surface of the water in the well. When the child was drawn half way up by a rope, the latter gave way and the child was again seen floating. Then the child was again taken out with great care and is now getting on well. These occurrences are happening even to-day."

I have taken the liberty of correcting the English of the above without altering a single statement of fact. I have had the good fortune to meet the writer of the letter within the last few days, and from his own lips obtained a corroboration of the narrative with additional particulars. Among these is the fact that in almost every case a match or matches are found at the spot or even upon the article that is burnt, but without the apparent possibility that they could have been used as an agent in producing the combustion. The clothes on a child's back will suddenly break out in a blaze, or the teak rafters of the roof take fire, without any person being near enough to light a match. Smoke will be seen issuing from a locked chest, and upon opening it the costly clothing it contained is found burnt to ashes. The lucifer-match is an object of suspicion, but as it has no bearing upon the phenomena of the injection of dirt, ordure, kerosine oil, and other offensive substances into covered cooking-pots, or the sudden transport of the food vessels from the dining-place to other parts of the house, or the floating of the abstracted baby upon the surface of the well-water, or the breaking out of fire in bundles of clothes just tied up by the owners and kept under constant supervision, the weight of the match becomes light enough in the making of a theory of trickery.

About twenty years ago a Brahmin couple in Malabar were subjected to a series of persecutions of this same sort, which made them the talk of the whole country side. Their clothes were burnt mysteriously as fast as replenished, and while actually on their persons. The tricksy incendiary sprites would allow them to wear only a single cloth each; if they put on the usual second one it was soon consumed by fire. Again and again they were burnt out of house and home. The persecutors followed them from house to house, until they had to content themselves with sleeping in temples. Poor Mr. Powell left at Adyar a large photograph of two burning wooden houses, which belonged to some individual similarly persecuted by the fire-elementals in America. What is strangest of all is that upon looking closely at the body of flame and smoke one can easily make out some monster faces and forms as of ethereal beings disporting in the fiery element. From persons at Headquarters I learn that Mr. Powell said that this unfortunate house-owner had been burnt out of other houses before this, and had also had his mill destroyed by fire, all in a mysterious fashion. In the Madura District the phenomenon is quite common. Clothes are burnt in locked boxes, sometimes but not always the box being also consumed. Sometimes—

and this is a most significant circumstance—one particular cloth in the box or hanging upon a line is burnt, while the others with which it is in contact will remain unscorched. Clothes are burnt upon the wearer's body, but his skin is unhurt. My informant, a well-known educated Brahmin official, tells me that it is entirely at the discretion of the *Mantriki*, or charmer, who has control of the fire-spirit or elemental, whether one cloth or more, or all shall be destroyed: the elemental blindly obeys the trained will of his conqueror, the charmer. A Hindu would doubtless say that the burning-bush of Moses was a phenomenon due to the action of fire-elementals, and he would be the more convinced of it from the fact that the flaming bush was not consumed. I have just now, while writing this article, come cross the following kindred narrative in the *Madras Mail* of January 13th instant:

"In the village of Bishenpore, in Bengal, a wonderful tree is said to have been discovered in a jungle. 'Out of its trunk,' writes a correspondent, 'regular volcanic eruptions of cinders and ashes, accompanied with thick volumes of smoke, have been going on for some time past. Through a cleft in the hollow of the trunk can be clearly seen the bright blaze of a furious fire burning constantly within; but the tree is said to be in a state of full growth, and its green leaves and hollow trunk are in no way injured by the fire and smoke."

Of course, knowing nothing about the case personally, I only give the story for what it may be worth. Its value to me is that it exemplifies a law of "elemental" agency, and, if true, could not be covered by any scientific theory hitherto arrived at.

The fire-elemental—as we Westerns should call them—is a sub-race of a great family group of the denizens of the astral world. He is called in Tamil *Kólli Pisach*—the black spirit; or *Kutti Chathan*—the little devil; or *Karim Kutti*—the black dwarf. By the practice of certain rites for a specified time, a man may invoke and gain the mastery over one of these children of the fire-mist. The procedure is very arduous and calls for the exercise of great courage and self-command. At a certain advanced stage the elemental appears to the aspirant under most threatening shapes, sometimes in dreams, often while awake. If one's courage falters reaction immediately occurs, the spirit attacks, perhaps kills the man: in any case his chance for getting the control over it is lost. So also, if the elemental is sent by the master to attack a perfectly good person, it fails to do him or her any harm, but the spirit rebounds back to the persecutor and works the injury upon him or the most sensitive of his family. There is an absolute ethical element, code or quality attaching to these viewless races, it seems. For the most part they are, as it were, mere elemental potentialities capable of employment for good or bad purposes, and as regards man, harmless if left alone. If used for a bad purpose, the sorcerer loses his powers and does not regain them. There are a class, called *Madans*, which are malicious and altogether devilish. Being very powerful entities—mesmerically speaking—they are very hard to subjugate; and when brought under subjection they must be kept con-

stantly employed in working evil, else they will turn like the dogs of Actæon and rend their master. Such, at least, is the belief of the Hindus.

In the Island of Itukusima, in Japan, a similar phenomenon happens. The mountain Misen takes fire and blazes in one conflagration, lasting for a week, after which everything seems as before, and as if no fire had ever burnt. This mountain is held sacred by the Japanese. Priests of the Shingonsu Sect ascend the mountain, take up their residence at the summit, and spend their time in meditation; Kobo-Daishi, the founder of the Sect, lived here for some time, engaged in meditation. The tradition has been kept up and the priests of the Sect live there, passing their time in meditation. It is said that priests who are not pure and who fail to face the "dweller of the Threshold" are killed invariably by some unknown agency. On the 6th of January of each year a bright light is visible at the summit of the mountain, crowning its peak with splendor. Yositsura Hogen San, and R. Asakura San of the Shin-Shu Sect of Japan, personally known to me and now studying Sanskrit in Colombo, under the high priest Sumangala, have been eye-witnesses of such a phenomenon. The story is that a certain family living in the District of Echijen had accepted the flesh of an animal called in Japanese "Tanoki"—a species of badger. After the members of the above family had cooked the flesh and eaten it, this strange fire phenomenon occurred. Everything of theirs seemed to burn—clothes, furniture, &c., yet a few minutes later everything was found unburnt and in its normal condition. Not only the inmates of the home but also visitors have witnessed this phenomenon.

Apropos of this animal, stories are current in Japan. They think it is a vampire. When a case of possession occurs, the Yamabushi is invariably invited to the house to drive away the obsessing spirit, which, when invoked, assumes the form of this "Tanoki." This animal lives, it is popularly alleged, for several centuries—a tradition that would be the better for a little confirmation, if the physical beast is in question.

One most interesting statement has been made to me in the course of my enquiries, *viz.*, that each elemental has his own speciality among phenomena and does no other. The *Kólli Pisach* deals with fire, burning things and protecting things and persons from burning. An ascetic who controls one of them will sit amid live coals and handle incandescent objects with absolute impunity. But this spirit neither throws stones, brings filth, nor carries objects about. The moving and apport of heavy objects are done by the *Akharsama Yakshini*; money and metallic substances are brought by the *Swarana Yakshini*; the *Pushpa Yakshini* brings instantaneously any flower that may be called for orally or mentally; and the thought-reading which so astounds visitors to Govind Chetty, the wonder-worker of Kumbakonam, is performed by the *Kama Yakshini*, who whispers clairaudiently to its master what is passing in the querist's mind. These spirits are alleged to differ in, shall we say, mes-

meric aura, as magnets vary in magnetic power, and the rule holds with them, as throughout all the rest of nature, that the weaker gives way to the stronger. Thus, if a family or individual be obsessed by one of the weaker sort of elementals, it will be driven away by the mere arrival of a person whose familiar belongs to one of the stronger races. Apply this test to the whole history of mesmerism, magic, and spiritualism, and one is struck with the direct bearing the above-stated theory has upon the recorded facts. The full adept controls all elemental races, and dispossesses anybody for whose relief his help is invoked. The familiars of the wicked man are strong and evil, subservient only so long as he surpasses them in malignity and in control of his courage and will. The medium controls nothing, but is controlled by some one kind of elemental which his psychical temperament has attracted, and which vampirises his body and handles his aura. Thus we have Mrs. Thayer using the *Pushpa Yakshini* to make her rose-showers; Mrs. Saydam and Mr. Home protected against fire by the *Kutti Chathas*; Hassan Khan Djnini having his fruits, bottles of liquors and various solid objects brought him by the *Akharshanas*; Home, Margaret Hauffe, Gordon, the Catholic Saints, and that whole class levitated by them; and "Materialisations" effected by another class of these flitting denizens of the Akas, these astral tramps—as some horrid brutes I have seen in mediumistic circles may well be called.

But it is not enough to know what these elementals are and how to attract them; to be able to drive them away is equally important. There are many, very many formularies employed for this purpose. The business is an important feature in ceremonial magic. There are the special dresses to wear, the special purifications of person and place, special courses of dietary to follow, special *Yantaras* or magical figures to draw, drugs to burn, plants to have ready, and verses or words to mutter. All these are based upon the generalisation that man and nature are in reciprocal relationship, and that the members of the lower kingdoms have all their specific aural and other properties, powers and reactive potencies. But the *ultima ratio*, the gist, the core and essence of the whole matter is that the developed spiritual power and masterful will in man, makes him sovereign over all lower kingdoms. The most caballistic sign, the most magical plant, the most thoroughly consecrated sword, the most potent talisman, the most efficacious mantram, is but dust and inert air for effecting the conquest of the powers of nature unless joined with, and energised by, the human will. It is not the tracing upon copper of the double-triangle that makes it a *Yantara* so strong that it will bind demons to obedience, but the will-power of the adept infused into the lines of the figure and fixed in the metallic plate. The *mantra* may be spoken a lac or a crore of times, and yet have not enough power to compel the weakest of the elemental messengers to execute one's wishes, unless the speaker's mind has been kept from wandering and his will focussed upon the purpose for which he is muttering his charm.

The Hindus have handbooks of ceremonial magic—chief among them the Mantra Shastra—which prescribe the means to employ for ridding one of obsessing elementals. In the case of the fire-sprites, the following course is laid down: the ceremony occupies forty-five days—one mandala—during which period the exorcist must keep himself perfectly chaste, his body clean, and follow a special diet. Every evening he must trace on the floor of the obsessed house, in rice powder, a figure containing 24 squares. A square of plantain leaf of the same size must be laid in each of these sub-divisions. On each leaf sprinkle cocoanut water, and waters of charcoal powder, saffron powder, and honey. The certain mantram, or word, appropriate to this kind of elemental must be divided into its constituent letters, and before the expiration of the 45 days each letter must be pronounced 100,000 times. Thus, if the word is of five letters, the exorcist would have to pronounce the sound of one letter 500,000 times within 45 days, or above 11,000 times a day: each letter would be pronounced over 2,000 times daily. As the exorcism proceeds, the elemental—as I have previously stated—will make himself visible to the *Mantriki* and do his best to appal him. If he fails, he becomes the docile servant of his new master, and even waits upon his pleasure. The ceremonial includes, among other things, offerings of cooked rice and cakes of *ullunda* (black beans).

Observe that I am writing only for serious thinkers upon a problem of high scientific interest. We are discussing the question whether there is an astral world peopled by elemental races. It is abundantly affirmed that such beings have not only given numberless proofs of their existence and powers, by phenomena like those of Arkonam, Madura and Malabar—phenomena inexplicable by any known law of physical science—but have often been seen by mankind under various shapes. The folk-lore of the world attests it, the histories of magic and magicians record the details. The subject interests a large number of intelligent readers, and hence I have given this slight outline of some of its more familiar aspects. More may be attempted should occasion offer.

H. S. Olcott.

COMTE AND THE METAPHYSICIANS.

WHILE it would be inaccurate, nay grotesquely absurd, to dub the whole sweep of the last 50 years of Western thought as materialistic, we are all more or less aware that this epithet holds good of large departments of Science where metaphysic has temporarily lost its prestige. Realizing, however, the rhythm immanent in thought processes and the absorbing character of the magnificent fields of research traversed by physical inquirers,—still in the hey-day of discoveries which an old world regime only babbled of—one finds grounds for satisfaction even here. It needs only a moment's consideration to concede that to carry out any line of observation, experiment or reflection with efficiency, attention must be specialized, focussed on some particular department of research to the partial exclusion of others. Hence the most enthusiastic champions of the so-called "spiritual" philosophies should find something in this truism to give them pause. Whether formulated in materialistic phraseology or not, the splendid results of science constitute their own justification. They are possibly upreared against a background of materialistic or agnostic ontology, but that fact cannot militate against their intrinsic merits as products of a very important body of collaborators in the evolution of the world-thought. Quite apart from the philosophic interpretation read into them, they must be regarded as having immensely magnified our intellectual vista. Quite apart from rash attempts to misapply, as some would put it, their harvest, they have admittedly yielded us invaluable clues to the wondrous cosmos and the workings of human consciousness. Such treasures as these are not to be lightly ignored, and, indeed, no one who has competent acquaintance with them can fail to echo this sentiment. So rich is the galaxy of results that the most cultured of men can but feast his eyes on some small corner and congratulate himself if he has mastered it with tolerable success.

It is not, however, my intention to defend this standpoint at length. Science needs no apologist. The average religionist ignores nature; she steps in an earnest and resolute inquirer. It has been neatly pointed out by Spencer that while the creedmonger praises God in words, he is, as a rule, most indifferent to his alleged creation. And he asks in this connection—what would be thought of a person who eulogized an author's ability without perusing his works? Let this, however, pass. We know at what reckoning to appraise the merely devotional mystic or religionist. As regards another often asserted notion, to wit the fundamentally materialistic impress of modern science, I have nothing to add here to what I have previously urged. There are, properly speaking, no materialists among the leaders of contemporary thought.* Agnostics there are many; both touching the problem of the Absolute and that of a future life. Outside Agnosticism, again, lie many centres of the deepest philosophic

* Professor Ernst Haeckel not excepted. His denial of the soft impeachment is sweeping.

speculation, only one of which is represented by the scattered units of the Theosophical Society. And these centres have radii which extend into many of our vigorous scientific societies. It would betray an entire want of conversance with these to be led astray by the noisy rhetoric of the Buchners, the Vogts and their like. There are times when the croak of frogs will outsound the dialogues of thinkers. Now Science has its frogs and its marshes and the frogs are sometimes too vociferous, but we must not forget that their croaks are but an incident in the landscape. To obtain a fair survey, one must turn the ear to other if less obvious quarters.

But in one respect the materialists and agnostics have a common understanding. They both alike deride the claims of metaphysic to attention. It is forgotten by materialists that their fundamental assumption, that of an independent external world itself, involves a huge metaphysical leap. It is forgotten even by the cautious agnostics that, previous to metaphysical analysis, thought and the simplest perception cannot be shown to rest on a basis other than sand—a view never lost sight of in the higher levels of German speculative philosophy. And descending from points of such very abstract interest to those touching the immediate futurity of the human ego, it must be affirmed that both systems alike suggest an indictment of inadequacy.

The term now given to inquiries which concern only the co-ordination of phenomena is that of positivism. Under this head would fall of course the dogmas of Comte. And as this legislative Frenchman has so considerately impressed on his readers what they are to investigate and what not, and above all the supreme virtue of systematising the sciences and ignoring metaphysic, it may not be amiss if he is selected as the objective of our subsequent remarks. Comte is an exceedingly useful figure to trot out in this connection; his assertion of the arbitrary agnostic attitude being so fussily dogmatic. The picture of this "grotesque Frenchman," legislating in his armchair for posterity, appears exceedingly quaint and serves also to throw strongly into relief the case for the opposite party. The brief sketch of his attitude appended is culled from a recent lecture at the Head-quarters.

"Passing from the realm of German thought into that of the blithesome Gaul, we come across another landmark in philosophic history in the person of Auguste Comte (1797-1857). The French eclectic school which rose into prominence towards the close of the First Empire had served to depose for a while the blunt materialism of the old Revolutionary epoch. Kantism and the Scotch psychology had constituted its backbone, while the accessory portions of its organism were contributed by such able writers as Royer-Collard, Maine de Biran, Jouffroy and last, but certainly not least, Cousin. It was on a field ploughed up in this wise that the seeds of Comte's "Positive Philosophy" were cast. Strictly speaking the system of the French philosopher only indirectly concerns our investigation, seeing that it absolutely scamps all the deeper discussion as to the conditions of knowledge. The sensationalism

of Hobbes and Locke pales before the sweeping asseverations of this iconoclast. In him Empiricism finds its most thoroughgoing and uncompromising advocate. Metaphysics and theology are his *bête noire*; they are effete methods of wasting valuable time. Even the introspective researches of subjective psychology stand condemned in his 'Index Expurgatorius;' the science on its physiological side being grudgingly accommodated with a niche intermediate between the spheres of Biology and Sociology. Humanity, in his view, evolutes through the 'theological' and 'metaphysical' stages of thought to debouch on the far higher level of positivism, which confines itself to generalizing the co-existences, similitudes and successions of phenomena, without question as to their possible ground in the "Great Unknown."* All lines of inquiry are for Comte subordinate to Sociology,† the crown and consummation of Mathematics, Astronomy, General Physics, Chemistry and Biology, the hierarchy of sciences ranged according to his method of filiation.‡ The Worship of *Humanity* without king or God is his supreme panacea for the wound dealt to popular religion by liberal thought."

Despite, however, his sneers at psychology and ontology, Comte inculcated a very pronounced materialism of his own in settling the controversy regarding mind and body. Cerebral function he regards as including mind. When nerve perishes, consciousness, a particular mode of its working, perishes with it. So far, therefore, as this primitive type of negationism is concerned, Kant's works might have remained unwritten. Brain and nerve manipulated in this crudely realist fashion would scarcely have passed muster with the great Königsberg thinker, before whose prowess the tangible and visible world had melted away into mist. I think it is Lange who says somewhere in his splendid "History of Materialism," that Kant really disposed of the crude old XVIIIth century mechanical systems once and for all. Comte, however, utterly blind and indifferent to what the analysis of experience really involves, practically restates materialist psychology in its clumsy old empiricist garb. Materialism in ontology, that is to say, an ultimate explanation of the universe as matter in motion, he certainly did not accept. It was out of his province to say what things were outside our sensible experience of them. Nevertheless, a really consistent materialism in psychology does not run well in harness with an Agnostic, as opposed to a materialistic, conception of the Universe.

So much then for the Comtean system in its bearing on our immediate inquiry. I pass over, as irrelevant, his many valuable contributions

* Why after this pronouncement the science of subjective psychology, which is after all one of a strictly inductive character, should be tabooed, is justly a matter for astonishment.

† It is erroneous to claim for Comte the *parentage* of "Sociology." It is implicitly contained in the systems of more than one of the German transcendentalists. Nevertheless he is unquestionably to be accredited with its first definite formulation as the Science of sciences.

‡ An able criticism of this classification will be found in Bain's admirable "Logic." Appendix, Part I.

to the study of Politics, Science and History, the importance of which has been very generally recognized. I pass over, also, those extraordinary aberrations of intellect which induced him to frame the cult so cleverly stigmatized as "Catholicism minus Christianity." But touching matters philosophic, his arbitrary rejection of metaphysic may be said to conflict with an impulse lying at the root of our human nature. Devotion to the 'service of Man' in respect of furthering his material welfare, is admittedly a noble aim in itself. But even the most splendid results to which Sociology might be conceived to conduct us, would never relieve the individual of a craving to probe in some fashion or other the mystery, in which we live, move and have our being. Increased leisure consequent on diminution of the social struggle for existence tends, other things equal, to give an edge to the reflective consciousness. A healthy mind assimilates scientific culture only to find the riddle of the Universe thrown into still greater relief. The problems of ontology *may* indeed be insoluble, but is the momentous conclusion that they are so to be confirmed as final by even a hundred generations of philosophers? Emphatically no. Nay, more resolute pursuit after possible approximations to what in Carlylean phrase we may term the Eternal Verities, is itself a culture of the most elevating type. It is symptomatic of the 'mens sana' of a community. In Professor Masson's words, "Whatever nation has given up Philosophy—I will be bolder, and using a word very much out of favour at present, I will say whatever nation has given up *Metaphysics*—is in a state of intellectual insolvency. Though its granaries should be bursting, though its territories should be netted with railroads, though its mills and foundries should be the busiest in the world, the mark of the beast is upon it, and it is going the way of all brutality." Cf. his brightly written "Recent British Philosophy," p. 2.

Further than this, I will go so far as to maintain that the possibility of a great metaphysical ideal yet to be realized—something which shall throw a clear light on the, as yet, only superficially sifted phenomena of this world—will prove the sole sheet-anchor of the future races. Schopenhauer and von Hartmann, interpreters of the world-weariness of archaic Buddhist and Brahmanic thought, have clearly enough shown that the pessimist doctrine of life must assuredly win general adhesion, as time rolls on and the reflective consciousness of Humanity reaches its maturity. Here are von Hartmann's pregnant words, "The most contented communities are the rude barbarian races; among civilised communities the uneducated classes. Discontent increases with the growing culture of the people."

In those coming times, when the issue "Is Life worth living?" is mooted in all seriousness, what is the answer of the mere social philosopher to be? Men will begin to ask whether it is really worth their while to work for a "Humanity" which—for all their filiated sciences can say—a waning sun, a freezing planet must merge for ever in the eternal silence. Evolution is bought with continuous suffering—it will be questioned whether the purchase is worth a fraction of the outlay, whether Earth's

'poor joys' represent a fair return on the incessant investments of misery and effort requisite to attain them. Outside possible vistas yet to be opened up by a matured metaphysic, it will be seen that the comedy-drama of this physical life is a deception, and human actions and interests comparable to the dance of lunatics in an asylum. When we come to deal specially with Pessimism, it will be necessary to unfold this contention at length. Meanwhile, however, it is amusing to note, that, Comte's "positive stage" notwithstanding, the growing public interest in the great metaphysical issues—"God," Soul, world purpose and origin, &c.,—is one of the most striking feature of our times. The temporary absorption of intellect in the rich mines of positive scientific research, those mines which have yielded an output of such memorable lustre and service to the present century, seems to have begotten a taste for a complimentary spiritual metaphysic. Whether any logical sanction for this taste is discoverable, it will be for a critical posterity to determine. The nature of things, neither benevolent nor malevolent, is not always consonant with our petty desires and ideals, and what after all are the aspirations of man after a future spiritual bliss or an unveiling of the Absolute but the sublimated output of egotism. Who would rave for a Nirvana of misery for himself or others, who would hunt the absolute unless the search proved of interest?

Theoretically possible as the proof of an "unsatisfactory" universe may be, it does not however recommend itself to the sober intellect. Not that the problem is to be lightly trifled with by mere demonstration, in spiritist fashion, of the reality of a trans-sepulchral life. The mere fact that the human consciousness persists is by no means an answer to the *pessimism* of a Schopenhauer. Von Hartmann has justly remarked that, given all the spiritist assertions as valid, he would only add another chapter to his well-known work on pessimism. Great as is our debt to spiritism, we must, I think, recognize how exceedingly limited are its vistas. At best it would serve as an appendix to a comprehensive cosmic philosophy, while for the present it figures as a vortex of wild and fanciful interpretations. For the due treatment of the numerous problems which it and a hundred voiced Nature suggest, the freest and fullest inquiry will be requisite. And this aim will be attained only when the élite of modern thought abjure the foolish example of Comte, and apply themselves to that essentially metaphysical issue embracing all others—a comprehensive metaphysic which shall boldly grapple with the riddle of the Universe.

E. D. Fawcett.

THE MAYAS OF YUCATAN.

ONE of the latest issues of the "T. P. S." series (No. 14, Vol. III,) contains a very interesting lecture by Mrs. Le Plongeon, delivered at the Head-quarters of the British Section of the T. S., upon the archæological discoveries made in Yucatan, Central America, by Dr. Le Plongeon and herself. These discoveries ought in themselves to command the respect of all thinking people, but coupled with the startling and audacious theories, by the aid of which the explorers seek to account for and explain the wonderful things they have found, they present a claim upon the attention of the world, before which those of all the Layards and the Schliemanns fade into insignificance. Other explorers may, indeed, have unearthed buried cities or brought to light forgotten civilizations, but to the Le Plongeons, if their theories be correct, has been reserved the glory of having laid bare the source and fountain-head of all Mythology,—of having, in fact, opened the actual tombs and chemically analysed the mortal remains of the very human beings, who, deified after their deaths, have, under various names, served as gods and goddesses for the whole human race. It is our intention to give the reader a general idea of the basis on which this breath-arresting claim is founded, drawing our materials both from the abovenamed lecture and from Dr. Le Plongeon's work, "Sacred Mysteries among the Mayas and Quiches 11,500 years ago," published in New York in 1886.

The Maya kingdom occupied the peninsula of Yucatan, together with the strip of land south of it, near which the various projectors of Panama canals have lately been running atilt against bankruptcy. This region is full of wonderful ruins of a prehistoric civilization, which the world has hitherto completely neglected. Indeed the Le Plongeons inveigh in bitter terms, and apparently with the best reason, against the almost incredible indifference of both the public and the Government of the United States, in regard to these wonderful relics of a great ancient civilization on the American Continent,—a civilization the peer of those of Asia and Africa, if, indeed, it be not their parent, as Dr. Le Plongeon claims. In vain did the explorers seek to interest men of science, of literature, of politics, of the Press, in their most valuable discoveries. The answer everywhere was "the public takes no interest in those things;"—the Doctor's book, "Sacred Mysteries among the Mayas and the Quiches," having been refused by two prominent publishers in New York on those grounds. That book, published in 1886, is dedicated to Mr. Pierre Lorillord, who, with the exception of Dr. John Stroughton Newbury of Columbia College, appears to have been at that time the only person practically interested in Maya Archæology.*

Mexico, Central America and parts of South America, have for some time been known to be rich in as yet unexplored antiquities, and

* Dr. Le Plongeon proposes that a school of Archæology should be founded in Yucatan by Americans; who at present neglect their own wonderful ancient relics, and have established Archæological schools in Athens and Alexandria for the study of Greek and Egyptian antiquities.

Dr. Le Plongeon has been a worker in that field for a long time. He began his archæological studies in Peru in 1862, and has worked at those of the Mayas for the last 12 years. He may be said therefore to be *the* authority on Maya Archæology.

The Peninsula of Yucatan juts out northward dividing the gulf of Mexico from the Caribbean Sea; its extreme length is 260 miles, and breadth 180. "The whole country is a fossiliferous limestone, elevated a few feet only above the sea, its maximum height in the interior being only 70 feet." The soil though shallow, is of surprising fertility. The whole country is now covered by well-nigh impenetrable forests, buried in which are the ruins of "stupendous edifices" worthy of Egypt or India, of ancient cities, and of other remains of the wonderful civilization. "A bird's eye view of it from the top of one of the lofty pyramids, that seem like light-houses in the midst of that ocean of foliage, impresses the beholder with the idea that he is looking on an immense sea of verdure, having for boundary the horizon, and whose billows come to die, with gentle murmur, at the foot of the monument on which he stands."

The Mayas resisted the Spaniards for 25 years with desperate bravery, and the remnant of their nation now inhabits the south-west part of the peninsula of Yucatan, where no white men dare penetrate. With the exception of these few Mayas, the whole nation was, some centuries ago, wiped out with hideous cruelties by the Spaniards. Many of the most interesting relics of ancient Mayas are in the territory of these irreconcilables, whose cry is "Death to the White Monkey!" Even when not actually trespassing on their domain, the Doctor and his wife, while exploring, had to sleep in their clothes, with their arms beside them, owing to this hereditary hatred.

The practical object of the Dr. and Mrs. Le Plongeon was to obtain photographs and measurements of the various buildings and statues, and "squeezes" or moulds of the latter, and of the inscriptions and ornamentation; and so well did they succeed that now they tell us that they could reconstruct several of the most important Maya temples and palaces. Another object was the recovery of statues and art treasures; but in this object they were in a large measure frustrated, by the opposition of the Mexican Government, and by reason of their inadequate resources.

Unprovided with any implement except their great Mexican knives (called *Machetes*), and with but the unwilling assistance of a few natives, who thought it sacrilegious to disturb the ruins, they dug out and hoisted up from a depth of many feet with improvised dericks and ropes, a statue weighing several thousand pounds. This they managed to convey for a considerable distance, but while they left it in the forest to seek for help, the Mexican Government seized it and took it to the National Museum in Mexico, where the Doctor saw it in a lamentable condition of neglect. Although this seizure was illegal under the Mexican law, no redress was obtainable from the authorities, and no interference

on the part of the American diplomatic representatives. Since then the Le Plongeons have unearthed several other statues and carefully buried them again, in anticipation of a more favorable opportunity for their removal; and their narrative chiefly concerns their early "finds," as, for obvious reasons, they are unwilling to give any clue to the whereabouts of the treasures they have concealed, in anticipation of better days.

The Le Plongeons found the vast ruins of Yucatan wonderfully rich in elaborate ornamentation of a florid and quasi-heraldic nature, eminently suggestive of symbolic meaning, and they also discovered numerous stone inscriptions, in characters to whose meaning no one could give them any clue. It was by comparing the stone inscriptions with the Egyptian hieratic alphabet that Dr. Le Plongeon solved the riddle of their decipherment. Besides these inscriptions a few, very very few, MSS. have escaped the Spaniards, who, led by Bishop Landa and following the example of the "Initiate," St. Paul, consigned to the flames every Maya volume they could find. The Doctor, however, more than hints that he knows where to put his hand upon a collection of MSS. (which may be described as Maya papyri) that were hidden away at the time of a Nahautl invasion about the beginning of our era. Towards the sixth century the knowledge of the hieratic language was lost; and the four Maya books that the Doctor has examined are written in an alphabet dating only from those early centuries of our era; but the language is the same as that now spoken by the Mayas of Yucatan.

Briefly stated, the Doctor found that the grammatical forms and syntax of the Maya and Egyptian tongues are almost identical, while the hieratic alphabets of Egypt and Mayax (as Yucatan was anciently called) are nearly the same. The Egyptian sacred language must, moreover, have been known in ancient Mayas, for on the tomb of Cay, high priest, and elder brother of Coh (of whom mention will be made presently) was found his name written in Egyptian as well as Maya hieroglyphs; and this is also a proof that Mayax was a contemporary language, not a derivative of the Egyptian.

Armed with this clue, the Doctor set about to read the stone inscriptions, and rapidly made out many important facts about this ancient civilization. He found that *Ma* means place, country, and by extension the universe. The hieroglyph for it is an oblong, which is supposed to have roughly represented the contour of the Maya kingdom; that the Mayas and Quiches had the same idea of a supreme and formless deity, composed of three gods, which is common to all nations of antiquity, and is confusedly echoed still in the Christian "scheme;" that, in Mayax, as in Egypt, Chaldea, Eturia and India, science was the privilege of the priests and kings, and that the sacerdotal class held pre-eminence; that the Mayas seem to have given their civilization to some other parts of America, notably Peru, and the Quiches were a branch of the Maya nation; and many other interesting

facts, impossible to detail here, but which set the Doctor reflecting that the influence of ancient Mayax may have been very extensive; for does not the term "Maya" occur in every part of the globe, now as the name of a god or goddess, now as a hero or heroine, sometimes as that of a tribe or caste, at others as that of a locality? And is not the name especially well known in India?

The college of the learned priests called *H. Menes* (which forcibly suggests "Menes," "Manu," and other old-world names) still exists, and on its walls the Doctor found sculptured "bearded men, whose features vividly recall those of the Assyrians of old, and the Afghans of today." Another most significant fact is that populations of black people (apparently negros of Africa) existed on the isthmus of Panama when the Spaniards arrived, and their portraits are to be seen in the mural paintings at Chicken to this day. Moreover, the decorations and ornaments of temples and priests are exactly like those found in various parts of Asia. "Could you see Maya and Indo-China altars side by side," he tells us, "you would be amazed at their astounding similarity."

Dr. Le Plongeon was perfectly aware of the fact, at present generally recognized, that the nations of the ancient world had much more intimate intercourse with each other than we used to suppose, who are liable to fancy that before the discovery of steam and gas everyone sat quietly at home in the dark. He, indeed, quotes the curious circumstance that bottles with inscriptions on them in archaic Chinese have been found in Egyptian tombs, and that the late Dr. Schliemann discovered an ancient Chinese vase, similarly inscribed, while making his excavations in Asia Minor in search of the ruins of Troy. But there is no mystery in all that. A Chinaman would only have to walk on long enough in a westerly direction to arrive with his bottles and vases in Egypt or Asia Minor. To carry them over the Atlantic or across the Pacific was quite another affair. To account for the very evident intercourse that existed in ancient times between Mayax and the "old world," (which venerable title, by the by, Dr. Le Plongeon claims for the Americas) our authors fall back upon the lost Island or Continent of Atlantis. Dr. Le Plongeon quotes the story about the Egyptian priests telling Solon that the greatest cataclysm recorded in their books was the sinking of Atlantis under the waves, some 9,000 years before; since when, they added, all intercourse with the "Lands of the West" had been interrupted; and Mrs. Le Plongeon informs us that one of the four extant Maya books—the "Troano MS." says: "In the year 6 Kan, on the 11th Muluc, in the month Zac, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed; being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times, and in various places. At last the surface gave way, and ten countries were torn

asunder and scattered helter skelter. Unable to withstand the force of the seismic convulsions they sank, with their 64 millions of inhabitants, 8060 years before the writing of this book."

Accepting the Altantean hypothesis, as the Le Plongeons do, it becomes evident that if the portraits on the monuments were those of persons living when those buildings were erected, the archæological remains explored by our authors must be about 11,500 years old, if not older, reckoning that Atlantis sank 9,000 years before the time of Solon, which would give a warrant for regarding the more recent European and Asiatic civilizations as almost modern, and their legends as the echoes of Mayax history. Going upon that theory, Dr. Le Plongeon satisfied himself that there are numerous philological proofs that the Maya was the ancient universal sacerdotal language. He tells us, for instance, that words occur in Brahmin ceremonies which are not Sanskrit, but belong to the tongue now called "Akkadian," which tongue bears a close resemblance to the Maya language; and we shall meet presently with similar coincidences.

The most curious item in the Doctor's philological discoveries, anent the Maya basis of old world languages, occurs in connection with the Greek. He tells us that each letter of the Greek alphabet forms a word or words in Maya. That would in itself be sufficiently extraordinary; but taken in their regular order, the Greek letters (*alpha, beta, gamma, etc.*), when "freely" translated into Mayax, give a perfectly astounding result,—no less, in fact, than a graphic description of some great and terrible cataclysm. Dr. Le Plongeon reads the following, meaning *into*, or *out of*, the said alphabet: "Heavily break *the* waters extending *over the* plains. *They* cover *the* land *in* low places where *there are* obstructions, shores form, and whirlpools strike *the* earth with water. The water spreads *on* all that lives and moves, sediments give way. Submerged is *the* land *of* Mu, the peaks *only* appear above *the water*. Whirlwinds blow round by little and little, until comes cold air. Before where *existed* valleys, *now*, abysses, frozen tanks. In circular places clay is formed. *A* mouth opens; vapours *then* came forth *and* volcanic sediments." The words in italics are apparently added in, but the result remains little short of miraculous, *if true*. It may, however, strike the unregenerate as at least singular that while *Epsilon* means, "there are obstructions, shores form, and whirlpools," *Upsilon*, in which but the initial vowel differs, should signify, "now, abysses, frozen tanks. In circular places." Either the Maya language must indeed be a very marvellous language, or Dr. Le Plongeon a very marvellous translator—or both!

The Le Plongeons apparently rest their case at present upon their early discoveries, chiefly at Chicken-Itza, for these only have been published. Unless indeed their whole 12 years were occupied with these excavations, which is not impossible, as the chronology of their movements is obscure. The whole interest of their labours centres round the royal family, whose date our authors place as we have seen

11,500 years ago; the members of which, whose mausoleums they opened and explored, they believe to be the originals of all subsequent mythical deities and heroes.

"We learn," says Dr. Le Plongeon, "from the sculptures and mural paintings that adorn the walls of the palaces at Chicken-Itza and Uxmal that King Can (Serpent) the founder, or may-be the restorer, of these ancient cities, had three sons, whose names were Cay (Fish), Aac (Turtle) and Coh (Leopard), and two daughters, Moo (Macaw) and Nicte (Flower). It was the law among the Mayas that the youngest of the brothers should marry the eldest of the sisters, to insure the legitimate and divine descent of the royal family."* Coh, the warrior, became the husband of Moo, and when King Can died the country was divided among his children; Chicken fell to Moo's lot, and after her death she became the goddess of fire and was worshipped in a splendid temple still extant. Aac was also in love with his sister Moo, but the law and Moo's own preference made his suit hopeless. He was not a warrior but a courtier, and therefore he conspired secretly, and having had Coh assassinated, captured Moo after a desperate resistance, together with the High Pontiff Cay, the eldest brother, who had sided with her. He killed them all, having *kicked his sister to death* after outraging her; and a statue still extant shows the victorious Aac standing upon the flayed bodies of his victims with their heads attached to his girdle.

Such, briefly, is the tragic and somewhat horrible story told in the various sculptures, stone inscriptions and papyri unearthed and deciphered by Dr. Le Plongeon and his brave and indefatigable wife; and upon that story the learned Doctor basis his claim to have discovered the originals not only of the myth of Isis and Osiris, but of the various sacred traditions of every other nation, all of which, he contends, present the same salient features, and afford too many points of resemblance to each other for it to be possible that they had not a common origin.

Can, the name of the dynasty, means "serpent" and also "king," and these *Can* serpent-kings, or *Can-cans*, were 12 in number, and are emblematically represented by 12 feathered snakes. The feathers, on the back were painted green, the scales on the belly yellow, the inside of mouth and the tongue red, and the teeth and fangs white. These twelve snake-kings the Doctor believes to correspond with the 12 deific Egyptian kings that reigned before Menes, the 12 divine kings of China and of Japan, &c.

Of the earlier *Cans*, there seems to have been no trace found, the last of the dynasty being the father of the interesting family whose history has just been given.

The first excavation was in the tomb of Coh or Chaacmol, *i. e.*, the Leopard. Besides the symbolical statue, with a leopard's body and human head (now in the Mexican National Museum) several large stone urns were found containing embalmed human viscera, flint arrow-

* As among the Egyptians and several other peoples.

heads, and small ornaments; for, like the Egyptians, the Mayas preserved the intestines of the dead, but, unlike them, they cremated the body. These statues and urns were embedded in rubble and masonry with which the building had been carefully filled up. Then the mausoleum of Coh's brother, the High Pontiff Cay, was explored, and in it was found his statue, of which the following is Mrs. Le Plongeon's description:—

"The head rested on a stone painted bright red, representing a snake's tongue. The statue was in a squatting posture, but if standing would have been six feet high. It was of white stone, and was painted dark brown. The head was small and apparently hairless, painted blue, and over that, from the forehead down to the shoulders, were red streaks. Doubtless everyone of these things had a significant meaning. The eyes were open, and the lids painted blue. The lips were red. The ears were pierced, and so was the back part of the top of the head.....The figure was apish-looking, and the hands quite peculiar.....The loins were covered with a scanty garment, like that anciently worn by Egyptian labourers."

The proof adduced by the authors of the truth of their theory is of a collective and cumulative nature; each item thereof, scattered here and there through their publications, being in itself somewhat trivial, compared to the very important issue that has to be supported; and in an article like this it is impossible to do more than collect and juxtapose a few of these disjointed fragments of the collective argument. The following must suffice here:

"The family name of the kings of Mayax was Can (serpent), as *Khan* is still the title of the kings of Tartary and Burmah, and of the governor of provinces in Persia, Afghanistan, and other countries in Central Asia."

"No one with any knowledge of philology will ever deny that A-bel—A-bal—Bal-i—*Balam*, are identical words. *A*, Maya contraction of *Ah*, is the Maya masculine article, *the*. *Bal* is the radical of Balam. Balam is for the superstitious aborigines even today, the *Yumil Kaax*—the 'Lord of the fields,' the 'Leopard,' which they also call Coh—the totem of the victim of Aac is the leopard—and it is so represented in the bas-reliefs and sculptures." As told by Plutarch, Isis was wife and sister of Osiris, and their brother Set conspired against Osiris and murdered him. The similar story of the murder of Bali related in the 'Ramayana' is "identical with that archived in the sculptures and mural paintings still existing on the walls of certain edifices at Chicken-Itza."

"*Osiris* in Egypt, *Abel* in Chaldea, *Bali* in India, are myths. Coh, in Mayax, is a reality—a warrior whose mausoleum I have opened."

"*Isis* may simply be a dialectical mode of pronouncing the Maya word *icin* (idzin) *the younger sister* .... Isis was often called the great mother goddess Man, a name strongly resembling that of the Mayax sister-wife Queen Moo."

"In the bas-reliefs of the queen's chamber at Chicken, the followers of Aac are seen to render homage to the sun; the friends of Moo to the serpent. So in Mayax as in Egypt, the sun and the serpent were inimical."

"The name Sougriva, of the brother of Bali, is a word composed of three Maya primitives, *zuc*, *lib*, *ha*; *zuc*, quiet, tranquil; *lib*, to ascend; and *ha*, water."

"In Japan the seven members of the Can family, deified and figured by the same symbols as in Mayax, are worshipped today in the shrine of the palace at Tokio."

The Mastodon-headed god of Mayax is the counterpart of the Hindu Elephant-headed god Ganesha. "In Ganesha," says the Doctor, "we have a dialectical pronunciation of Can-ex, the serpents." The Chaldean tradition is that in the beginning all things were ruled by a

woman. "Her name," says the Doctor, "in Chaldæ is *Thalath*, in Greek *Thalassa* (the sea), that is in Maya *Thallac* (a thing without steadiness)." Not only is the asp with a swollen breast, so well known on lower Egyptian monuments as the emblem of Nati the god of that country, common on Mayax remains, being used to represent roughly the geographical contour of the empire which somewhat resembles it in shape, but the curious "figure-of-eight" on its side (∞), which accompanies the Egyptian asp emblem is the usual Maya hieroglyph for the Gulf of Mexico and the Caribbean sea, separated by the Yucatan peninsula.

One of the most curious of these instances, which appear to be more than coincidences, is the following:

"The creation of the world, according to their conception, is sculptured over the door-way on the east facade of the palace at Chicken-Itza. It might serve as illustration for the relation of the creation, as we read of it at the beginning of the first chapter of the Manava Dharma Shastra ..... said relation completed, however, by the narrative of the myth according to the Egyptians ..... in the tablet we see represented a luminous egg, emitting rays, and floating in the midst of waters, where it had been deposited by the Supreme Intelligence. In that egg is seated the Creator, his body painted blue, his loins surrounded by a girdle; he holds a sceptre in his left hand; his head is adorned with a plume of feathers; he is surrounded by a serpent, symbol of the Universe."

Now, when the representations of Zeus or Jupiter and of Kneph, the creative deities of the Greeks and Romans and of the Egyptians respectively, are compared with the above Maya conception, the similarity is certainly striking, and the Doctor quotes Porphyry to prove that at least at the Orphic mysteries, Jupiter was represented very much in that way; he also cites the following from Eusebius.

"They (the Egyptians) represented Kneph, or the efficient cause, a man of a blue colour, with a girdle round his loins, a sceptre in his hand, a crown on his head, with a plume of feathers; emblematically they figured him under the form of a serpent."

Among the corroborative facts adduced by Dr. Le Plongeon in support of his theory is the following: The cross, whether simple, "ansated," or in the shape of the *tau*, is not found in Mayax monuments, though both of the latter forms thereof are found on the ancient structures of neighbouring nations. This, however, gives the Doctor the opportunity of showing that the *originals*, so to speak, existed among the Mayas. "*Tau*," he says, "is a Maya word composed of three primitives: *ti*—here, *a* for *ha*—water, and *u*—month; the name, therefore, translated freely, means "*This is the month for water.*" As terrestrial life depends upon water, the *tau* became the emblem of life to come. But, how to connect the word with the figure? This is easily done when we know that it was in the month when the rainy season began that the splendid constellation known as the "Southern Cross" becomes upright and attains its highest position in the heavens.

Of the Crux Ansata Dr. Le Plongeon says:

"The complex form of the mystical T which is formed of a cone two arms extending, one each side, and an oval placed immediately above them, has been

denominated by the egyptologists *crux-ansata*. It is not of Egyptian origin. It has its prototype in the conoidal pillar, surmounted by a sphere, used by the Babylonians as symbol of life and death; death being but the beginning or nursery of life. This emblem was only a reminiscence of the *yaxche*, the sacred tree of the Mayas, under the roots of which, the natives assert, is always to be found a source of pure cold water. The trunk of the yaxche, from the foot to the top, forms a perfect cone from which the main branches shoot in an horizontal direction. Its leafy top, seen from a distance, presents the appearance of a half sphere of verdure. The *cone*, the *tau* and the *crux-ansata* were for those initiated to the mysteries the same symbol, emblematical of Deity, of the life to come, of the dual powers, of fertility."

Among the illustrations in his book the Doctor gives a picture of this conventional tau-shaped tree of life, with a Macaw, the emblem of Queen Moo, occupying the position of the yonic circle in the crux ansata.

Very curiously, too, does Dr. Le Plongeon trace Freemasonry back to the ancient mysteries. He gives, moreover, several very ingenious reasons for believing that those ancient mysteries had their origin in Mayax. When the *Mystoi* took the degree of *Ephoroi*, the "holy mysteries" were read out to them from a book called *Petrôma*, because it consisted of two stones fitly cemented together. "I have discovered such stones last year," says Dr. Le Plongeon, "in the mausoleum of High Pontiff *Cay* in the city of Chicken-Itza, in Yucatan." Again, in ancient Greece, those who successfully passed through the final trials of the last initiation, *Autopsia*, were dismissed with the words: *Kan-x Om Pan-x*, which have no meaning in Greek or any other old world language. These very words, however, are excellent Maya for "Go, stranger, scatter," and indeed *Conex Omon Panex* is an exclamation which might be heard to-day among the modern Yucatanese. The High Pontiff of the Chaldeans, again, was called *Rab-mag*, and Lab-mac is Maya for "the old man" or venerable one, the *l* and *r*, and *g* and *c*, being, as everyone knows, among the letters most frequently substituted for each other according to philology,—the Chinese invariably turning the *r* into *l*, and the Germans very frequently making the *c* a *g* and *vice versa*. *Hach-mac*, moreover, or "the true man," was the title of the High Pontiff in ancient Mayax.

From what we have said it is evident that the Le Plongeons have made out a very interesting case for the consideration of the thoughtful. But the claims they make on our belief are very great indeed, as may be seen from the following:

"We have seen," he says, "that the family of King *Can* was composed of *seven members*, who became rulers of the seven cities that bear their names, the ruins of which still exist in the forests of Yucatan, ... These personages, deified after their death, have been worshipped in various countries, and are yet in some, under different names. May not the remembrance of the existence of these *seven* ancient rulers of Mayax have been the origin of the tradition of the *seven* divine rulers of Egypt; of the *seven Manous* that, according to the Brahmins, governed the world in the night of times; of the *seven Richis* or holy personages who assisted them; of the *seven princes* of the Persian Court; and the *seven councillors* of the king; of the *seven Ameshaspants*; or the *seven primitive gods* regarded by the Japanese as their ancestors."

The Doctor continues for another half page in the same strain, adducing among the mythical personages explained, the *Seven Cabiri*, the *seven great gods* of the Nahuatls, the *seven-headed heavenly Serpent* of Vishnu, the *seven* serpents in the crown of Siva, &c. Even the "sacred" character of certain numbers is supposed, by our authors to be due to the numerical peculiarities of the *Can* family. The "mystification" of the numbers 3, 5 and 7 the Doctor believes to have arisen from, respectively, the three sons of Can, his five children (those three sons *plus* two daughters), and the total seven of the family, (the children *plus* the old folk).

It would, of course, be too much to expect the world to accept the Le Plongeons' theory of the origin of Mythology without evidence of a far more cogent nature than that which those explorers have adduced as yet. Eleven thousand five hundred years is not considered a very long time in these days, when many contend that man lived before the glacial period. To say nothing of the traces of man found underneath the stalagmite floors of sundry caves, excavations in the Delta of the Nile seem to prove an antiquity for Egypt four or five times as great as that attributed by our authors to the last of the *Cans*; and we may well ask: What did poor humanity do for gods and goddesses before the days of Coh, Aac, Cay, Moo and Nicté? It is a little too startling, moreover, to have the whole doctrine of Solar Myths roughly swept aside, and the elaborate theology of Nature Worship coolly and contemptuously ignored. The links in the Doctor's chain of argument, too, are somewhat wide apart. There is nothing to show the exact date of the *Cans*, which may even have been subsequent to the sinking of Atlantis, for that event is recorded in a MS. whose date is also unknown, unless we receive the 8,000 years therein mentioned and the 9,000 years spoken of by the priests of Egypt as reliable. Our authors, too, accept the Hindu doctrine of Mahatmas, and why should they ignore the larger doctrine of Mahatma, or Maha-Atma? And if they accept that fundamental doctrine of Hinduism, by what right do they set peremptorily aside all that follows and depends upon it, including a chronology which makes the last of the Cans seem almost our own contemporary. Surely Dr. Le Plongeon can hardly contend that the idea of Maha-Atma or Parabram, the Supreme Unknown, the sustainer of the Universe who *is* the Universe, arose from a tradition about King *Can* the 12th of Mayax!

Other writers on Central America, unanimously, as far as we are aware, refuse a great antiquity to the ruins there on account of the dampness of the climate, the very antithesis of that of rainless Egypt; and Dr. Le Plongeon himself intimates that this fatal dampness, will soon obliterate the wonderful ruins of Yucatan, unless steps be speedily taken to preserve them. One is tempted to ask, how it happened that this destructive agency, now so active, has left so few traces on these ruins during the last 11,500 years? It must be remembered, however, that Dr. Le Plongeon is an old and enthusiastic student of Archæology; and, as such, his opinion must be treated with respect,

especially by those who are not experts in his own field. Whether, or, how far, he is justified in attributing such enormous importance to his discoveries in Yucatan, time will show; at all events, he has given us a highly interesting narrative and a very curious theory, not the least suggestive corollary of which is the following:

"Would it not seem that civilization, like the heavenly bodies, following an eastward course, after completing a cycle of 10,000 years, at the end of which, according to the Egyptians, the souls gone west must return and begin a new earthly existence—civilization, I say, after many ups and downs, is returning to its birthplace to gather in its mother's lap fresh vigour before starting anew on its peregrination, around the world? Watch its course. See how western civilization is already invading Japan, China, India, and other Asiatic countries. History repeats itself. Its actual line of travel is that which it followed in bygone ages."

In conclusion, we heartily wish the courageous explorers every success in their efforts to awaken the world to a full appreciation of the wonderful antiquities of Central America, and also to an ample recognition of their own indefatigable labours in that field.

P. A. T., *F. T. S.*

THE FUTURE OF THE INDIAN SECTION OF THE T. S.

IN writing upon Madame Blavatsky's work in the West, in the December *Theosophist*, I pointed out, in the concluding paragraphs, how intimately the growth and spread of the Theosophical movement in India is bound up with the future of the Hindu race as a nation. All history teaches us the same lesson that no people has ever become great, no race ever revived from a state of torpor or decay, except under the impulse of a lofty and unselfish ideal; in other words, of a noble and spiritual conception of the purpose of human life and the nature of man's duty to the world around him.

The modern instances of Italy and Germany supply a commentary upon this text, whose significance in relation to the present condition of India and the Hindus cannot be misconstrued. I do not now propose to elaborate this theme, or to emphasise its lesson beyond what is indispensable to the purpose of this article. I believe that every Hindu whom these words are likely to reach, especially every, even nominal, member of the Theosophical Society has sufficient intelligence to grasp it for himself. And I will not insult a nation, whose past glories and intellectual achievements are as yet but imperfectly understood, by assuming that its sons are today so utterly degenerate, as not to desire, *at least*, to put that lesson into practice.

The present article, therefore, has for its object to consider one of the most important agencies, by means of which the national regeneration of India may be brought about, through the revival of a lofty ideal. The agency in question is the THEOSOPHICAL SOCIETY, or, more accurately, its Indian Section. The task before it, at the present moment, is to gather, guide, and direct the re-awakening spiritual forces of the nation, to develope among the Hindus a clear consciousness of their

brotherly solidarity, despite all differences of caste, sect, creed or race and lastly, to train them in a school of practical co-operation in spiritual and philanthropic effort. The task is an immense one, and the responsibility in proportion to its magnitude.

Something in this direction has already been accomplished by the splendid work of Col. Olcott in India. But it is only a beginning; and though there are many signs of national awakening in India, the Hindus are yet far from realising the greatness of responsibility, which rests upon them. The National Congress represents mainly the material and political aspects of this revival; and I have already shown that the future of India depends upon the spiritual regeneration of her people. The only organisation at present working in that direction is the Theosophical Society; but before, however, the Theosophical Society can fulfil its mission, it is obvious that its organisation must be rendered much more efficient than it is at present.

Let us consider the conditions of the problem.

To make the organisation efficient, interest must be aroused in the objects, for the attainment of which the organisation was formed, and in the organisation itself, as the means of realising them. That interest must also be sustained and kept up. Lastly, the interest, having been aroused and being sustained, must find its appropriate expression in the practical daily life of men.

The men to whom the Theosophical Society chiefly addresses itself may be divided into three classes, *viz.*:—the intellectual, the emotional, and the practical. The interest of the latter must be aroused by bringing to their notice the work done by the Society in the domain of Philanthropy as generally understood, *i. e.*, such work as the establishment of free dispensaries, hospitals and schools; the revival of interest in Sanskrit learning and literature; &c. &c. By accustoming the Hindus to co-operate with one another in the practical carrying out of such schemes, we shall surely draw into the Society men of a practical bent of mind.

To all those in whose nature the emotions play a dominant part, the works just indicated appeal with almost as much force, as to those of a purely practical turn. But besides this, Theosophy offers them scope for the fullest play of noble emotions, by the exalted ideal which it ever holds before the eyes of its followers. What indeed can be grander, what more calculated to stir the emotional nature to its inmost depths than the thought of a life devoted utterly to the service of Humanity, a service rendered not blindly, but wisely, not tentatively, but with a profound knowledge of human nature and its workings, not based upon the pride-tainted ideal of negative self-abnegation, but upon the positive consciousness of the actual unity of all men in spirit and essence!

Among the intellectual, whom the Theosophical Society addresses, we must distinguish three well marked mental tendencies, *viz.*, the sceptical, the orthodox and the mystical.

The purely unscientific and undogmatic character of the Society particularly adapts it to form the field of work for that large class of men who are sceptically inclined. On their side they represent in the Society a most valuable and indispensable element. For through the keen and close criticism to which this class of members are in the habit of subjecting ideas put forward by their fellows, we mainly owe it, that on the whole, the literature produced in the Theosophical Society compares favourably with that turned out by any body of men, whether in the East or West.

Since it is our primary object to ascertain the truth of things, no criticism can be too severe, no standard of accuracy of thought and adequate demonstration can be too high for those who appreciate the task before us at its true importance.

The orthodox, on the other hand, will find in our ranks the opportunity of presenting their own peculiar ideas to the notice of other students. They will find many who sympathise in the main with their fundamental beliefs, and who, without being orthodox themselves, nevertheless are keenly interested in the study of orthodox Hinduism and other forms of religion.

But it is above all to those who are mystically inclined that the Theosophical Society and its organisation offer their most congenial home, their true resting place. And there is a larger proportion of mystically inclined people in the world, more particularly in India, than is generally thought; for many of those who would probably call themselves orthodox, or sceptical, are, at heart, unconsciously, mystics.

Indeed, it may almost be said that there are very few men who, at one time or another, have not felt a profound longing for some view or theory of life and its meaning which would serve as a firm and sure basis for practical action, as well as afford, on purely intellectual grounds, a safe foundation for the hope that this life of ours, with all its pain, misery and suffering, is not without meaning and purpose. We have all felt how the crushing blank of purely materialistic science seems to deprive us of our energy, our hope, even of much of the enjoyment even of life generally. I do not claim that Theosophy, as yet, offers anything like a complete and full solution of these difficulties. But I do claim that in the direction pointed out in Theosophical literature lies the best hope of obtaining such a foundation as is imperatively necessary, unless we are to believe that the entire world-process is absolutely meaningless.

Our task than is to arouse the interest of the cultivated classes throughout India; and to do this we must place ourselves on their standing ground and speak to them in a language which they can understand. We must show them that in the Theosophical Society they will find the opportunities which they need. We must make the meetings of our branches open to all who choose to attend them; and those meetings must be rendered interesting and instructive to visitors,

as well as to members, by providing attractive and valuable materials for discussion and thought.

If the members of the Theosophical Society throughout India will set to work in earnest at the study of their own literature, both Sanskrit and vernacular; if they will endeavour to render, into the language of our modern mind, the thought of the ancients; if, above all, they will try to substitute for purely verbal conceptions a real understanding of the matters treated of, I am confident that not only will the theosophical movement grow mighty and prosperous, but that its influence upon the reviving intellectual life of India will be simply incalculable.

Hitherto the Branches of the Society in India, as well as the scattered members throughout the country, have languished from the lack of any continuous and systematic stimulus and support. With the exception of the *Theosophist* magazine, nothing has been done to draw out their powers of thought and study. They have been left to find their way as best they could, without the benefit of that mutual interchange and comparison of ideas which it is the special function of the Theosophical Society to promote and facilitate. The Branches, especially, have been left to carry on their meetings as best they could. No systematic scheme of work was ever sketched out for them, no materials provided for their study and discussion, no effort made, hitherto, to bring them into active relations and correspondence with one another.

But now this state of things has come to an end. By the increase of the permanent staff at Head-quarters, it has become possible to maintain active and continuous relations by correspondence with all the branches and with those individual fellows who are willing to share in the work. Directions and suggestions for the conduct and work of the branches, both in their meetings and outside those meetings, will be provided for all who choose to profit by them. Regular papers, in printed form, will be sent to the Secretary of each branch henceforward, at least once every month, containing material for discussion during at least two meetings of the branch in that month.

Members will be encouraged to think, to study, to write, by the new monthly publication called "*The Pramottara.*" By a system of carefully devised questions, their attention will be directed to special points in Hindu philosophy, religion or custom requiring elucidation; and the interchange of thought thus produced will, I am confident, draw forth a stream of able and interesting writing, which will be of great value to all the members of the Society.

But there is one department of our work to which I desire especially to call the attention of those who possess the necessary qualifications. I refer to the translation into English of works from Sanskrit and the vernaculars. A great mass of literature exists containing, I believe, most interesting and valuable matter. In the days of India's ancient glory, sciences and arts were known which now are forgotten. These lie at present buried in palm leaf MSS. often neglected and uncared for. It is our duty to rescue them from oblivion, and render them useful by

translating them into a language which has practically become the common tongue of all educated men throughout India.

Moreover, the ancient and time-honored systems of philosophy, in which may be found the germs of all philosophical and metaphysical speculations which have since been developed, require to be studied and understood in the light of modern thought and science. With the new and more efficient organisation of the Indian Section of the Theosophical Society, the accomplishment of all this work becomes possible and practicable. But it cannot be accomplished without the active help and co-operation of our members. Therefore I appeal to them, in the name of their fatherland, in the name of their ancestors, in the name of the future of their country, to rouse themselves from their indifference and apathy and to work earnestly and heartily in our common cause. They will find at the Head-quarters of the Society men ready and anxious to assist them, in every possible way; to point out to them the lines along which such researches should be pursued; to indicate the books most worthy of translation; to provide the necessary funds for the publication of their translations, when made; to organise their labours so that no energy may be wasted, and no time and money lost, by the doing of the same work by different people at the same time.

Many of the most influential organs of the Indian Press have recently recognised, in a most generous manner, the great services which Col. Olcott, our President-Founder, has rendered in the revival of Indian national feeling. During Col. Olcott's extended tours, intense enthusiasm was aroused by his lectures, and numerous branches of the Society were brought into existence in all parts of the country. The fruit of his labours is to be seen to-day in the multiplication of associations, Sabhas, and so forth, all over the country. But these are still working in an isolated manner. Their efforts need to be organised and guided from a common centre. It would add greatly to their individual usefulness, and assist very materially in the growth of the new life of India, if all such associations, which are in sympathy with the three declared objects of the Theosophical Society, would formally affiliate themselves with us. Their work could then be assisted and facilitated by the aid which the Theosophical Society is prepared to render.

The first steps were taken by Col. Olcott. He aroused the slumbering energies of the nation. He gave a new direction to their aspirations. Now we must enter on earnest and systematic work if any permanent result is to be achieved. The immense progress made by the Theosophical movement in England and America during the last three years, shows how much can be accomplished by a few devoted and untiring workers. And be it remembered, moreover, that the minds of men in the West are by no means so naturally ready to assimilate and understand spiritual truth as are those of the Hindu race. India is the home and the fountain-head of spiritual philosophy. The West has, comparatively speaking, no such spiritual treasure from which to draw inspiration and

guidance. India possesses it in abundance. These stored up hoards of spiritual knowledge must be brought forth to the light of day, and rendered once more current among mankind. The Aryan race generally, to which Americans, Europeans or Hindus alike belong, is nearing a crisis in its history. Old creeds, old forms of belief, old conceptions of life, are crumbling away on every side around us. In the West, the pressure of an industrial system, based entirely upon absolute individualism, has led to the growth of an intense selfishness which threatens to overwhelm the race in some terrible catastrophe. In India, on the other hand, the gradual decay and disintegration of its old forms of thought and social organisation under the influx of Western science and ideas, the contrast with the brilliant material civilisation of the European nations, added to the constant pressure of material necessities, are tending to bring about the growth and spread of a purely materialistic and selfish conception of life. But selfishness is a plant that is fatal to any soil in which it takes root. It narrows and cramps the sympathies, intellectual and emotional, of the individual, it crushes out all generous feeling from the heart, it breaks up the ties of family, of race and of nation; in a word, selfishness means death. It is useless to contend that any efficient weapon can be found, whether in the case of individual or that of nation, with which successfully to combat selfishness, unless it can be proved that man has some higher destiny before him than utter extinction and annihilation after the death of his physical body. For if there is nothing for a man to look to as the result of his personal self-sacrifice, whether for himself, for his nation, or for the human race as a whole, then there is absolutely no motive to lead him to deny himself in order to benefit others.

But many thinkers will be inclined to contend that the now generally recognised law of evolution can only proceed through the unchecked influence of the struggle for existence. And that, if this is so, all the attempts to make men unselfish, to encourage them to live altruistic lives are simply thrown away, as being contrary to nature's laws. But even modern science itself is beginning to recognise the presence and action in nature of another law, dominating even the struggle for existence. Some very able naturalists of the evolutionist school have recently shown, with great force of demonstration, that in many departments of the animal kingdom this law of the struggle for existence is superseded by the law of mutual help and co-operation. As regards humanity, its history in all times of which we have record, conclusively shows that human progress, human civilization, human evolution, are inseparably bound up with co-operation and union.

To a certain degree, co-operation involves the sacrifice by the individual of some of his personal desires and wishes for the benefit of the whole, and in order that the whole may exist as such; and at the present day, this law is imperfectly understood and still more imperfectly obeyed. But the careful consideration of the whole question will, I think, render

it perfectly obvious that the future progress of humanity must lie in the direction of greater, more perfect, and more complete co-operation rather than in that of increased ferocity and bitterness in the struggle for existence.

It is one most important part of the mission of the Theosophical Society to promote the growth of greater and more perfect co-operation, first intellectual and then in all other departments of life, between all sections of humanity. The tide of sympathy has already begun to flow in a very definite and tangible manner towards India from the West, especially America. It is our duty here to reciprocate this, and to give freely of our ancestral stores of spiritual knowledge, that the balance may be preserved and the co-operation be truly mutual.

In India itself, the Theosophical Society has a mighty task before it: the spiritual and intellectual regeneration of a nation. Let there, then, be no laggards, no cravens in our ranks; let us each honestly do our best, not looking to reward; let us feel ourselves, what in truth we are, Brothers one of another, indissolubly united in a solidarity of weal and woe that no power can break; let us rouse ourselves and work, as men, not as children, recognising that the seed time is short and the harvest must be reaped by each one of us, sooner or later.

Loyalty to truth; brotherly co-operation; devoted work for the good of all—let these be our watchwords, expressed also in our deeds, and the future of the Indian Section of the Theosophical Society will be worthy the country of its name.

BERTRAM KEIGHTLEY.

THE SPIRITUALISTS IN CONGRESS.

(*Continued from page 221.*)

OCCASIONALLY we come across critical passages in the Report which apply to Theosophy as well as to Spiritualism, and contain a lesson for F. T. Ss. For instance: students of Theosophy of a few years' standing, very seldom realize the exceedingly small capacity for the reception and assimilation of new truths that exists in the average untutored mind,—and the minds of the vast majority, who have never examined the grounds of their beliefs, are "untutored" in this case, however "educated" their owners may be. When loaded up unmercifully at first with huge bales of Theosophical truths, the victim either collapses into a mere mechanical repeater of the doctrine taught, or kicks himself free of the load. Therefore there is wisdom for us, too, in what M. Camille Chaigneau says:

"Permit me to say that the majority of those who become Spiritists by study of the doctrine are generally impatient to make the neophite accept the whole teaching at once. No time is given him to assimilate for himself; and, especially, not to assimilate what does not suit him. There is a tendency to force the whole block upon him, and if he rebels against some little point he is allowed no peace until he surrenders."

Again, in a "Note" presented to the Congress by M. Leymarie and others, the importance of verifying experiences is pointed out. As most of the experiences occurring to Fellows of the T. S. are subjective, such verification is not easy in our case, but it should be attempted always, if for no other reason than to guard against self-deception. Theosophists, moreover, should, we think, be more exacting in their verifications than this "Note" requires; for Spiritualists seem to be solemnly called upon to do formally the very thing which Mill tells us is constantly done informally by stupid people, and is in any case a dangerous fallacy—namely, counting the successes and neglecting the failures, and then adducing the successes to demonstrate their theories. The Note says:

"In many Groups important predictions of future events have occurred, which have no scientific value, because they were not authenticated at the time when they were made. For that reason we ask the groups of Spiritists and Spiritualists to enclose copies of such predictions in envelopes and to deposit these envelopes in the presence of witnesses with some public functionary. If the prediction be fulfilled within the given time, the opening of the envelope can be demanded and a *procès verbal* drawn up. *If the prediction fail, it can be regarded by the Group as a negative result.*"

We have italicised the last sentence, since it shows such charming naïvity as regards the requirements of scientific evidence,—it actually consecrates the fallacy in question. The logical operation is, of course, to offset the successes by the failures; indeed, the record of failures is of only secondary importance to that of successes, for once the cause of failure is suspected, discovered and eliminated, failure becomes success.

M. Fauvety touches upon another weak point of Spiritualism,—the trivial nature of the communications. He tells us in his speech before the "United Sections" that he had at one time had the belief that the communications attributed to spirits were nothing but the "objectivations" of the thoughts of the medium or of the sitters, but was obliged to abandon that theory by force of the evidence he obtained. He now thinks that—

"We are in relations, in equation, so to say, in equation of degree or development, with these spirits; and we have *rapports* only with spirits of nearly the same degree of development as ourselves...in so much that those who are little enlightened receive communications from those who are no wiser than themselves. It is very rare that the spirits teach us anything new. We have been trying for a long time, a great deal has been published, a great many communications have been received, but I don't think it can be said that a single new thought, a single discovery, has been gained by those means."

M. Fauvety's criticisms of the pretensions of Spiritism are interesting. He was a friend of Allen Kardec, but is not a rabid Kardecist. He says:—

"Allen Kardec was successful in making a work of necessary transition between the Christian conception and that of the future, as yet hidden from us, but as to resolving all the difficulties before us, as to solving the social question, as you intend to do, as to establishing universal fraternity and solidarity upon a basis of science and truth,—no!—we do not know enough."

He thinks the first thing in those directions is to revive the idea of a Universal Spirit.

"*If* each of us is truly an immortal spirit, born of the eternal thought, and having to continue the eternal work, co-worker with the universal cause, then, there must be, and believe me there is, a universal and divine soul, which unites us all."

This Universal Soul is not "God," he points out; for God is a being that men have believed in only through sentiment or tradition; meaning, apparently, that "God" is an imaginary entity,—whereas, the Universal Soul is a great reality.

The tendency among the present Spiritualists is to accept the teaching of the spirits with far more reserve than formerly, and to draw more freely upon other sources. From the quotations already made, the reader will doubtless have observed the great similarity between many of the ideas put forward by Spiritualists in the Congress and those elaborated by Theosophists in their periodicals and pamphlets. Even the most distinctly individual of the Spirit teachers, as, for instance, M. A. Oxon's Imperator, gives us nothing original; and, indeed, the fact that the doctrines of such teachers conform to what we know from other sources is sometimes adduced as a proof of their trustworthiness. A striking exception to this rule meets us in the long communication from the "Spirit Jean" presented by M. George Marius. This spirit has been continuing in the columns of the Positivist organ, *La Vie Posthume*, the series of revelations commenced by "the Spirit Alpha," and this communication is taken from the columns of that periodical. The "group" of Positivist Spiritualists do not accept the reality of anything more etherial than the astral man; they deny the existence of the Karana Sarira and "Higher Self," and some of them assert that when the astral man expires, as he is believed to do some time after the death of the physical body, it is "all up" with the individual. The Spirit Jean, however, teaches the reincarnation of the astral man. The astral man or perisprit is, according to him, the progenitor or cause of the material man, and the latter in turn the father of the former. There is therefore a continual oscillation between the two worlds; death on one plane being the concomitant of birth on the other, or rather the very same thing under another aspect. This brings human life under the general laws of nature, for just as water is constantly going up to the clouds in vapour and descending again to earth in rain, without any *special* reference to its wellbeing as water, so man, according to a natural law, is constantly being rarified into spirit and again materialized into flesh, for the benefit of things in general, and for his improvement as a part of Nature.

"Life is a trial, say some; life is an expiation, say others; life is a mission, say yet again others; but the Spirit Jean declares life to be a *necessity*, having its direct cause in the intimate composition of our being which, formed by the union of three distinct principles, must in order to progress make each of its components progress singly."

These three principles, however, are not the familiar "body, soul, spirit." The Spirit Jean says:—

"Nature, as being the universal ensemble of all that is, is formed of three principles co-eternally and indissolubly united to each other; these are—*Spirit* or force, *Matter* or form, and *Universal Fluid* or movement. Individualised in particular creatures, these three principles may be conveniently represented to the mind as Soul, Body, and Vitality."

Soul, however, in this case does not mean individual soul, but the soul essence, as it were, common to all, and which enters into our general make up, just as carbon or oxygen enters into the composition of our bodies. The individual *spirit*, on the contrary, is composed of soul, body and vitality, and it is more perfect in proportion as the "harmonic homogeniety" of its components is complete.

The Spirit Jean divides existence into three recurring periods: Life, Sleep and Death.

"Each of these is characterised by the preponderance of one of the three constitutive principles of the universe: by Matter during life, by Universal Fluid during sleep, and by Spirit during death. From life to death, and from death to life, passing through sleep, the mediating and uniting manifestation of the two others, such is the incessant to-and-fro which the individual must undergo, and the necessary consequence of which is the continual progress of each of the three principles that characterise it."

The progress of the individual is, according to this theory, subordinate to the progress of the whole, which in its turn depends upon the progress of the component principles. From this it naturally follows that merit depends largely upon the ultimate benefit of the individual to the whole, and that the happiness of the individual is not the ultimate aim of nature; therefore it is absurd to suppose that *social* or material rewards and punishments attach to what Theosophists call good and bad karma. The latter, the cosmic results of our actions, enter into the scheme of Nature, the former, the circumstances of life which make our happiness or misery, are merely conventional and man-made, and are utterly ignored by Nature. Of course it follows that any *intention* on the part of Nature in regard to any person's earthly career is a fallacy. Each one arrives here with a certain momentum, or capital of powers and tendencies, which *must* work themselves out somehow according to natural law. So, without any forethought or predestination on Nature's part, heroes, saints, and all kinds of leaders of men arise, simply because they are born leaders, saints or heroes; and, finding the opportunity, they function, each after his kind.

"In the case of Jesus we can no more see an exception to rule of natural consequences than in those of Socrates, Galileo, Confucius or Newton; for were we to recognise a mission in their case as benefactors of humanity, we should have no good reason wherewith to combat those who, by antethesis—since the predestination of good implies necessarily the predestination of evil—might want to make us believe that the scourges of humanity, the malificent geniuses, the Neroes, the Borgias, the Torquemadas, the Napoleons, are missionaries also, voluntarily incarnated in humanity in order to bring destruction and misery."

The Spirit Jean gets over the "problem of evil" by invoking natural law, to which if we conform, evil, or at least the present gratuitous evils, will disappear; but he seems to thoroughly recognize the as yet imperfect results of "Nature's" strivings. He says:

"Nature is not a dispenser of justice (*justicière*), it is just; it does not punish, it determines. The inferior creature is irresistibly drawn into inferior circumstances, the superior one into surroundings in conformity with the degree of elevation it has attained; and if there be who unjustly have to sustain the collective inferiority, the suffering which results therefrom is a regenerating power, that saves them from suffering in the future."

We have here a great many of the elements we meet with in modern Theosophy; but this rendering of the doctrine of "eternal justice" is perfectly compatible with a recognition of the absolute callousness of Nature to the suffering of the individual, when larger interests are at stake. If suffering be the *necessary* condition of progress, as not only Theosophy, but also the theory of natural selection proclaims, then, more than one's share of suffering *ought* to mean more than one's share of progress; in which case the only justice possible on Nature's part is the apportioning of the suffering of each, so that no one may progress too fast!

M. Georges Marius himself, however, would probably give the doctrine of Spirit Jean a narrower rendering, for he seems to shut his eyes to the seamy side of Nature and, pouring away the vinegar, to soak his inner consciousness with the honey only. He says:

"We cannot believe in the idealized image of a justice which would not be synonymous with *absolute* goodness, and *absolute* generosity towards everything that lives, good or bad, without exception, or restriction. Such is moreover the inalterable aspect under which the living forces of nature manifest themselves here below; and no one would propose to call it unjust that the ray of sunshine which falls on the stretcher of the criminal in his cell should come from the same source as another ray which illuminates the cradle of the innocent babe."

Of course not; but, unfortunately, life is not all sunshine, and since one of the beneficent provisions of Nature consists in the providing for every creature of some other creature to devour it,—to say nothing of the millions of parasites, a condition of whose existence is the suffering or death of their unwilling patrons,—it would seem that M. Marius, to be logical, should either admit the existence of our old friend, an *absolutely* evil entity, to counterbalance his absolutely good one, or else indulge in a little of the now fashionable argumentative hocus-pocus to prove that evil is nothing but good in disguise.

Occasionally we come across quaint side-growths of Spiritualism, such as that of Signor Enrico Dalmazzo of Turin. That gentleman has had for fellow-workers a number of devout Catholics, among whom are several priests; and, somewhat like the Abbé Roca, he thinks that Spiritualism and Catholicism are natural allies, and ought to coalesce. The two are at present in direct opposition as regards the source of the phenomena, but that little difficulty can easily be got over if the Pope and Cardinals can only be brought to take Signor Dalmazzo's view of the situation. The Report says:

"With the Abbé Almignana, M. Dalmazzo thinks that the more and more frequent and marked occurrence of spiritualistic phenomena, far from being attributable to Satan, is decreed by God in order to eradicate the universal propensity of incarnated spirits at the present time to bury themselves in the mud of materialism, and in order to purify humanity from the miasmas which have infected it since it has forgotten the principles of Christianity. And if Heaven has chosen this process for manifesting itself, it is because it is the only one whose immediate objectivity could stir the minds upon which no metaphysical doctrine, no moral precept, has any longer an effect. Consequently we must open the eyes of the priests, and induce them to practise Spiritualism actively, so that instead of opposing the tide of scientific Spiritualism, as most of them now do, they may direct its flow towards Rome."

Signor Dalmazzo thinks that the result of this Catholico-Spiritualistic combination would be the establishment of the Kingdom of God upon earth, garnished with all those virtues of which each religion and each philosophy, claims the monopoly;——thus tempting the student of human nature to exclaim: "All systems of morality are founded upon the same great platitudes."

Very bold and with far reaching corollories is the idea put forward by M. le Dr. Chazerain, but as to its originality, students of Theosophy will recognize it as an old acquaintance in a new dress; indeed in a certain sense it is but an echo of Paraselsus, Van Helmont and other great masters of Theosophy, and also an echo of Mesmer. Dr. Chazerain says:

"Every personal pleasure which does not result from the general happiness is a pleasure obtained to the detriment of another person, and its enjoyment is uncertain. That is why moralists tell us: Do not to others what you would not that they should do to you;—a precept to which Jesus added: Love one another. But how comes it that this human solidarity exists? How is it that we suffer from the misfortunes of others, and rejoice at their happiness,—that men cannot be happy in isolation? Why is it that we ought to love one another?

"Well, it comes from the fact that man live in the midst of a boundless fluidic ocean, which put us all into communication with one another, whether with those who inhabit the earth, or with those who inhabit space. I mean the ether, which is at the same time light, electricity, magnetism, and source of all the forces and substances of which all things are formed; this I would call *the divine periispirit*, which places the visible world and the universal soul *en rapport* with each other. In this fluid in which we everywhere bathe, which penetrates to the depths of our being, there cannot take place the smallest movement that has not its echo everywhere: vibrations of matter, vibrations of soul—it receives and transmits them all."

Signor Ginseppe Palazzi, of Naples, also explains the reason of human solidarity, but in a somewhat different manner. He confesses to belonging to the progressive party in Spiritualism, in contradistinction to the conservative, or followers of Allen Kardec; but it is necessary to understand his premises in order to judge of his conclusions. He says:

"There exists only one single substance, which has had no commencement, and will have no end, and which is infinitely perfectible. When a world is dissolved, either by the effects of time, or by any other rational cause, the matter of which it was composed is distributed in space (*se fond dans l'espace*) to acquire there a fresh vigour, and to re-become fit for the evolution of new life; then, it agglomerates

with the matter resulting from the decomposition of other worlds, forming nebulous masses, destined to differentiate into new worlds. In the substance of these nebulæ particles exist which are already vital, sensitive and intelligent, but as yet unconscious; these separate themselves, in virtue of the centrifugal force, and go, freely scattering through space, to unite themselves, according to their affinities, with other wandering particles. Thus is engendered a centre of life (*un foyer de vie*), a spirit. This spirit begins to incorporate itself in the minerals, which are themselves aggregates of particles not yet vitalised, sensitive or intelligent. From the minerals it passes into the vegetable kingdom, and thence into the animal, getting rid, in its ascent through an innumerable series of forms, of such of its own particles as have progressed the least. These thrown-off particles then become wanderers in like manner and attract other elementary atoms, in combination with which they constitute fresh spirits, that, in their turn, will have to evolute through the whole chain of being.

"When by its continual growth a spirit has assimilated the necessary ideas and aptitudes, from thenceforth, but only from thenceforth, it possesses self-consciousness (*conscience*) and the power of reasoning. It has to make use of that human embodiment, as of the preceding ones, until it has conquered the right of passing into superior forms.

"Thus is established,—and this is big with sociological consequences—the scientific proof of the solidarity of all existing things, from the most rudimentary mineral up to the most purified essence."

The Report adds:

"According to the theory of M. Palassi, or rather, according to the ideas of the spirits who communicate with him, God is no more than the most developed of all spirits, and although it is certain that there are other spirits which follow him at a comparatively small distance, it is no less certain that none will ever overtake him in development, for God himself will continually progress (*ira toujours se sublimant*)."

Another curious eccentricity of Spiritualism is that contained in a long Memoire from M. S. F. W. Reorda Van Eysinga, giving the doctrine of the spirits received through a certain medium. This Memoire is "boiled down" into a few pages of the Report by "P. G. L."—presumably, M. P. G. Leymarie. P. G. L. seems to think highly of this spirit's teachings, for he says that it is much to be regretted that "the Volume" has not been translated into French for the benefit of Spiritualists and Spiritists alike. P. G. L. tells us:

"The question treated is: Why did the Christ incarnate in human form? In his introduction, in the Dutch language, M. Van Eysinga declares that the revelation of this spirit was to him 'like a blow in the face,' the ideas communicated being in direct opposition to his own. ... These ideas, following the example of Allen Kardec, of Roustaing, of René Caillié, he does not hesitate to make public, because he thinks it high time to shake off the still effective yoke of the Council of Constantinople. M. Van Eysinga, in fact, sees in modern Spiritualism the renaissance of Alexandrine Gnosticism, which the Church believed it had destroyed by the condemnation of Origen, but which, since it presented the synthesis of the most sublime traditions of India, of Iran, of Chaldea, of Judea and of Greece, could not perish.....The Author shows that, since the vital law of humanity, as of the entire universe, is the battle between spirit and matter, history is incomprehensible for those who will not perceive the existence of a spiritual world, and its intimate relations with the world of men, for those who will not admit reincarnation, nor the

all-powerful influence exercised upon humanity by certain beings very high in the spiritual hierarchy, whose supreme guides they have been appointed."

The Report goes on to say that M. Van Eysinga, or rather the communicating spirit, refutes some propositions in the system of Darwin and Haeckel, for although that system is right in the main, its advocates make the mistake of supposing "that the intellectual faculties and moral dispositions have their development determined by the organism, whereas the truth is that organic evolution is absolutely dependent upon spiritual evolution."

As to Jesus, and the reason for his incarnation, M. Van Esyinga says that he is one of the highest of the guardian spirits of humanity, and came to earth "not to found the true religion, for whose comprehension humanity was not then sufficiently prepared, but in order that, by giving to the world a healthy (*saine*) conception of the Deity, and by the example of his own life, he might render possible the advent of a pure morality and of Universal Brotherhood."

A. K.

(*To be concluded.*)

A TODA CREMATION, OR "GREEN FUNERAL" ON THE "BLUE MOUNTAINS."

YES, we went to a "Green Funeral" in our innocence, little thinking the term would be as applicable to ourselves as to the "Man of the woods" on the eve of his cremation. For weeks we had been on the tip-toe of expectation. A wily Badaga had brought us spurious information on more than one occasion that had sent us wandering far in quest of the funeral pyre, when the occupant, alive and well, was tending his buffaloes on the hills, gaily blowing his hollow bamboo. Oh yes! the Badaga said, but how was I to know that he was not going to die? He was very sick, and they said he would die on Saturday, then the *Kód* would have taken place next day." "Dry funerals" are certainties, unless Collector Dorée goes away and leave is hard to get for killing buffaloes. Now a "green funeral" is always doubtful. Sometimes the man gets well when preparations are well on the way for death ceremonies . . . At other times a man dies without any previous notice, and then there is a lot of trouble, for runners have to be sent off post haste to apprise the different Munds, order the Kota musicians, get leave from the Sircar to slaughter buffaloes, &c., the *Kód* can only take place when everything is ready. The dry funeral is a sort of movable affair,—generally the relatives agree to commemorate the memore of several dead people at one time, and so—as the Sircar allows only two buffaloes for each person—by holding a big funeral ceremony the Todas manage to kill 14 or 20 buffaloes. In the old days the tribe used to kill as many for one man.

The "green funeral" was to take place for a certainty on the following Sunday. After a hasty breakfast a party of six of us mounted

our horses and set off,—driving was out of the question, for the road lay over hill and dale.

The morning was a glorious one as we rode over the beautiful billowy downs spangled with white anemones, pink sprays of the bee orchis (*mascula*) and clumps of the fairy tinted *acanthus strobelanthus*, the delicate amethyst bells still heavy with the dew drops of the night. The fresh pure air, the exquisite scenery of the far blue plain and rugged mountains in the foreground, all combined to make the morning exquisitely enjoyable. Overhead on every hill larks trilled their joyous songs, as they hovered in the clear air.

Woods nestled in the hollows in harmonies of green in every tint, save when perhaps a crimson *loranth* waved its banners defiantly drunk with the juices of its victim,—a vampire of the vegetable kingdom. As we rode along, across the valleys, the jungle-cock's sharp challenge woke the echoes as we briskly trotted towards the Mund where the cremation was to take place.

It was nearly midday when the Badaga halted. "There," he said, "is the Kêd Mund," or "dead man's house." We had expected to see the usual group of picturesque huts with their dome-shaped roofs, with the Buffalo kraal and sacred Elm tree. But here—on the borders of a lovely wood,—a lonely hut surrounded by a low wall of stones met our gaze. A sacred Elm in shimmering leaf flung its shadow across the grey thatch. The tender coppery sheen of the leaves standing out against the vivid green of the background of Shola running down to a ravine, where a rivulet ran trickling down to join a distant river. Against the hut a bamboo tressle leant waiting to bear the silent occupant to the pyre—women and tearful children sat mournfully about in quiet grief, while others crawled in and out of the tiny opening that did duty for a door. Far away over the hills a sad wailing dirge rose and fell, and as the mourners heard it their tears flowed afresh, "Aho! Aho! They come, the Kotars! Sing over our lost one—Ah ho—ho—Num Deveron." Standing about were groups of natives attracted by curiosity. We noticed that many of them had unwound a portion of their head dress and had brought it across their noses, and the Tamil word "narthum" fell from more than one pair of lips. Of "narthum" we fully understood the meaning, but thought it applied to the general odor of rank butter, &c., that usually hakes hill men. We had yet, however, to learn its meaning now. Yes, said a man who looked like a Government clerk, "There is much narthum there or is stink—that man he dying five days ago."—Tableau. We fled incontinently to a respectable distance, and our friend Mr. Temple who had his head under his camera cloth, looked up at the general scattering, and suddenly getting a whiff too, fled in desperate haste. "Why did you not tell me," he gasped; we had only just found it out for ourselves. "In for a penny," &c., so keeping a good distance away we watched the proceedings. Evidently the mourners did not object to the

state of their beloved relative—and they crawled in and out of the pestiferous-smelling hut with the greatest unconcern. With the arrival of the Kotars* the trestle was carried in, and shrouded in a thick cloth, the dead man was borne out. The music grew louder from the distant hill, the stalwart youths driving in the buffaloes arrived, and very picturesque they looked as they walked beside their restive charges, the leading cow crowned with a garland of the leaves of a species of wild cucumber, with a bell tied round her neck; behind her came the rest of the animals, ready to plunge away at a moment's notice. Up the hill the cortege went with its attendants and drew up near the wood where the pyre lay. Here we vainly essayed to get the camera in position. The savage herd of shaggy buffaloes shaking their great curved horns, with snorts of rage and fear, with the splendidly made men picturesquely grouped around, made a picture not easily forgotten. As each buffalo was brought up for the death blow given by the pujari or Pala, two of the strongest youths would plunge forward, and each seizing a horn wind their arms round it and so hang on by main force, dragged about in every direction by the furious animal plunging and fleeing in terror. Brought to a standstill, the unerring hatchet descended swiftly, and in less than five seconds the huge brute lay dead. Instantly the bier was borne quickly to the spot, and the dead man's hand laid on the buffalo's head, and with its last breath messages were given to it by the mourners who crowded around caressing the creature, that till then had been herded and tended by its murderers, "Oh dying buffalo, take our messages to Armnos. Tell him how we miss him, Aho! Aho!——Oh! go thou with him, etc." As each buffalo was slain, so the mourners crowded and wept sadly. The slaughter over, the mourners rushed about looking frantically for sympathetic friends or relations to weep with, and when satisfied with one they sat down in couples with their foreheads pressed together weeping in concert. It was a curious scene. Sometimes a couple would part and wander about looking for a fresh subject to grieve with, and, as often as not, wander aimlessly about with tears streaming unassorted.

At last the weeping stage drew to a close. The mourners having exhausted their fount of tears, rose up with one accord—men, women and children—drew up to the pyre, and solemnly flung a handful of earth over the corpse, saying, "Earth go back to earth," before it was placed on the dais of dry wood—made of seven sorts of trees. The chief mourner lit the pyre, first placing the dead man's ornaments, a supply of food, &c., close by.

Ranged alongside the pyre were sacks of parched grain, which was then handed round; and while the corpse lay grimly roasting—with an attendant on the watch with a big stick to keep down restive limbs,—the mourners ate their grain, with the tears still damp upon their faces!

Beyond the wood the Kotars started and fought like jackals over the buffaloes, while great vultures sailed over head waiting for their

* The Badagas and Kotars are Hill tribes,—wild and filthy.

tam. The grass so lately spangled with wild flowers lay sprinkled with gore, and the Kotars, hideous with the same fluid, tore and hacked at the huge skinned forms scattered about—a gruesome sight.

"Have you seen enough," asked the Badaga, "or would you like to wait till the dead man's head goes pop—which will be very soon now." Needless to say, we fled! "Well," said the Badaga, "as you will not stay to see the fun out, I will say 'Salaam' if all the Dorees and Dhosarnis will feel in their pockets for the Enam (present) I am certain they wish to give me."

"Is this all?" he exclaimed as an 8 anna piece shone on his hollow palm. "Make it a Rupee; think of all the fun you have had,—grand Tumash!—Kotar music, slaughtered buffaloes and much crying of the Todas."

"Look here," we said, "if you will tell us what becomes of the ashes we will give you four annas more."

He scratched his head and shifted his toga.

"What is the good," he said, "gathering up the ashes is very slow fun. Perhaps in the morning—say an hour before sun-rise—the chief mourner will collect them and put them on one side, then he will take an empty earthen pot on his head and muttering something about 'life's body being broken,' he will dash the pot down, breaking it to bits, and without looking back run away from the spot. The ashes are buried with such of the dead men's ornaments that have escaped the fire—now give me my four annas only make it six!"

G. R. B.

BRAHMOPANISHAD OF THE YAJUR VEDA.

THIS Upanishad is intended to give a complete and clear idea of the nature of Atma, that has four states of consciousness (avasthás) and four seats, for the better consummation of the Nirguna Dhyana (contemplation on an object without Gunas).

OM. SAUNAKA MAHASALA questioned the holy sage Pippalada of the Angiras Gotra thus:—In this beautiful Brahmapura, the fit residence of divine beings, how are (the deities of Vak, &c.,) located? How do they function? To whom belongs this power? (manifestations of Buddhi, &c.). He to whom this power belongs, what is He?

Commentary.—Brahmapura means body, and is so-called as it forms a whereby to attain Brahm. There are four questions here. The first is, "What is that, depending on which, Vak and others function in this body?" The second is, "What is that that sets these in action?" The third is, "What is it that causes the Buddhi, &c., to manifest themselves?" The fourth is, "What is the real nature of that which exercises this power?"

Pippalada then having deeply considered, imparted to him the Brahmavidya (Divine wisdom—Theosophy),—that most excellent of

all things. "It is Prana (*i. e.*,) Atma. It is Atma that exercises this power."

Comm.—Anticipating a question "Is this the material Prana," he says 'It is Atma.' This is a general answer to the four questions, but he gives a special answer to the third in saying, 'It is Atma that exercises this power.'

It is the life of all Devas (Divine powers). It is their death and (their) life.

Comm.—On the existence of atma, depends theirs.

The Brahma that shines pure, Nishkala, resplendent, and all-pervading, in this divine Brahmapura (body), rules (all).

Comm.—Here he defines its place. *Nishkala* means 'Without Prana, &c., which are the results of avidya.' Having given 'a negative' description, he gives a positive one by the following epithets: "*all-pervading*." The original is *akashara*. It comes from '*as*' to pervade. 'He rules all.' This is an answer to the second question. As said in the Brahadaranyaka, 'He who is in the Prithvi, but pervades it, he who causes Prithvi to move, he whom Prithvi does not know, he is Atma, the Antaryami, (Inner mover), the Amrita (immortal).'

The Jiva, (identifying himself with) the Indriyas, rules them like a spider. The spider throws out from a single thread out of his body a whole web, and draws it into himself by that same thread, so Prana, whenever it goes, draws after it the objects of its creation (Vak, etc).

Comm.—As said in the latter part of this Upanishad 'as the spider throws out threads and draws them back,' so the Jiva goes and returns in 'the Jagrat and Swapna.' Here *atma* stands for the spider, Prana for the thread, and Vak, &c., for the web. As said elsewhere, 'As a strong horse, when it runs off, draws along with it the pegs to which the ropes were attached, so Prana (when it goes away) drags along with it the other Pranas.'

During 'Sushupti,' (the Prana) goes to its seat (Brahma), through the nadis of which it is the Devata, like an eagle, that making air as the means of communication, reaches his abode.

Comm.—Here he answers the question: "How does Prana attract them?" This also holds good during trance and death.

They say, as Devadatta, though beaten (during Sushupti) by a stick, &c., does not move, so also the actor does not suffer or enjoy for the merits or demerits of religious actions.

Comm.—*They say*, this is an answer to the question "How do we know that it goes to its abode, the Brahm and not anywhere else?" On awaking the person says, 'I have slept happily.' So he goes to his abode (*i. e.*,) ananda (bliss) and returns from it, and ananda is Brahma. As *Devadatta* "How can he, while concerning himself with good and bad actions, enjoy happiness during Sushupti?" He answers it. The

person does not move, because he is conscious of nothing else but bliss, because there does not exist the cause of sorrow (*adharma*).

Just as a child obtains happiness without desiring for it (in play), so also Devadatta obtains happiness in Sushupti.

Comm.—Here he answers the question 'If adharma, the cause of sorrow, does not exist in Sushupti, then dharma, the cause of happiness, also does not exist ? Then where is bliss ?" By saying that the eternal happiness (Nityananda) exists, and the proof is simply the experience of the persons. The child plays, for play's sake, but he enjoys happiness withal. It is said, "There are only two who are free from anxiety and are drowned in Paramananda (supreme happiness)—the innocent and inexperienced child and the person who is freed from all Gunas."

He certainly knows, (being) Param jyotis, and the person desiring jyotis, enjoys bliss in the contemplation of jyotis.

Comm.—'There being no consciousness in Sushupti, how could he be said to enjoy bliss ?' He answers this by saying that being Param jyotis, *i. e.*, atma jyotis that is independent of anything, he certainly knows it. As said in the Srutis : 'Being indestructible, there is no diminution in the power of vision of the seer !' 'But how does he enjoy it without desiring it ?' He answers it thus :—'To him who longs after Atma everything appears dear.' So says the Sruti. So being always desirous of Atma, he thirsts for jyotis and delights in its enjoyment. During Sushupti there being no other desire, that which remains is only desire for Atma. Being tainted with desire he appears as acting on the jagrat plane. But in Paramatma there is no change. The Srutis say, 'He who longs after Atma, has satisfied all his desires.'

Then he comes back to the dream plane by the same way, like a jalouka (a leech). It, remaining on a blade of grass, first puts forward his foot on another blade in front, conveys his body to it, and having got a firm hold of it, then only leaves the former and not before. So this is the jagrat state.

Comm.—So also the Jiva having got into the Swapna body, then only leaves the Sushupti body, so also for jagrat; so also in death, where it takes another body before leaving this. The Srutis say, 'As the jalouka, so this person is under the control of and follows Karma.' By this example it will be seen, that the jiva experiences and is conscious of the three states.

As this (Devadatta) bears at the same time eight skulls, so this jagrat, the source of Devas and Vedas, clings to a man like the breasts in a woman.

Comm.—This answers the question, "How can one jiva experience all these states simultaneously ?" But, "These three states contract and expand. How can they exist in atma that has no second form ?"

The second example answers this. The breasts that contract and expand are found in a woman.

During the Jagrat Avastha, merit and demerit are postulated of this Deva (power), he is capable of great expansion and is the Inner mover. He is Khaga (bird), Karkata (crab), Pushkara (Akas). Prana, pain, Parapara, Atma and Brahma. This deity causes to know.

Comm.—'How are we to know that Jagrat is the source of Vedas and Devas and not Swapna?' He answers this thus: The actions of a person during the Jagrat state only are rewarded or punished, and not during the Swapna; these results are laid down in the Vedas and are influenced by the Devas. By saying that it is *postulated*, it seems that there is some connexion also with the Swapna state, because for seminal emission during Swapna, Prayaschitta is prescribed. *Expansion*, the universe proceeds from him. *Bird* as he knows what is going on elsewhere. *Crab* as he proceeds crookedly (spirally ?). *Akas* being pure like it. *Prana* being its creator. *Pain* being its giver. *Para* the cause, *apara*, the effect. To show that he is not different from Jiva, he says *Atma* (*i. e.*,) Pratyagatma. Being the soul of all, he causes everything to be known. 'There is no other seer' says the Sruti.

He who knows thus, obtains Brahma, the Supreme, the support of all things, and the Kshetragna (witness). He obtains Brahma, the Supreme, the support of all things, and the Kshetragna. The Purusha has four seats,—navel (Manipurakachakra), heart (Anahatachakra), neck (Visuddhichakra), and head (Agnachakra).

Comm.—These are specially mentioned, as contemplation on these chakras facilitates progress.

There Brahm with the four feet specially shines. Those feet are Jagrat, Swapna, Sushupti and Turiya.

Comm.—'Are these the only places? Are not the Muladhara, &c., mentioned?' He answers this by saying that it shines in these places *specially* (*i. e.*), a slight contemplation there is enough. He calls the states *feet*; being only illusory, they are represented by the unimportant parts of the body, and it is only through these that it manifests itself.

In Jagrat he is Brahma, in Swapna Vishnu, in Sushupti Rudra, and in Turiya the Supreme Akshara. He is Aditya, Vishnu, Iswara, Purusha; Prana, Jiva, Agni, and resplendent. The Para Brahm shines in the midst of these (states). He is without Manas, ear, hands, feet and light. There the worlds are not worlds, Devas no Devas, Vedas no Vedas, sacrifices no sacrifices, mother no mother, father no father, daughter-in-law no daughter-in-law, Chandala no Chandala, Paulkasa no Paulkasa, Sramana no Sramana, beasts no beasts, hermits no hermits, so one only Brahm shines as different.

Comm.—*Light*, without the light of Indriyas, *Chandala*, one born of a Brahman woman by a Sudra. *Paulkasa*, one born of a Sudra woman by a Nishada (hunter). *Sramana*, also a man of a very low caste. Where does Brahm shine and in what form? He says:

In the Hridayakas (Akas in the heart) is the Chidakas. That is Brahm. It is extremely subtle (Chidakas). The Hridayakas can be known. This moves in it. In Brahm everything is strung.

Comm.—The Mantras say, 'The heart should be known as the great residence of the All.' What is the fruit of thus knowing him? He says.

Those who thus knew the Lord know everything.

Comm.—As said in the Chandogyopanishad, 'If he longs after Pitriloka, by his very thought the Pitris arise; so he attains Pitriloka and is great there.'

In Him (the Gnani) the Devas, the worlds, the Pitris and the Rishis do not rule. He who has awakened knows everything.

Comm.—Each man is supposed to be indebted to three persons in his life, *i.e.*, the Devas, the Pitris, and the Rishis. He pays the first by studying the Vedas and performing the sacrifices, the second by begetting a son, and the third by daily giving Arghya (oblations of water). The Gnani being free from all the three, they no longer rule over him.

All the Devas are in the heart, in the heart are all the Pranas, in the heart is Prana, Jyotis and the threeplied holy thread. In the heart, in Chaitanya (consciousness) it (Prana) is.

Comm.—To impress upon the mind the necessity of renouncing everything known and unknown, he says that the worship of external deities is wrong and that everything is within. *Devatas*, Brahma and others, the deities of the Indriyas. *Pranas*, Vak and others. *Jyotis*, that which enables us to perceive objects. To show that the pure Brahm, though the source of all things and unmanifested, shines in the heart, he says '*The holy thread.*' It represents the nine modifications of Satwa, Rajas and Tamas. He now gives the Mantra to be pronounced when putting on the holy thread.

Put on the Yagnopavita (the holy thread), the supreme, the holy, which came into existence along with Prajapati, which gives long life, and which is very excellent; let this give you strength and Tejas (spiritual splendour).

Comm.—The Yagnopavita is worn across the breast to show that the Chaitaniya is in the heart.

The wise man having shaved his head completely, should throw away the external thread. He should wear as the holy thread the supreme and indestructible Brahm. It is called Sutra, because it shows (that the Atma is in the heart). *Sutra* means the supreme

abode. He who knows that Sutra is a Vipra (Brahmin), and he has crossed the ocean of the Vedas. In that Sutra (thread) everything is strung, like beads on a thread. The Yogi, well versed in Yoga and having a clear perception of Truth, should wear that thread. Practising the noble Yoga, the wise man should abandon the external thread. He who wears the Sutra in the form of Brahm, he is a sentient being. By wearing that Sutra he is not polluted. They whose Sutra is within, whose Yagnopavita is Gnana, they only know the Sutra, and they only wear the Yagnopavita in this world. Those whose tuft of hair is Gnana, who are firmly grounded in Gnana, whose Yagnopavita is Gnana, consider Gnana only as supreme. Gnana is holy and excellent. He whose tuft of hair is Gnana, like the flame of Agni, he, the wise one, only wears a true Sikha; the others simply wear mere tufts of hair. Those Brahmanas and others who perform the ceremonies prescribed in the Vedas, they only wear this thread as a symbol of their ceremonies. Those who know the Vedas say that he only is a true Brahmin who wears the Sikha of Gnana and whose Yagnopavita is the same. This Yagnopavita (*Yagna* Vishnu and *Upavita* that surrounds, hence the form of Vishnu) is supreme and is the supreme refuge. He who wears that really knows, he only wears the Sutra, he is Yagna (Vishnu), and he only knows Yagna (Vishnu).

Comm.—Hereafter he begins to praise the Most Excellent, by attaining whom the various bonds are removed, by whose favour is obtained the Divine sight, and death avoided.

One God, hidden in all things, pervades all things and is the Inner Life of all things. He awards the fruits of Karma, he lives in all things, he sees all things without any extraneous help, he is the soul of all, there is nothing like him, and he is without any Gunas (being secondless). He is the great wise one (here the Gnana Sakti is postulated). He is the one doer among many actionless objects (here the Kriyasakti is clearly shown). He is always making one thing appear as several (by Maya). Those wise men who see him in Buddhi, they only obtain eternal peace. Having made Atma (Buddhi) as the Arani and Pranava the lower Arani, by constant practice of Dhyana, one should see the concealed deity. As the oil in the sesamum, as the ghee in the curds, as the water in the rivers, and as the fire in the Arani, so they who practise truth and austerities see him in the Buddhi.

Comm.—*Arani* is a piece of wood with a hole in it into which another sharp-pointed wood is inserted and made to rotate by a rope. It is used for getting fire for the sacrifices. It is very suggestive. For a detailed esoteric explanation of this, *vide Secret Doctrine*, Vol. II, "Prometheus."

As the spider throws out and draws into itself the threads, so the Jiva goes and returns during the Jagrat and the Swapna.

Comm.—The heart being the place where it is to be contemplated, he proceeds to give a description of it.

The heart is in the form of a closed lotus flower, with its head hanging down; it has a hole in the top. Know it to be the great abode of the All.

Comm.—These lines appear in the Purusha Sukta too.

Know that during Jagrat it dwells in the eye (right), and during Swapna in the throat; during Sushupti it is in the heart and during Turiya in the head (in the nadi called Pureetati.)

Comm.—As said elsewhere, 'Having pierced by the manas and the breath the great bolt of Brahm in a moment, he should take rest in the great Ocean of supreme amrita. By bringing together the Prana and Apana to the Muladhara and contemplating upon Om (in the way laid down in the Tantras) the gastric fire is roused. The serpent Kundalini that lies coiled 3½ times around the Sushumna closing the mouth (Brahmarandra) with his head, feels this and slowly begins to move. He should then force his breath (current) and his mind through the opening into Sushumna (for where the mind wills, there the breath current follows). There are three obstacles:—Brahma Granthi, Vishnu Granthi and Siva Granthi (granthi = knot). He should force his way through them and drink the nectar flowing from the moon in the Agnachakra. That process is referred to here.

Because Buddhi *unites* the Pratyagatama with the Paramatma, the worship of Sandhya (union) arose. So we should perform Sandhyavandana. The Sandhyavandana performed by Dhyana requires no water. It gives no trouble to the body or the speech. That which unites all things is the Sandhya of the one-staffed Sanyasis. Knowing that from which speech and mind turn back being unable to obtain it, and that which is the bliss of Jiva, the wise one is freed. The secret of the Brahmavidya is to reveal the real nature of the Atma, that is all-pervading, that is like ghee in the milk, that is the source of Atmavidya and Tapas, and to show that everything is in essence one.

So ends the Brahmopanishad.

C. R. Srinivasa Ayangar, B. A., F. T. S.,
Kumbakonam.

NATURE:

Aphorisms by Goethe.

(*Translated by Prof. Huxley; "Nature," Nov.* 4, 1869.)

NATURE! We are surrounded and embraced by her: powerless to separate ourselves from her, and powerless to penetrate beyond her. Without asking or warning she snatches us up into her circling dance, and whirls us on until we are tired, and drop from her arms.

She is ever shaping new forms: what is, has never yet been; what has been, comes not again. Everything is new, and yet nought but the old.

We live in her midst and know her not. She is incessantly speaking to us, but betrays not her secret. We constantly act upon her, and yet have no power over her.

The one thing she seems to aim at is Individuality; yet, she cares nothing for individuals. She is always building up and destroying; but her workshop is inaccessible.

Her life is in her children; but where is the mother? She is the only artist; working-up the most uniform material into utter opposites; arriving, without a trace of effort, at perfection, at the most exact precision, though always veiled under a certain softness.

Each of her works has an essence of its own; each of her phenomena a special characterisation; and yet their diversity is in unity.

She performs a play; we know not whether she sees it herself, and yet she acts for us, the lookers on.

Incessant life, development, and movement are in her, but she advances not. She changes for ever and ever, and rests not a moment. Quietude is inconceivable to her, and she has laid her curse upon rest. She is firm. Her steps are measured, her exceptions rare, her laws unchangeable.

She has always thought and always thinks; though not as a man, but as Nature. She broods over an all-comprehending idea, which no searching can find out.

Mankind dwell in her and she in them. With all men she plays a game for love, and rejoices the more they win. With many, her moves are so hidden, that the game is over before they know it.

That which is most unnatural is still Nature; the stupidest philistinism has a touch of her genius. Whoso cannot see her everywhere, sees her nowhere rightly.

She loves herself, and her innumerable eyes and affections are fixed upon herself. She has divided herself, that she may be her own delight. She causes an endless succession of new capacities for enjoyment to spring up, that her insatiable sympathy may be assuaged.

She rejoices in illusion. Whoso destroys it in himself and others, him she punishes with the sternest tyranny. Whoso follows her in faith, him she takes as a child to her bosom.

Her children are numberless. To none is she altogether miserly; but she has her favorites, on whom she squanders much, and for whom she makes great sacrifices. Over greatness she spreads her shield.

She tosses her creatures out of nothingness, and tells them not whence they came, nor whither they go. It is their business to run, she knows the road.

Her mechanism has few springs—but they never wear out and are always active and manifold.

The spectacle of Nature is always new, for she is always reversing the spectators. Life is her most exquisite invention; and death is her expert contrivance to get plenty of life.

She wraps man in darkness, and makes him for ever long for light. She creates him dependent upon the earth, dull and heavy; and yet is always shaking him until he attempts to soar above it.

She creates needs because she loves action. Wonderous! that she produces all this action so easily. Every need is a benefit, swiftly satisfied, swiftly renewed. Every fresh want is a new source of pleasure, but she soon reaches an equilibrium.

Every instant she commences an immense journey, and every instant she has reached her goal.

She is vanity of vanities; but not to us, to whom she has made herself of the greatest importance. She allows every child to play tricks with her; every fool to have judgment upon her; thousands to walk stupidly over her and see nothing; and takes her pleasure and finds her account in them all.

We obey her laws even when we rebel against them; we work with her even when we desire to work against her.

She makes every gift a benefit by causing us to want it. She delays, that we may desire her; she hastens, that we may not be weary of her.

She has neither language nor discourse; but she creates tongues and hearts, by which she feels and speaks.

Her crown is love. Through love alone dare we come near her. She separates all existences, and all tend to intermingle. She has isolated all things in order that all may approach one another. She holds a couple of draughts from the cup of love to be fair payment for the pains of a life-time.

She is in all things. She rewards herself and punishes herself; is her own joy and her own misery. She is rough and tender, lovely and hateful, powerless and omnipotent. She is an eternal present. Past and future are unknown to her. The present is her eternity. She is beneficent. I praise her and all her works. She is silent and wise.

No explanation is wrung from her; no present won from her, which she does not freely give. She is cunning, but for good ends; and it is best not to notice her tricks.

She is complete, but never finished. As she works now, so can she always work. Everyone sees her in his own fashion. She hides under a thousand names and phrases, and is always the same. She has brought me here, and will also lead me away. I trust her. She may scold me, but she will not hate her work. It was not I who spoke of her. No! What is false and what is true she has spoken it all. The fault, the merit, is all hers.

EX ORIENTE LUX:

A dialogue between a Christian Inquirer and a Student of Theosophy.

C. J.—I have been told that many Theosophists claim to be better Christians than those of the orthodox churches.

S. T.—The case might be open to argument, though in the first instance you would have to define what kind of Christianity, among its many forms, you would choose for your basis. Let me, however, assure you that students of Theosophy only lay claim to a better understanding of those fundamental truths, forming the essence of the Christian faith, and by their means arrive at a clearer conception of the inner Christian doctrines.

C. J.—But how can such higher understanding proceed from a source so distinctly non-Christian as Theosophy?

S. T.—Pardon me, Theosophy is no more non-Christian than it is of necessity Buddhistic or Brahminical.

That its advent at this moment should spring from the East, only shows that ancient science and tradition have been preserved there with more minute care and in greater purity than elsewhere. Hence the possibility of gaining from that quarter a more impartial analysis of original religious truths; for so long as you allow these to be essentially of a spiritual nature, you must grant that a system which proclaims the necessity and teaches the methods of spiritual development in man, has the highest claims to be heard and judged on its own merits.

Without a true analysis of the human soul, its nature, potentialities and aims, religion will remain a shrine with barred doors for the multitude. Religion, representing the inner life of the soul, must, therefore, always be helped to the clearer comprehension of its fundamental truths by a thorough knowledge of psychology, which acts as a husbandman in carefully preparing the soil.

C. J.—How can the most elaborate system of psychology claim common ground with revealed religion, such as we profess?

S. T.—More than you think perhaps. True knowledge leads to proper practice, and by gradual psychic evolution a revolution, or let us call it, a condition of receptivity if you prefer, has to arise in the soul, before it can be illumined by the greater revelation coming from above, or rather from within.

Psychology, so disdainfully treated by western science, marks out the road on which the level of spiritual understanding may be reached. Madame Blavatsky has not only produced the key and opened the barred gates to the world at large, but by her lucid and brilliant writings has led, and happily is still leading, the way to many capable and talented authors, who, eagerly following in her wake, have produced within a few years, an amount of valuable Theosophic literature, not only astonishing in its widespread importance, but especially notable in its pronounced effect upon the minds of European thinkers and students.

C. J.—What is the reason that the West should be ignorant of this knowledge and should have to receive it from the East?

S. T.—This ancient knowledge is like a subterranean water-course which finds an outlet whenever favourable circumstances render the required assistance, sending forth a clear rill, to mark its way, in many meanderings, through the vast plain below. Iron-bound tradition, aided by human prejudice, rules however that the vital element can only be drawn from this secondary stream, although the far distance of its original source and the defiled state of its bed have impaired confidence in the purity of the supply.

Hence, independent thinkers of all ages, mystics, under whatever names history likes to record them, have tried to slake their thirst by striking for the eastern fountain-head, and drinking of the living waters in all their virgin limpidity and invigorating freshness.

The difficulty of their arduous task was considerably increased by the necessity of veiling the significance of their researches from the ruling powers. In order to secure this end, absolute secrecy was maintained, and a system of obscure verbiage was adopted, which possessed the one merit of repelling all, save the enthusiastic student.

The present era, with its freedom of thought, once more brings forth the hidden stream openly to the surface, irrigating and fertilizing whatever land can be brought within its reach. Strangely enough and almost simultaneously with the spread of Theosophy from its eastern source, western writers have spontaneously proclaimed the lost truth, in what may be termed identical language, though the gifted authors of the "*Perfect Way*" have preferred to clothe the divine verities in a highly mystical garb.

In all these various contributions we find the greatest importance attached to the division of man into the seven component parts of his complete self, for it is by the aid of this prism that a course of analysis will enable the student to construct a correct ground-plan, not only for his researches and conclusions, but also for his subsequent action. His various powers have to be examined, their limits defined and their interaction gauged, before the practical work of self-development in the desired direction can be attempted with any hope of success. Above all, the mystery of the dual nature of the mind (Manas) has to be partly solved, ere its divine and earthly tendencies can be separated with sufficient clearness to see light on one's path. In the Manas lies the centre of gravity, and hence the key to the esoteric doctrines which form the essence of all religions worthy of the name.

C. J.—Can such psychological studies lead to any practical result? Does not the ordinary mind lose itself easily in the mazes of metaphysics?

S. T.—If western science had familiarized the European mind with the plain, but firm, footholds for psychical knowledge, these ideas would hardly be considered beyond the range of the ordinary intellect. Psychology, however, was never permitted to ruffle the placid surface of the scientific mind; it was contemptuously dismissed as an offensive,

because awkward, intruder, who, if admitted, would enforce the reconstruction of all prevailing methods of research and thus undo the proud structure, materialistic science has been busy in rearing for centuries past.* It is only quite lately, that the now fashionable study of hypnotism has directed the attention of the scientific world to some of the hidden powers of the soul, and though the sensational nature of the experiments has helped to proclaim long known facts as grand new discoveries, these demonstrations have only touched upon the mere outskirts of a subject whose deeper secrets remain unsolved.

Most theosophical ideas are unapproachable from the natural plane, but the investigation of psychic facts procures for us the stepping stones to the higher ground. Any one acquainted with the much disdained phenomena of clairvoyance, lucid somnambulism and ecstatic trance, will have found the field of his vision rapidly widen in a metaphysical direction, and further concentration of his thoughts on the supersensuous plane will elicit in him not only a growing comprehension of the soul's inner power, but the possibility of developing, in himself, perceptions of a spiritual nature, alike undreamt of and sublime. It cannot be too often repeated that Theosophy ought not to be looked upon as mere theorizing, mere metaphysical gymnastics! As soon as your receptivity for higher truths has awakened, together with the conviction that rising grades of perception are opened to your understanding, the practical work of clearing the inner vision has to begin, and when every step you advance brings to you a lesser or greater token of success, the vitality of your faith in the absolute truth of the theory receives an ever increasing and welcome accession.

This practical work may be shortly described as a purification and spiritualization of your lower self. The conquest of all evil propensities, the loosening of material bonds, the practice of altruism, the concentration of your mind on the various grades leading up to its highest plane, will evolve in you an intuitional capacity for apprehending those truths, hitherto kept secret, which form the root of every religious revelation. Many persons, however, are naturally possessed of these intuitive powers, which in conjunction with pure lives and high aspirations may bring them into touch with the divine light.

C. J.—Our codes do not prescribe purely metaphysical exercises, in which I can only see so many disturbing influences to a contented mind.

S. T.—If your religious faith is to show vitality instead of stagnation, you must be ready to search for that living spring which alone can bring you spiritual health. Does not the whole historical development of the Christian Church prove the point? Unless you can trace the very basis of your faith it will gradually petrify into mere formalism, which, from the want of understanding, is ever inclined to discard as

* The author evidently means by this paragraph to refute the name of "psychology" to the study to which Science gives that name, and to which it certainly attaches importance.—*Ed.*

worthless those underlying primary ideas that form the original cause of the existence and growth of your church.

Jesus distinctly teaches two modes of religion, the outer and the inner. His gospel of divine compassion, of altruism, and of self-sacrifice as expressed in the sermon on the Mount, is so universally acknowledged as constituting the most sublime code of ethics, that among His followers perfect unanimity reigns as regards this part of His teaching. But if we trace the cause of the various controversies in the Christian Church to its true source, we shall have no difficulty in finding it in the inner or esoteric doctrine Jesus taught guardedly by means of parables and symbols, and whose true meaning He gave to His disciples with the admonition that these truths were for them alone, not for the multitude (Mark iv. 2).

These mysteries deal with the nature of *Christ*, with His relationship to His *Father in Heaven* and mankind, and with His work and mission. In them is to be found the hinge-point of all the Christian dogmas, and in them alone, by the loss of their true key, the great divergences among the various Christian bodies have arisen.

Unitarianism and Robert-Elsmereism, its modern variety, confine themselves to the outer Christian teaching which, appealing powerfully to our understanding of moral perfection, points out our road on the purely practical plane. Undoubtedly they thus gain a firm and undivided ground for their aims in this life, and the powerful vitality which characterizes every centre of their activity. On the other hand, by eliminating from their belief the consideration of all those passages in Scripture which cannot be explained literally, or whose accuracy is impugned by modern criticism, they place themselves beyond the pale of Christianity, and much to their displeasure find themselves classed among the profane, who refuse to subscribe to the specific Christian dogmas. Furthermore, by renouncing all belief in the possibility of developing their spiritual perception, they at the same time give up all search for "*the Way*," "*the Truth*" and "*the Life*." As recently stated by a German writer,* "true faith must attest its genuineness, that ultimately it does not depend on external things, but on the voice of the Eternal within the soul of man." He also quotes the opposite warning of Luther against the tendency of constructing stone pillars to support the heavens, for should these foundations begin to totter, the very heavens appear to fall. For the development of our faith (or spiritual knowledge as we prefer to call it), the value of so-called exact facts is comparatively insignificant, they may be likened to the scaffolding, needful for the erection of an edifice, but superfluous when the higher purpose has been attained.

Contrasted with Unitarianism, the Christian churches are therefore the possessors of the original priceless jewel, but it lies buried in their crypts, and the worshippers cry in vain for a glimpse of its radiance!

* Professor Beyschlag of Halle, in his review of Robert Elsmere.

So utterly materialized, distorted and mutilated are these divine truths, that instead of a source of vitality and power, they have gradually become the very leaven that works for dissension and produces innumerable heresies and schisms.

The Christian Church may be compared to a stately cathedral, so completely overgrown with ivy and parasitic plants, that all its pristine beauty has disappeared under this thick mantle of spurious growth. All the pure, heaven-aspiring lines are hidden from sight, all the fine contours of arch and pinnacle are blurred, the windows are choked by heavy curtains of entangled masses, shutting out the vivifying influence of light and air, while under this fatal cloak, slow but sure decay is eating its way into the very fabric itself.

H. A. V.

(To be continued.)

OBEAH!

Chapter I.

THE West India negros, whose grand-parents were recruited from nearly every tribe living on or near the West Coast of Africa, have inherited from them, along with various grades of color and casts of feature, an almost unvarying belief in a variety of queer things of the kind known to the vulgar as 'superstitions.'

These are for the most part comprehended under the word "Obeah;" and while they are generally talked of as mere superstitions, it is evident that they are really regarded as something more tangible, and occasionally harmful in some of their ways, from the fact that in nearly every part of the West Indies there are in force special laws for the suppression and punishment of Obeah practitioners. This goes far to account for the difficulty I have experienced during my residence of almost five years in the West Indies in getting much real information on the point, and to that may be added the great unwillingness of the negros to speak to a white man on such a subject.

The word 'Obeah' has been said to be derived from the Hebrew *Ob* = a bottle, "and is applied in divers places in Scripture to magicians, because they being possessed of an evil spirit, spoke with a hollow voice as from a bottle;" but it is not easy to see how this Semitic derivation applies to this (presumably) Hametic word; or how it is borne out by any of the examples of Obeah practices which I am going to relate. However, as the words Obeah and Vondou often go together, it is necessary to point out that they are by no means synonymous, though they may be, and probably are, connected; in so far that the latter,—from the little I have been able to learn of it,—seems to be a well developed phase of ceremonial Black Magic of a barbarous description, (including human sacrifice of the Ri-thlen type) and may include a

knowledge of the former, while the ordinary Obeahman is totally ignorant of Vondou. Anyhow, the word Obeah really means *killing*.

When a negro dies, on the night succeeding his funeral, the friends of the deceased meet in his house to "wake him;" and to prevent the return of his Jumbi or Duppy (ghost) to trouble the living, or to facilitate its departure to other regions, spend the whole night with music, (!) ringing and clapping of hands, alternated with periods of eating and drinking, and telling nonsense stories. These stories always have for their hero "Nancy" or "Anansi," who in them occupies the position of "Brer Rabbit" in the nonsense stories of the American negro. Nurses tell Anansi stories to the children, and the children to one another, and they each and all turn on the cunning, and wonderful feats and powers of Anansi. Who is Anansi? That is a question that took me a long while to get answered. It now turns out that it is the name applied to a large and very long-legged black spider, very common here, who is generally to be seen lugging about with him a large flat white bag, in which it is supposed his family are carried about. I am told too that Anansi is the pure Ashanti word for spider. This long, legged black spider, with his rapid movements, his venomous bite (to other insects), and his big medicine bag, is the prototype of the Obeahman, and Anansi stories are tales which keep alive the negro faith in Obeah and Obism, relating as they do to what may, in comparison, be called the bright side of Obeah,—such as it is. They invest Anansi with a halo of preternatural powers, cleverness, and luck.

Obism for the most part is based upon the infliction of diseases and death, and the cure of disease. It also includes a means of communicating with supposed departed "spirits" in a species of mantic phrensy, the protection of fields bearing crops by the use of either or both glamona (Máyá) and elementals: the means of securing buried treasures by the propitiation of guardian elementals, or elementaries, &c., &c.; all by the use of very much degraded, and more than half-forgotten, ceremonial, and in some instances psychical, methods, which have been supplemented by a knowledge of vegetable drugs, especially poisons. And, in short, there is no reason to doubt that in West Indian Obeah we are face to face with the still active remains of a real, and not very incomplete as far as it goes, system of Magic,—mostly Black.

To begin at the beginning,—by initiation. The following story of *an initiation*,—which did not come off,—is told me by a negro schoolmaster of some education.

"One Sunday in 1878, I was riding down to P——, and on the way met with an African called Pèbù, finding he was going to P—— too, we agreed to ride on together. This Pèbù was a man who had no visible means of livelihood, but always went about well dressed, and rode a good pony. He was said to be a great Obeahman, and I felt a good deal afraid of him; but being very curious to know about Obeah, I asked him to teach me some of it. He refused at first, but after a great deal of persuasion, he consented to do so.

He directed me to meet him at a certain place on the banks of the P—— river, at 12 o'clock on the following Wednesday night. There he was to take me to a certain large stone which he knew of in the bed of the river, at that season nearly dry. Under this stone I was to put my hand, which would there be grasped hold of by another hand. That hand would pull mine, and I was to haul against it some time with all my strength. However much it might hurt me, I was not to give in. The seventh haul was to be the last, and so strong as to nearly pull my arm out of the socket, but it was to leave in my hand a small white stone, and a little of some slimy substance, both of which I was to put into a clean little bottle (which I was to bring ready with me) and to cork up securely. This bottle I was to take great care of, and "the fellow" who held my hand under the stone was to be always at my service when I shook up the bottle, and would do, or get me anything I wanted. But, when the time came, I was too much afraid and did not keep the appointment."

This, it will be seen, is part of some method of obtaining command over an elemental,—a "familiar." But it is a great pity my informant can tell no more about it. It appears not a little curious that he was not instructed to prepare himself by any particular diet or otherwise, for a set and certain time prior to the event. The bottle and its contents would have more or less taken the place of Alladin's "Wonderful Lamp."

A Ballade, Bella-bella, or Jumbi dance is a way of finding out the grievances of restless departed "spirits," or of communicating with deceased friends. These dances are forbidden by law, and are therefore conducted in secret. This is how one came about:—A man was killed last year by a falling tree; some months after that event a woman habiting the same village as the deceased had done, said his jumbi (ghost) which she had seen, was coming and disturbing her, making noises at night, and so on. So she concluded to find out what it wanted; and invited a select company of friends to meet in her house one night to hold a Jumbi-dance for the purpose of interviewing that jumbi. The preparations for the dance partly consisted in killing some fowls, a pig, and a goat, a portion of their blood being sprinkled round the house, and the meat was dressed for the consumption of the company, who were also to be regaled with some rum.

On the arrival of the guests, they arranged themselves in a circle round the apartment, the band consisting of a fiddle, a drum and three tambourines, forming part of the circle. The hostess began the function by solemnly oblating about half a bottle of rum in the centre of the floor to the jumbi, the bottle being also freely passed round amongst the guests. The band then struck up a monotonous sort of tune, consisting of six or seven notes repeated over and over, beginning very slowly and gradually getting quicker, the company keeping time by clapping their hands. When the music attained a certain pitch, five, or seven of the guests of both sexes, stepped into the middle of the floor, and began

dancing to the music which was now very quick. Then the circle still clapping away, began to sing the 'Ballade,'—a particular set of words used only on such occasions;—when the singing had lasted about twenty minutes, one of the dancers suddenly gave a loud shout, and executing a frantic pirouette, bounded up so as almost to touch the rafters of the house with his head, then fell on the floor, frothing at the mouth, and convulsed as if in a fit.

Immediately on this, the music fell to the slowest time, and that of the 'Ballade' and clapping followed. A man tied a handkerchief very quickly and tightly round the waist of the convulsed one, and this was no sooner done than the latter got on to his feet and began to reel about. Then the hostess asked him, "Who are you?"

He replied, *in the exact voice and accent of the deceased*, "I am ——— ——— (naming the deceased.) After this, the questions proceeded and were uniformly replied to in the voice and gestures of the deceased. The music, clapping and singing continuing all the while; and the interview terminated by the hostess being instructed to visit the grave of the deceased on a certain day, and there to kill a black cock, and to sprinkle the grave with its blood and the contents of a rum bottle.

I am informed that at some of these dances as many as seven or more dancers become possessed, each by a separate jumbi, at one time, and that the possessed play all manner of strange antics. On one occasion, a man being possessed by the jumbi of a person who had committed suicide after going mad, sprung at one leap up on to the rafters of the house, where he remained for some minutes moving up and down in time to the music, and from thence shot out of the open window, and down a precipice behind the house, when he was found dead, with his neck broken. The possessed frequently speak in Spanish, French, and other languages, often in ones unknown to their hearer. I hear also that care is taken to arrange the sexes in the circle alternately, and that the music, &c., must continue until the jumbi quits the possessed, or if it stops before, it does so at great peril to their life and sanity. The possessed while under the influence answer all sorts of queries, and, it is said, can tell what is going on in distant places.

The words of the 'Ballade' and the tune used on these occasions are kept very secret; but should I hereafter manage to secure them, I hope to include them in a future chapter, first, because they will be of interest for comparison with certain Mantras and Runes; and second, for the edification of our spiritualistic friends, who in the above cannot fail to be reminded of the universality of their brotherhood, and its chosen phase of the occult. I can assure them, too, that by using the said 'ballade' and tune, and exhibiting at the same time some fresh pig's blood and alcohol, one of their circles would obtain some very striking manifestations from their departed friends,—and perhaps others,—and that if any one in that circle should happen to be clairvoyant at the time, they would 'see wonders!!' I need hardly say that the deve-

lopment of phrensy, in a similar manner and for like purposes, is by no means confined to the negro race, but is to be found in use among various races, from the Laps and Siberians in the north, to the Maories (New Zealanders) in the south.

The next department of Obism which claims attention is that known as "dressing a field," of sugar-cane, cocao or other crop, to prevent stealing. There seems to be at least two modes of doing this: one by getting "Obeah" from a practitioner to put into the field, and another by the performance of a prescribed ceremony in the field by one learned in the art.

Of the first, I am told by an eye-witness, that in 1872, a man called C——, wanted to have his cane field "dressed," to prevent the canes being stolen. He accordingly sought the assistance of a noted Obeah doctor who lived at M——. Witness met C—— returning from the doctor's, and asked him what luck he had had. For reply, C—— produced two little rods about 18 inches long, saying 'he gave me these two snakes to put into the field, and on throwing one of them down on the road, it at once turned into a black snake, which again assumed the form of a piece of stick as C—— picked it up. C—— places them in his field, and carefully told every one of the neighbours he had done so, and many people attempting to steal canes from it were pursued by a black snake, among others, witness himself. He says, too, that C—— used to put a cup of milk down in the field every morning, which he said was for the snakes to drink, and that when the crop was reaped the snakes disappeared. I am referred to several other people who saw these snakes.

It would appear from this, that the Egyptian magician's feat of turning their rods into snakes, is not yet an extinct art, nor confined alone to their corner of Africa. An enterprising Obeah doctor might do a good business in this line, in protecting crops from depredation, in various parts of the world.

Here is an instance of a second method. J. L. states thus: "In 1868 I became a Metager on C—— estate. Early one morning, being in my field among the canes, I heard voices in the field adjoining mine, belonging to J. C——Looking through the canes, I saw C—— and a man called McS—— with him. They could not see me, as I was quite concealed from them by the canes. They had with them a three-forked pole about 6 feet long (like this), a bottle, and a wisp of dry plantain leaves. Being anxious to learn what they were after, I listened, and watched them carefully. After some preparation, they planted the pole in the ground, fork up. In the fork they placed a pad made of the dry plantain leaves, and on it seated the bottle, which was full of something; by the side of the bottle they put a hen's egg, with its small end up. McS—then said to C—— 'What is it you have to say?' Then, placing his hand on the bottle, C—— talked to it in a low voice for about ten minutes, and then in a loud tone, said, 'No one but (so and so, meaning a number of

his friends and the members of his family) will I allow to come into this field, and if any one else comes, you must fly after them, and bite them to death.' Then they left the field."

"At this time I was living in C——'s house with him, and I was not well pleased that my name was left out of the list of those allowed to go into that cane-field, so I determined to keep a close eye on what should follow.

"In about 28 days, or a month after the above took place, a black ring had appeared by some means a short way from the top of the egg. After a second period of similar duration, I observed a hole in it, such as might be made by a chicken when it first breaks the egg-shell; and, in a few days after that, nothing but a few fragments of the egg-shell remained beside the bottle. About that time people began to say there was a snake in that field, and became afraid to go there, because some of them said they were chased by it. I myself often saw a snake there after that, and believe it was put there by that operation."

Still another way of protecting a field or garden, is to send for an Obeah doctor and promise him so much to protect the garden until the crop is reaped. In a case of this sort which came under my notice, the Obeah Doctor began by going to the field, and there hanging to one of the trees:—

1. A bottle containing (apparently) dirty water.
2. A triangular piece of board, on which a similarly shaped scrap of black cloth was glued, both point downwards.
3. A little skin bag containing an egg, some nails, beans of various kinds, and rags of different colors.

After hanging these up, he walked round the tree several times, and then, from these different points, spoke to it, muttering—presumably reciting—spells. Returning to the house, he had all the labourers called, and informed them that the owner had given that field into his charge, because there had been so much stealing going on; and that he wished them to understand from that day onwards that if there was so much as one grain of plantains missed, he would know within twelve hours after who the thief was, but there would be no use for that man to send for *him* to cure the pains in the belly he would most certainly die of. I believe very little of that crop was stolen!

The negros believe that when, as in J. L.——'s case, the egg and bottle business is performed, that a snake is hatched from the hen's egg, and that the contents of the bottle, whatever they may be, are to feed the snake while it is very young. Another favorite article used for the protection of fields, is a miniature coffin; sometimes empty, but usually filled with bits of bone, feathers and generally an assortment of things such as above mentioned as filling the skin bag. But with the exception of the first case of "dressing," in which the stick was turned into a snake, I believe that these bottles, eggs, triangles, and so on, are the exoteric dregs of a more than half forgotten magical ritual; and are to

the average Obeahman very much what the symbols of masonry are to the average freemason,—*pro-forma* symbols for certain purposes, the complete details of whose use is forgotten or unknown, and have about as much "Serpent" left in them as remains in the sloughed off skin of a snake. Most Obeah men are, as far as these things are concerned, like a child with a stopped watch, which he is confident gives correct time, while he is quite ignorant of the proper way to wind it up, and even unconscious of the fact that it requires to be wound.

That this prevailing ignorance is not universal, is proved, I think, by the following little experiment. One old "doctor" laid claim to about half an acre of my land on which are growing some half dozen cocoanut trees. To prevent others—including my servants—from gathering the nuts, he erected a post there, on which were fastened a triangle like that above described, a bottle, and some other things. Going there one day, I found this erection and was promptly informed of its purpose. In order to test whether the old rascal knew anything beyond a mere belief in the efficacy of things so placed, I drew a circle round his post on the sand, and inscribed therein a certain figure, with an intention, and left it. He very soon discovered what I had done, and since that has left that place and my cocoanuts severely alone; with the result that I am now credited by him and his friends with being a much bigger Obeahman than he is, and dangerous to meddle with: which, on the whole, if not a complimentary, is at least a useful reputation.

When an Obeahman is consulted about buried treasure,—which is not an unfrequent event in several of the islands,—he generally describes the place where the treasure is, and all about it, but usually concludes by saying: There is a Duppy (ghost) of such and such a description who lives there in charge of it (or a big snake, as the case may be), and he won't let you take the treasure unless you "give him a soul." That phrase means now, whatever it may originally have meant, that the place has to be sprinkled with the blood of some animal, which must be sacrificed there, together with rum or some other spirit. The meat of the animal, and some of the liquor became the perquisites of the Obeahman; and, as may be supposed, the Obeah fraternity do not neglect such a magnificent chance of imposture when it comes their way. Of course one does not hear of the successful cases in which treasure is secured, though, they no doubt occasionally occur; but unsuccessful ones, in which no one but the cunning Obeahman is benefited, are frequently talked of. One such case occurred quite recently, in which it is reported that a black man, the owner of some 300 acres of land and all that goes to comprise a small sugar estate, has been treasure hunting under the guidance of one of the fraternity for the last two years or more; with the result, that he has from time to time sacrificed over twenty-five head of cattle, besides a large number of smaller animals, and a quantity of liquor, he has also sold over 100 acres of his land at a

ruinous rate to raise funds for his purpose, and he has had excavated four or five large holes 24 feet deep by 10 feet square, in which no treasure or anything of value has been found. Finally, he has absconded, leaving behind him a duly registered deed of gift conveying the remainder of his property to the Obeahman, his chief adviser.

This looks much as if the Obeahmen could give some points in the art of hypnotic (or other) suggestion, to M. M. Charcot, Luys et Cie. However, there is a distinct indication that the Obeahmen really have some idea of a propitiatory ceremony in such cases, where there happens to be an actual treasure under protection of elementals or elementaries, of which in a future chapter I may be able to cite an example.

MIAD HOYO-RA KORA HERI, F. T. S.

(To be continued.)

Reviews.

BAGAVAT-GITA.

We have received a charming pocket edition of the Bagavat-Gita from Mr. W. Judge, which he describes as being the "result of a careful comparison of all the English editions and of a complete re-translation from the original whenever any obscurity or omission was evident in the various renderings consulted." In type, in paper, in general finish, this edition is by far the best yet produced. As regards its contents, we must reserve any remarks till next month when, in view of the importance of the work itself, we shall endeavour to give the result of the careful comparison of Mr. Judge's edition with those of Max Müller and others.

In any case, however, Mr. Judge is to be heartily congratulated upon supplying the long felt want among the members of the T. S. for an edition of the Bagavat-Gita, which should be thoroughly handy and convenient as well as printed in clear, legible type, on good paper, without typographical errors of a disfiguring character.

B. K.

"THE SANMARGA BODHINI, BELLARY."

We congratulate the "Sanmarga Samaj" upon the appearance of its new journal named *Sanmarga Bodhini*. Its motto, taken from *Isis Unveiled*, is a paraphrase of that of the Theosophical Society; and its contents, so far as can be judged from its first issue, seem in every way to do honor to the motto adopted. In the English portion of the paper, we notice a well-written article upon "Ourselves," while among the items of news we are glad to see that our brother Mr. Jagannathiah has been delivering a series of lectures upon "Morality," "Education" and the signs of the Zodiac.

In the vernacular Supplement, the principal article is one upon Madame Blavatsky, and the name of Col. Olcott occupies a prominent place.

We wish every success to our youthful Contemporary, and trust that for long years to come *Sanmarga Bodhini* may carry on the good work of educating and instructing the Hindu public.

The second issue, just to hand, also contains, both in English and Vernacular, able papers about Theosophy and the T. S.

B. K.

NEILA SEN AND MY CASUAL DEATH.*

By J. H. Connely.

In the stories before us, Mr. J. H. Connely has produced two admirable novelties of the occult type. In the first, Neila Sen, the interest is well sustained throughout, the descriptions are vivid and life like; and the plot ingenious enough. Unfortunately, however, the gorgeous East is apt to be more gorgeous in imagination than reality. And this is above all the case with regard to the fair sex, in such a country as Ceylon. When the Women's Educational Society, recently started under the auspices of the Theosophical Society, in that lovely Island, shall have been in existence for half a dozen years, such a Ceylonese maiden as Neila Sen may become a possibility. At present, however, we must admit that she could exist only in the imagination of the novelist. Granting to the author, however, his fair share of a poet's licence, there is every reason to recommend Mr. Connely's stories, in the most cordial manner, to every one who is interested in the class of works which the recent revival of a tendency to look into the deeper things of life has produced. Both the stories, "Neila Sen" and "My Casual Death," are instructive and correct from the occult stand-point. They convey in an unobtrusive and entertaining form several suggestive ideas, and in the case of the latter especially, absorb the attention of the reader to a remarkable extent.

It is to be hoped that Mr. Connely will not stop here, but that before long he will give us the opportunity of spending some more pleasant hours in his company.

B. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

London, *December*, 1890.

I am sorry to have to begin my letter with news of "H. P. B.'s" ill health, again; this bitter wintry weather has been very trying to her, as she has to be so extremely careful not to take the very slightest chill, which Dr. Mennell said at one time—not so long since—might prove fatal. The Lodges are all shewing signs of vigorous life and work. I had a letter only the other day from Mr. Bandon Oding, the indefatigably active President of the Newcastle Lodge—formed not so very long ago—which proves clearly that the

* Lovell's Occult Series. John W. Lovell Co., New York.

cause will not die for lack of earnest hearts, and active brains and hands, to "set high the banner of Truth" before a selfish and material world. To Mr. Oding's exertions the Newcastle Lodge owes its final establishment; and he is at present engaged in sending out a little pamphlet, in the form of an open letter, inviting all those in and around Newcastle who may have been interested in the leaflets which they have already received, to "come and see;" *i. e.*, to attend the meetings of the Lodge; and, generally, to follow up the interest which has been awakened in them, on the subject of Theosophy and its message to the 19th Century.

The Brixton Lodge, under the presidency of Dr. Coryu, is slowly but steadily increasing in numbers; and the new Lodge at Battersea, although numbering only seven in actual membership, has at its weekly meetings an average attendance of no less than thirty—visitors and enquirers. C. F. Wright has this new Lodge under his especial charge at present; and attends all their meetings, for the purpose of answering questions, and guiding the studies of the growing band of students. Yet another centre of activity has been formed at Chiswick (London, S. W.), under the guidance, and as a result of, the untiring efforts of Mr. W. Kingsland and Mr. F. S. Gardner; and it is confidently expected that an exceptionally strong Lodge will shortly be formed to crown their joint labours. Two meetings have been held, largely attended by those who are already interested, to some extent, in Theosophy. At each of these meetings Mr. Kingsland has lectured on the First Principles of Theosophy, including the Unity of the Universe, and the Septenary in Nature; while a third lecture, which falls on the 3rd January, will deal with the Laws of Correspondence and Periodicity. Mr. Kingsland believes that, in many cases, much harm is done by endeavouring to deal with what may be called *applied Theosophy*, before it is really understood what Theosophy is (*per se*), and its basis in natural law. This is especially the case here in the West, where men's ideas are so coloured and warped by orthodox religion and science; and where such doctrines as those of Karma and Reincarnation are not only unfamiliar, but appear at first sight to be mere arbitrary dogmas. The enquirer has to unlearn as well as to learn, and unless he can expand and modify the premises on which his ideas have hitherto been based, there is little hope of his being able to accept the Theosophic teaching in its details. Indeed, much profitless controversy is due to the fact that each is arguing from a different set of first principles!

The Countess Wachtmeister has sent a donation of some of the best Theosophical works, to form the nucleus of a Lending Library at Chiswick; while Mrs. Besant will also help the movement in this new centre, by lecturing at the Bedford Park Club on the 17th January.

The course of Lectures now going on, at the weekly Thursdays of the Blavatsky Lodge, is unusually well attended; and an increasingly thoughtful set of visitors and enquirers make their appearance, and re-appearance; these become in due course Associates of the Lodge; leading to final membership; and, in many cases, to active work and co-operation.

You will be glad to hear that another issue of the "Transactions, Blavatsky Lodge," is in course of preparation, and will very shortly be published.

In my last letter I gave you, I think, a good many instances of the growing dissatisfaction, among the thoughtful, with the present form

of exoteric Christianity; the dogmatism, and narrowness of the Churches; and their rapidly decreasing power over the masses of the people. This I may very well follow up with some apposite quotations from an outspoken declaration by Dr. Momerie (so well-known in his late capacity of "preacher," at the Foundling Hospital), which appear in the *Pall Mall* of the 12th inst. Says Dr. Momarie,—according to the reporter:—

"The Bible does not make the ghost of a vestige of claim to inspiration in the orthodox sense. All that is good and great in it is inspired. But the Bible is full of contradictions and inaccuracies which are not inspired, therefore it cannot be inspired as a whole. No educated man can honestly believe it is inspired in history or science. Huxley in science or Freeman in history are far more inspired. The inspiration of the Bible must be restricted to moral and spiritual matters, and even then it is as low at times as any book. . . . Take the Bible at its best in philosophy and then it only gets on a level with German criticism. St. Paul at times is quite up to Hegel (!) It is a mere question of degree and subject. All that is highest and best in us is inspired . . . . . God (the 'jealous God' of the Old Testament) is but a false imagination of ignorant men. If you attribute to God characteristics unworthy of a man, and incompatible with infinite and eternal love, you are worse enemies to the cause of real religion than the most virulent of open and professed atheists . . . . Hell is another word for punishment which is a matter of experience. I, of course, do not acknowledge the orthodox hell. As regards miracles, simply I say that the whole trouble is explained thus: miracles are seen by those who *expect* to see them. There is no reason to suppose that when a miracle occurred 'a violation of nature took place.'

The interviewer then asked, 'Don't you believe Christ rose again? Dr. Momerie replied:

"Certainly not physically." Why, do you? Come, I shall have to interview *you*. All great religious teachers have had an immaculate conception, a physical resurrection—Gautama as well as Christ did not rise in this body. Flesh and blood *cannot* inherit the kingdom. It must be a spiritual resurrection.....As regards the Church, 'I can only say that which the Christianity of Christ and of ecclesiasticism are as wide apart as the Poles."

What is all this but a somewhat differently worded presentation of statements that Theosophic writers generally, and "H. P. B." in particular, have been re-iterating over and over again, for years past? To take only Mr. Kingsland's admirable paper on "Theosophy and Ecclesiastism"—the first part of which appears in the current number of *Lucifer*—we find him pointing the self-same moral, repeatedly; and urging home the essential distinction to be made between Christianity and what is so appropriately termed, "Churchianity." In the columns of *The Morning Post* for Dec. 18th appears one of Sir Edward Sullivan's trenchant letters: drawn forth—in this particular instance—by the recent outburst of (so-called) "moral indignation," on the Parnell question. For this outburst Sir Edward shews but small mercy. He says:—

"Honestly speaking, I think we are a little overriding our hobby 'morality,' and we should be careful, or we shall get a fall. *Quid hypocrisi fragilius?* Moral capital is a rotten reed to trust to. Most of it is on paper . . . . . Any day there may be a moral bankruptcy that will astound us

'O wad some Power the giftie gie us
To see ourselves as others see us.'—(*Burns.*)

Nothing is so easy; we have only to read the French and American papers . . . . . Our candid friend (Civilised Mankind) does not spare us . . . . .

England (says 'Civilised Mankind') is a bye-word for drunkenness all over the world; that our spirit-drinking causes more crime, more misery, more immorality, more mortality than all the opium eating and absinthe drinking in the whole world; that our streets at night are a disgrace to civilisation; that our repeal of the Contagious Diseases Act is a disgrace to humanity. Our missionaries are represented with a Bible in one hand and a rum bottle in the other; our boasted piety is represented by a Church supported on each side by a gin palace—a ghastly contribution of piety and vice we actually see every day of our lives ..... I may be wrong .... I hope I am, but I have arrived at this conclusion, that *this present moral outburst is the most hollow, the most discreditable, the most contemptible, the most disgusting agitation I have ever seen in this country, and that if the self-righteousness of the Jewish Scribes and Pharisees exceeded the self-righteousness of the British Scribes and Pharisees they must have been very clever humbugs indeed.*"

I have italicised the last few sentences because they appear to me but as the echo of a reproach that "H. P. B." never ceases to cast at the boasted "morality;" only in this month's editorial—in *Lucifer*—she calls our present Christianity "Unadulterated Pharisaism;" and our age, one of "pretentions to righteousness, and skin-deep civilization."

The entire literary, and quasi-scientific, world has of late been occupied in discussing the wholly novel position taken up by the writers of the now famous "Lux Mundi." And the *Westminster Review* published a very good article, by Walter Lloyd, on the subject; he says that we may certainly regard the book—which covers a vast extent of ground—as a sincere attempt to say the last word on the problems which science, Biblical criticism, and political progress, have set the Church to solve. But the attempt to make out a good case of the Church, though it exhibits a wonderful amount of ingenuity, has—he considers—signally failed. That the book contains too many fallacies to carry conviction to any except those to whom the authority of the Church and the truth of its creeds are foregone conclusions. Mr. Lloyd considers, briefly, that this attempt to make good the intellectual claims of the Church—a course clearly forced upon the writers by the necessities of the present position of affairs—sounds its own death-knell. For, as he says, "As long as the Church demanded acceptance of its doctrines on extra intellectual grounds, criticism was comparatively powerless; but when it attempts to meet science and criticism on their own territory, *its end is not far off.*" Spiritual religion, (by which term Mr. Lloyd understands that religion caused by "the instincts of faith, hope, and love, which are as imperishable as mind"), he thinks, will survive; but the external body in which it has been partially, and only partially, confined, is doomed to decay. It has thriven and developed *in spite* of the Church, and will thrive and develop all the more vigorously without the Church. With sentiments such as these, we—as Theosophists—are in perfect accord. Mr. Kingsland has voiced them for us, in a most clear and succint manner, in the paper to which I have already referred.

I see that a Mr. Bent has undertaken the investigation of the celebrated ruins of Zimbabeye—in "the land of Ophir"—of which I wrote you a short account two months ago. Mr. Bent will start for Mashonaland, says the *Pall Mall*, at the end of January, and expects to be absent for nine months; and adds, that, some of the features of the ruins would give the traveller the idea of the burial place, though the whole appearance of them seemed to Herr Mauch, the well-known German traveller, to be rather that of a fortress,

because of the many passages now walled up, and the rounded and zigzag course taken by the walls. These are in some places ten feet, in other places only seven or eight feet thick. These ruins, moreover, were found by the Portuguese, when they entered the country three hundred years ago.

The *New Review* for this month contains two interesting fragments by De Quincey recently discovered, and never before published. One of these has an especial attraction for Theosophists and mystics; it is headed "The Dark Interpreter," and deals with the creative power of thought, and that in a strain quite in accordance with the Eastern teaching, and ideas on the subject. A few extracts will, I think, prove not uninteresting. The fragment commences:

"Suffering is a mightier agency in the hands of nature, as a Demiurgus creating the intellect, than most people are aware of ..... Perhaps you are aware of that power in the eye of many children by which in darkness they project a vast theatre of phantasmagorial figures, moving backwards or forwards between their bed-curtains and the chamber walls. In some children this power is semi-voluntary—they can control or perhaps suspend the shows; but in others it is altogether automatic. I myself, at the date of my last confessions, had seen in this way more processions, generally solemn, mournful, belonging to eternity, but also at times glad, triumphal pomps that seemed to enter the gates of Time, than all the religions of Paganism, fierce or gay, ever witnessed. There is in the dark places of the human spirit, in grief, in fear, in vindictive wrath, *a power of self-projection* not unlike to this ..... The fact is, in point of awe, a fiend would be a poor trivial *bagatelle* compared to the shadowy projections, *umbras* and *penumbras* which the unsearchable depths of man's nature are capable under adequate excitement of throwing off, *and even to stationary forms ..... There are creative agencies in every part of human nature, of which the thousandth part could never be revealed in one life.*"

The italics are mine. De Qunicey must indeed have seen "beyond the veil," to have *evolved* the ideas contained in these sentences. They express identically the same truths, as are to be found in the "Secret Doctrine," and "The Voice of the Silence." For what says the latter? "If thou wouldn't be slain by them, then must thou harmless make *thy own creations, the children of thy thoughts*, unseen, impalpable, that swarm round humankind."

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

BURMA REVISITED.

TOWARDS the end of the year 1884 I received from King Theebaw an invitation to visit him at Mandalay to discuss Buddhism. The intermediary was his Italian physician Dr. Barbieri, F. T. S. Being anxious to get His Majesty to help the Sinhalese to build schools for their children and generally to revive their religion, I notified my acceptance of the invitation, and in January 1885, accompanied by Mr. Leadbeater, went to Rangoon. I had been there but a week, when I was telegraphed to return as Madame Blavatsky was apparently on her dying bed. By the time I reached Madras her illness had taken one of those astounding, one might almost say miraculous, turns, which happen with her alone, and after a week she was so far convalescent that I could safely return to Burma. So once more I reached Rangoon, rejoined Mr. Leadbeater, and lectured at the world-famous shrine, the Shwey Daigon Pagoda. A Burmese Buddhist Theosophical Society Branch was organized, as well as a Hindu one, and a third composed of Europeans and half castes, who were specially occupying themselves with the practical study of mesmerism. While this was going on, I made careful enquiries (among Burmans, of course) as to the King's character, and the conclusion I reached was that he was a hen-pecked despot, whose hands were dyed in innocent blood, whose mind was full of plots, stratagems and politics, and who was not likely to do any good to my wards, the Buddhists of Ceylon, though he might make me personally presents that I should not care to receive. I had therefore almost decided to abandon the Mandalay trip, when a second and urgent telegram from Damodar recalled me to what was again supposed to be H. P. B.'s death-bed. Thus ended my first visit to the fertile land over which the Alompara kings had so long reigned in barbaric splendour.

The circumstances under which my second journey to Burma was undertaken were mentioned in last month's *Theosophist*. Quite unexpectedly, when making ready to sail for Colombo and Brisbane, a Burmese delegation came to Madras, bearing so urgent a request to come there and confer about the sending of a Buddhist commission to Europe, and so vehemently protesting against my putting off the question for a whole year, that I decided to go,—time not being any object with me just now. Accordingly I sailed from Madras for Rangoon on the 17th January, in company with the Burmese Commissioners, Messrs. U. Hmoay Tha Aung and Maung Tha Dwe, and reached our destined port on the 21st at 2 P. M. after a smooth voyage. I was put up in the elegant house of a Burmese gentleman, the Asst. Superintendent of Police, and was called upon by a large number of the Elders (*Lugyies*) of the town, some old, many new acquaintances. That night and the following one were bright as day with the light of the glorious moon of the Tropics, and to a Westerner it would have been a novel picture to have seen us squatted on mats on the flat roof of the house, discussing the subtle problems of Buddhistic metaphysics. They are a clever people, the Burmans, and as every man of them had passed his term in a *Kyoung* (monastery) according to the inflexible national custom, the questions they put to me were such as to require distinct and thoughtful answers. I embraced the opportunity to test the reasonableness of the scheme I had drafted at Madras for a common platform of Buddhistic belief upon which the Tibetans, Japanese and Chinese might fraternally meet and work with their Burmese, Sinhalese and Siamese co-religionists, despite the wide divergences in religious concepts which exist in certain particulars between the followers of Mahayana and Hinayana. The discussion led us far afield and brought up the true and the false views of Nirvana, Karma and other vital questions. One old lugyie, a veteran wrangler, whose furrowed face, sunken cheeks and emaciated body showed the ascetic training to which he had long submitted himself, was particularly vehement. When a point was raised he went at it as though he would not stop short of the complete dismemberment of his gaunt frame, and his nervous gesticulations and head-shakings threw such a tangle of black shadows on the moonlit terrace as to produce a queer and uncanny effect. As it turned out, he was backing up my positions, and it was down the throats of the others, not mine, that he seemed ready to jump. The upshot of the two nights' talk was that my several propositions were found orthodox and according to the Tripitikas: I had no misdoubts after that as to what would happen in Mandalay when I should meet the greatest of the Burmese monks in council.

On the 23rd January I left Rangoon for Pantanaw, an inland town, situate on an affluent of the Irrawaddy, in a small double-decked sternwheel steamboat. With me were my Madras escort and a large committee of leading men of Pantanaw headed by Moung Shway Hla,

Head Master of the Government School in that place; a genial, courteous and kind-hearted gentleman. There were no cabins nor saloons on the little steamboat, only the open deck crowded in every part with Burmese men, women and children and their personal belongings, together with a mixed cargo of sorts, including the fragrant *n'pee*, a condiment made of pounded shrimps and ripened by long keeping up to that acute point, where the Limburger cheese, the perfected saurkrout, and the air-tainting garlic come into odoriferous competition with the verbena and the tuberose to subdue man's olfactory nerves to their intoxicating influences. To a veteran traveller like myself, the prospect of a night's sleeping on a blanket on a hard deck, in such a mixed company and such an atmosphere of spoilt fish, was a trifle,—but one out of scores of such experiences. So with my Pantanaw committee-men near by and Babula at my side, I got through the night very comfortably. We reached Yandoon at 8-30 A. M., and from thence went on in sampans—those buoyant, easily-oversetting, two-sterned boats that are rowed by one man who stands to his work and faces forward. In such frail craft we crossed the wind-swept Irrawaddy, ascended Pantanaw creek, and reached that place at 3-30 P. M. At the wharf the Buddhist flag was flying in welcome, and the chief officials and elders of the town, headed by Moung Pé, the Extra Asst. Commissioner, received me most cordially. Moung Pé is one of those gifted, well-educated, well-born and bred Asiatics, of whom Messrs. Ramanathan, Arnachalam and some Ceylonese gentlemen are familiar types. His name I heard mentioned with greatest respect wherever I went; his private character being blameless, his education excellent, and his devotion to Buddhism most complete.

At Pantanaw I was lodged in the upper story of the Government School building—there being scarcely any travellers' rest-houses as yet in Burma, and was most kindly treated. I availed of some leisure time here to draft a scheme for a National Buddhist Society, with a subsidiary network of township and village societies to share and systematize on a national scale the work of Buddhistic revival and propaganda. My hosts and I found no difficulty in reaching a perfect mutual understanding, and in time the public will learn what it was. On the 25th, at 6 A.M., I lectured at the Shwe-moin-din Pagoda, the most graceful in outlines, I think, that I saw in all Burma. The next day I left Pantanaw for Wákema in a long Burmese boat, propelled by three rowers, and with a cabin (!) made by arching across the boat some mats (*chicks*) of split bamboo. In that blessed place I and my party—U. Hmoay, Moung Shway Hla, and two servants—had to stop for twenty-two long hours, after which with aching bones we came to Wákema. We were accommodated in a suite of rooms in the Court House. At 5 P. M. I lectured to a large audience, whose gay silken turbans, scarves and waist-cloths made them look perfectly gorgeous. Shway Yoe (Mr. J. G. Scott), the historian of Burma, says of such a

crowd, "Wind-stirred tulip-beds, or a stirabout of rainbows, or a blind man's idea of a chromatrope are the only suggestions which can be offered." At Wákema I saw for the first time one of their national marionette-plays, in which are represented the tribulations and final blissful union of a prince and princess, children of two kings who had had other designs in their heads for the young people. The play began at 10 P. M. and was kept up until 5 o'clock in the morning, that witching hour when the mower is heard whetting his scythe and nature bathes her face in dew. The village was crowded with people come for the raising of a new temple, a congenial work to which all devote themselves with positive enthusiasm. My stay here was protracted until the 30th, as I had to wait for a steamer to take me back to Rangoon. She came at last, and on the "Syriam," a swift and perfectly appointed boat of the Flotilla Company, I made a pleasant night passage to the city, which I had left a week before in the little stern-wheeler. That same evening I took the train for Mandalay, and reached it on the 1st February at about the same hour. The railway is in a wretched condition, giving one, as poor Horace Greeley said of a similar road, more exercise to the mile than any other in the world. My head ached and my bones were weary when I came to the journey's end, but, at any rate, here I was in Mandalay at last. And a forlorn, dusty, comfortless place it is; while, as for Theebaw's Palace, it is a gilded wooden barn, with not one comfortable room inside where one would care to live, but with a series of roofs and towers that give it a lovely architectural appearance. Seen from a little distance, the mass of buildings composing the Palace are extremely pretty, an effect due to the curved roofs and the delicately carved eaves, gable-joints and finials, where the carver has succeeded in imitating the flickering of flames as rising from the roofs under which those sons of splendor and sources of light, the King and Princes dwelt, like so many Nats in a Palace of Fairyland!

The brotherly kindnesses I received at Mandalay from the Elders and others were such as linger in the memory for years. Truly the Burmese are a loveable people, and a manly, self-respecting, albeit awfully lazy, people. Nothing delights them more than to bestow hospitality, and all writers agree in saying that with noble and peasant, rich and poor, the same spirit prevails. I was told that if I had but visited the capital in the time of Min doon-min, the pious predecessor of Theebaw, I should have been treated right royally, and experienced what Burmese hospitality means.

The purpose of my visit being known, I had first to undergo a close questioning by the leading laymen before my visit to the Sangha Raja (Royal High Priest) could be arranged. All doubts having been removed, the meeting was fixed for 1 P. M., on the 3rd February, at the Taun-do-Seya-do Temple, the shrine and monastery where His Royal Holiness—if that is the proper title for a King's brother turned monk—lives and officiates.

The Sangha Raja is a venerable man of 70 years, of an amiable rather than strong countenance, and with the wrinkles of laughter at the outer corners of his eyes. His head is high, his forehead smooth, and one would take him to have his full share of brains packed together under the skull. His orange robe was of plain cotton cloth like that of the poorest monk in the Council;—a circumstance which made me, thinking of his royal blood and of the show he might be expected to indulge in, recall the splendid silken brocades and embroideries of certain High Priests in Japan, who are supposed to typify the Tathagatha himself in their temple processions, but who must resemble him rather as Heir Apparent of Kapilavastu than as the homeless ascetic of Isipatana. The old priest gave me a copy of his photographic portrait in which he appears seated on a gilded *gadi*, but still with his yellow cotton robes wrapped about him, leaving the right shoulder bare.

The other ranking priests were similarly enrobed as he, and I found upon enquiry of themselves that their ages ran from 70 to 80 years each. Behind the chief priests knelt a number of their subordinate monks, and the *samaneras*, or young postulants, filled all the remaining space to the walls, right, left and back. I and my party knelt facing the Sangha Raja, to my right was the ex-Minister of the Interior under Theebaw, a cultured gentleman and earnest Buddhist, who being very conversant with French from a long residence in Paris, kindly served as my interpreter: he taking my remarks in French and translating them fluently and admirably into Burmese. The Council opened at 1 and broke up only at a quarter past 5 o'clock, by which time my poor legs and back were so tired by the, to me, unaccustomed and strained position, that I felt as if I had been run over by a herd of Shan ponies.

Before reporting the proceedings of the Council I must say a word or two about the room in which we met. Like most of the monasteries in Burma and Japan, this Kyoung was built of teak-wood. The lofty ceiling was supported on straight shafts of teak, without flaw or blemish, chosen for their perfection of shape and freedom from knots or flaws. They are painted or lackered in Venetian red, and embellished in parts with girdles of gold-leaf laid on in graceful patterns. Ceiling and walls are panelled in cunning carpentry and the whole thickly covered with the pure gold leaf of Yunnan and Sou-ch'uen, whose rich tone gives a beautiful effect without the least gaudiness or vulgarity. The various doors of the great apartment are bordered with exquisite specimens of the woodcarver's art, which in Burma is carried to a high pitch of perfection. The planks of the floor are spread with glossy, strong and finely-woven mats of split rattan or bamboo, which come from the jungle-dwellers of the Shin district. I think they are the best floor covering for the tropics I have ever seen.

Speaking of kneeling, it should be observed that this is the national posture in all social as well as ceremonial gatherings, and in daily life,

as the cross-legged posture is in India. Like the Indians, the Burmans learn from childhood to sit on their heels, in which position they find themselves quite as comfortable as the European does on his chair or sofa. There were three or four chairs put away in a corner, and if I had been a British official, I should, no doubt, have been given one and the chief priests would have taken others. But, considering me as belonging to their own party and religion, they treated me in this matter exactly as though I had been a Burman born, and I took it as meant, viz., as a compliment, and sacrificed my muscles to the exigencies of custom, as the young damsel of the West does her feet and ribs to be in the fashion, and her fortitude to try to seem to like it.

The proceedings of the Council were opened by my giving a succinct account of the work of the Theosophical Society in the field of Buddhistic exigesis and propaganda. I told about our labors in Ceylon, of the state of religious affairs when we arrived, of the obstructive and often disreputable tactics of the Missionaries, and of the changes that our eleven years of effort had wrought. I found copies of the Burmese translation of my "Buddhist Catechism" in the hands of persons present, I spoke of the general adoption of this little work as a text book in the Ceylon monasteries and Buddhist schools. I told them about our Sinhalese and English journals, the *Sandaresa* and the *Buddhist*; and about the tens of thousands of translated religious pamphlets and tracts we had distributed throughout the Island. The statistics of our Buddhist boys' and girls' schools I laid before them. Then as to Japan, I dwelt upon the various Buddhist sects and their metaphysical views, described the temples and monasteries, and did full justice to the noble qualities of the Japanese as individuals and as a nation. I did wish I had had some good photographer with his camera behind me to take a picture of that group of old, earnest-faced Burmese monks as they leaned forward on their hands or elbows, with mouths half opened drinking in every word that came from my interpreter's lips! and above all it was a sight to see their faces where my narrative gave them points to laugh at. They share the sweet joviality of the national temperament, and anything I said which struck them as funny made them smile in the most large and liberal way—anatomically speaking.

From particulars I went to universals, and put to them very plainly the question whether, as monks of Buddha, professing his loving principles of universal human brotherhood and universal loving-kindness, they would dare tell me that they should not make an effort to knit together the Buddhists of all nations and sects in a common relation of reciprocal good-will and tolerance: and whether they were not ready to work with me and any other well-meaning person towards this end. I told them that, while undoubtedly there were very great differences of belief between the Mahayana and Hinayana upon certain doctrinal points, such, for instance, as Amitabha and the aids to salvation, yet there were many points of perfect agreement, and these should be picked out and drafted into a platform for the whole Buddhist world

to range itself upon. My interpreter then read, section by section, the Burmese translation (made by Moung Shoung, of Rangoon, and Moung Pé, of Pantanaw) of the document I had prepared as a statement of "Fundamental Buddhistic Ideas." As each section was adopted, I checked it off, and in the long run every one was declared orthodox and acceptable. I then got the Sangha Raja to sign the paper as "Accepted on behalf of the Buddhists of Burma," and after him, in the order of seniority twenty-three other ranking monks affixed their signatures. What the propositions are I shall not give out at present, but when they have received the approval of the chief priests of Ceylon, Siam and Japan, they will be given the widest possible publicity in all the chief languages of East and West.

The first stage having been passed in our discussion, I then submitted to their criticism a second document, consisting of a circular letter from myself to all Buddhist High Priests, asking them to co-operate in the formation of an international committee of propaganda; each great nation to be represented on the committee by two or more well-educated persons and each to contribute its share of the expenses. I point out in this circular the fact that the Burmese are quite ready to take the entire work and cost upon themselves, but that I did not think this fair as in so important a work the merit should in equity be shared by all Buddhist nations. A brief discussion, after several careful readings of the document, resulted in the adoption of the principles sketched out, and the Sangha Raja signed and affixed his official seal to the paper in token of his approval. After some desultory conversation, the expression of very kind good-wishes for myself, and the declaration of all the priests that I had the right to call upon them for whatever help I might need at their hands, the meeting adjourned.

That night I slept the sleep of the weary; but not before receiving the congratulations of many callers upon the successful issue of my visit.

The next morning I had my audience of farewell with the Sangha Raja in his private rooms. I wish somebody who is familiar with the luxurious apartments of Romish cardinals, Anglican bishops, and fashionable New York clergymen, could have seen this of a king's brother as he lives. A simple cot, an arm-chair, and a mat-strewn, planked floor, and he kneeling on it in his monastic robes, the value of which would not be above a few rupees. He was kindness personified towards me, said he hoped I would soon get out a new edition of the Catechism, and declared that if I would only stop ten days longer at Mandalay the whole people would be roused to enthusiasm. I could not do this, my other engagements forbidding, so he said that if we must part I might take the assurance that his blessing and best wishes and those of the whole Burmese *Sangha* would follow me wherever I might wander. As I was leaving, he presented me with a richly-gilded palm-leaf MS. of a portion of the Abidhamma Pitaka.

While at Mandalay I lectured at a splendidly gilt and architecturally lovely pagoda. After my discourse, I was given for the Adyar Library a silver statuette of Buddha, weighing about three pounds, and three volumes of palm-leaf MSS. in red lacker and gold; the former by the ex-Viceroy of the Shan States, the U. Kyaw-gaung-Kyaw, and the latter by three noble brothers, Moung Khin, Moung Pé and Moung Tun Aung.

I visited the gorgeous Arecan Pagoda, Maha-Mamuni, built by the Arecan Rajah, Sanda Suriya; also Atoo-Mashi-Kaoung-daw-gye, the "Incomparable Monastery." It well deserves its name, for neither in Japan, nor Ceylon, nor elsewhere, have I seen anything to match the splendour of the room in which sits the gigantic gold-plated, jewel-enriched statue of Lord Buddha. The image is 20 or 30 feet high, solid and *composed of the ashes of silken garments given for the purpose* by pious Burmese of both sexes. The *coup d'œil* of the whole chamber is like that of some djin-built palace of Fairy Land. Exteriorly, the building is constructed in solid masonry rising in terraces of lessening areas, and reminding one of the pyramidal terraced pagodas of Uxmal and Palenque. I must mention a circumstances in connection with this Kyoung, which redounds to the credit of the Burmese Buddhist monks. It was erected by the great and pious Alompara Sovereign Mindoon-Min, the immediate predecessor of King Theebaw had given the name it bears. He could get no monk to accept it as a gift or reside in it, because in their belief the title Incomparable should rightly be given to the Buddha alone. What do our fashionable Western prelates say to that? Yet this modesty and unselfishness is quite consistent with the whole character of the Burmese Sangha. Says Mr. Scott, the most authoritative writer upon the subject, save Bishop Bigandet, whose testimony agrees with his :—

"The tone of the monks is undoubtedly good. Any infractions of the law, which is extraordinarily complicated, are severely punished! and if a pohn-gyee, as the monks are termed, were to commit any flagrant sin, he would forthwith be turned out of the monastery to the mercy of the people, which would not be very conspicuously lenient. In return for their self-denial the monks are highly honored by the people.....Religion pervades Burma in a way that is seen in hardly any other country."*

I have good warrant, therefore, to expect great results from the auspicious commencement of my work in this land of good monks and pious people.

Another thing I visited at Mandalay was the Temple of the Pitakas, the Koo-tho-daw. This is one of the most unique, and at the same time noble, monuments ever left behind him by a sovereign. Its builder was Mindoon-Min the Good. Imagine a central pagoda, enshrining a superb statue of Lord Buddha, and 729 kiosks arranged in concentric squares, around it,—each of the little shrines containing one large, thick, up-standing slab of white marble, engraved on the two

* "Burma as it was, as it is, and as it will be." London, 1886.

faces with portions of the Tripitakas, in Pali in the Burmese character. Beginning at a certain point in the inner square, the slabs contain the text of the Sutta Pitaka, running on from slab to slab in regular order until that Pitaka is finished. Then, after a break, the next slab takes up the text of the Vinaya Pitaka; and, finally, the outer rows of slabs give that of the Abidhamma Pitaka, or Buddhistic Metaphysic—the life and soul of the Buddhistic religion, its enduring substance and unimpeachable reality; though this fact seems to be unsuspected by nearly all of our commentators and critics—Bishop Bigandet being one of the exceptions.

This Koo-tho-daw version of the Tripitakas is regarded by every one in Burma as the standard for accuracy. Before commencing the work King Mindoon-Min convened a Council of monks, who carefully examined the various palm-leaf MSS., available, and out of them selected and compiled the most accurate text for the King's use. Copies of these were then handed over by him to the marble-cutters for engraving. The project is entertained by Moung Shoung, F. T. S., to issue a cheap edition of this authenticated version. It would cost but Rs. 15,000 and he expects to be able to raise the money.

I have a bird's-eye photographic view of this grand temple, and future visitors to Head-quarters will have the opportunity of examining it.

For the second time—the first being in 1885, as above noted—I lectured at Shovay Daigon Pagoda. My audience was large, influential and attentive. It cannot be said that I was very complimentary to the priests or trustees of this world-known shrine. When last in Rangoon I found the trustees collecting from the public a lac of rupees ($ 35,000) to pay for re-gilding the pagoda. Certainly it is a splendid structure, a jewel among religious edifices; but I urged it upon the attention of the trustees that a true social economy would dictate the raising of the lac for publishing the scriptures of their religion and otherwise promoting its interests, and then a second lac for the gilt, if they must have it. This time, I found the gilt of 1885 badly worn off by the weather, and the trustees talking about going in for another large job of gilding. This was too much for my patience, so I gave them some extremely plain talk, showing that the first thing they ought to do is to raise Rs. 15,000 for publishing the Mandalay stone-registered Pitakas, and after that, a variety of things before any more gilt was laid on their pagoda.

Setting my face homeward, I left Mandalay and its kind people on the 4th February, many influential friends accompanying me to the station for a last farewell. Here I had to bid good-bye to that excellent friend and loyal gentleman, U. Hmoay Tha Aun, who almost wept because he could not accompany me to Madras, or Australia, or the world's end. My party was thus reduced to Moung Shway Hla, myself and two servants. At Rangoon I had the great good for-

tune of passing an hour in friendly conversation with the venerable, and by-all-beloved Roman Catholic Bishop of Ava, Father Bigandet. The literary world know him by his "Legend of Gaudama," which is included in Prof. Max Müller's Sacred Books of the East series. I had had the privilege of forming his Lordship's acquaintance in 1885 while at Rangoon, and would not leave Burma this time without once more paying him my sincere homage as a prelate, a scholar, and a man. I found him physically feeble, somewhat afflicted with trembling palsy, so much so, in fact, as to make writing a very irksome task. But his mind was as clear and strong as it ever was. He told me that the first edition of his book being entirely sold out, Messrs. Trübner had received his permission to reprint it at their own risk, they to keep all the profits to themselves. I urged him to write one more such learned, exhaustive and impartial book as his first, upon Buddhism. He asked what subject I would suggest, to which I replied the Abidhamma as contrasted with modern philosophic speculations. He smiled and said, "You have chosen the best of all, for the Metaphysic of Buddhism is its real core and substance. In comparison with it, the legendary stories of the Buddha's personality are nothing worth speaking of." But, with a solemn shade coming over his kind and intellectual face, he said, "It is too late; I can write no more. You younger men (he is over 78) must take it upon yourselves." I felt great reluctance to part with him, for the chances of our meeting a third time are not so good as they were six years ago for this second interview; but at last, gladly receiving his blessing, I left his presence. He is a staunch Christian and I am an equally staunch Buddhist, but he deserves and has all my respect and affectionate regard, as he has those of the Buddhists of all Burma, who know of his unselfishness and loyalty to conscience. His portrait also, signed in tremulous characters by his own hand, is now added to the valuable collection at Adyar.

H. S. Olcott.

ZARAGH-GHRUNAH.

A Fragment of the Gospel of Life.

It was the Feast of Tabernacles, and he passed by the gardens of Jewry, and his disciples with him. And the people came and besought him concerning the kingdom of God—for that his teaching was, "The kingdom of heaven is at hand."

And he spake unto them a parable, saying—

A certain husbandman was preparing a garden. And he planted a seed bed and sowed therein every kind of seed. And he placed nurserymen over the seed bed, and gave them strict charge concerning it. And he bade his steward visit the seed bed secretly and cherish the growing plants. And he departed, and did not return.

Now when the nurserymen found that the husbandman had departed and did not return, they said one to another, "Who is this hus-

bandman, and whither hath he gone that he doth not return? Behold he cometh not, and the plants grow wild and need restraint. Let us appoint labourers to prune and to train them, and to graff them, that their fruit may be agreeable to us. And let us prepare gardens for ourselves, and transplant into them all the plants cultivated according to our minds."

And the nurserymen appointed labourers to the seed bed. And they charged them to prune the plants, and to train them, and to graff them, and to dung them upon occasion.

And the nurserymen went and prepared gardens for themselves, in which to set out the cultivated plants.

And their work progressed. And they thought it unobserved by the husbandman; for the visits of his steward were secret, and neither they nor their labourers wist of his coming and going.

Now as the labourers were cultivating the seed bed they found—

(1). That many of the plants, preventing their will, responded to the pruning and, suffering themselves to be trained into any form desired, gave their whole strength to the graffs, especially after they had been judiciously dunged;—and these they took pride in.

(2). That others struggled against their efforts, sending out shoots below the trained branches and graffs, into which the stock sent all the nourishment, leaving the rest to perish; and, when these struggles were met by a more vigorous pruning and regraffing, by sending out suckers from the roots, sometimes to a great distance from the original plant, into which what remained of the innate force of the seedling went while the victim of cultivation perished, so strong was the impulse derived from the seed to grow in a natural way, according to its kind;—but of these in their wrath they destroyed the suckers and shoots of the stock.

(3). That some resisted all attempts at cultivation—and these cursing, they left, being powerless to act upon them.

Then the steward of the husbandman came unto the husbandman and said unto him, "Didst thou not plant a seed bed, and sow therein seeds of every kind? And didst thou not place nurserymen over this seed bed and give them strict charge concerning it? And didst thou not bid me visit the seed bed secretly and cherish the growing plants? And didst thou not intend the plants in this seed bed to grow naturally according to their kind, that they might be fit for the garden thou art preparing?"

And the husbandman said, "I did."

And the steward said unto the husbandman—"Behold, the nurserymen thou didst set over the seed bed are preparing gardens for themselves; and they have sent labourers into the seed bed to cultivate the plants; and they are removing the cultivated plants to their own gardens; and only a few plants grow naturally, according to their kind, as thou didst intend; while some resist the cultivation to which they are

subjected and endeavour to free themselves from it by sending forth suckers from their roots. But these the labourers destroy. Wilt thou that I take of thy servants and drive the labourers out of the seed bed, and fence it round against the nurserymen, and rescue the plants from their hands, that they may grow according to their several natures, and so be fitted for the garden thou art preparing, as thou didst intend?"

And the husbandman said, "Let be! Every husbandman that planteth a seed bed knoweth that only certain of the plants produced therefrom will grow as he desires and be fitted for his purposes. And therefore every husbandman so planting soweth much seed, that he may have as many plants as he needeth; and leaveth the rest till the seed bed is digged up, when all are destroyed together. Do thou continue thy visits secretly to my seed bed and cherish those plants that, resisting all attempts at cultivation, grow naturally according to their kind, not regarding the rest; for these will be sufficient for my purpose."

Now the husbandman had an only son whom he loved. And this son was grieved that the plants which struggled to free themselves from the training of the labourers, after falling into their hands, were not to be encouraged and helped by the steward, and fitted for his father's garden. And he said unto his father, "Father, suffer me to visit thy seed bed, and to encourage and help those plants which are struggling to escape from the toils of the labourers into whose hands they have fallen. And suffer me further to restore to the care of thy steward such plants as I am able to rescue and renew: that he may cherish them with the plants that have not so fallen?"

And his father said unto him, "Son, thou knowest that the only plants that can come into my garden are those which grow according to the nature impressed on the seed that I planted; that plants which have by cultivation had their nature taken out of them, and an artificial bent substituted for their natural growth, are not suited for the purposes for which my garden has been prepared; and that no plant could be brought under cultivation by the labourers unless itself submitted to their training. Why trouble thyself about the fallen plants, even though they struggle after freedom? Who promised to renew their nature if they lost it? Who shall now fit them for a place in my garden?"

And the son said unto his father, "Father, if thou sufferest me I will do this."

But the father said unto his son, "Son, thou canst not go to the seed bed secretly, as doth my steward. And if thou seekest to undo the work of labourers, they will despitefully use thee and cast thee out."

Nevertheless the father suffered him.

And the son clothed himself as a labourer and went into the seed bed and laboured there amongst the rest. But he loosed the bonds and cut out the graffs of the plants that were struggling to regain their natural freedom; and cleansed them from the dung that had been put

about them; and encouraged them to grow according to their several natures.

Now when the labourers found their work in these plants brought to nought they were surprised; and watching they saw that the new labourer was the undoer of what they had done.

And calling him, they asked him by whose authority he worked in the seed bed.

And when he said, by the authority of the husbandman, and reproved them for pruning, and for training and for graffing the plants, and for making them grow rank with dung, instead of letting them grow in the natural way according to their kind, they, being very wroth, shamefully abused him and cast him out.

Now when the husbandman heard what had happened he was greatly moved, and said unto his son, "My son, because thou hast done and suffered so much for the plants that have fallen and are struggling to renew themselves, and hast proved that they are capable of being restored to the state from which they had fallen or been led astray, and of being renewed therein, my steward shall henceforth take charge of and cherish all such plants as thine; and for thy sake they shall be planted in my garden at the appointed time. Yet, notwithstanding all thou hast done and suffered, and although the seed will continue to grow and the plants to thrive in the seed bed, the skill of the labourers will so increase, the art of the nursery men be so developed, that more and more of the plants will fall under their influence, and fewer and fewer of these be capable of renewing, until at length none escape from their grasp. When that time shall have arrived my garden will have been completed; and then my ministers will destroy the seed bed with its labourers and the nurserymen, with the gardens they have made for themselves. Yea, all shall be dissolved and return to the nothingness from which it sprang."

* * * * *

And when he had ceased from speaking the people were astonished at his words, for he spoke as one having authority. And yet, though he spoke as having authority, as did also the Scribes and Pharisees, he spake not as the Scribes and Pharisees, for his teaching was the contrary to theirs.

And when they were alone his disciples asked him the meaning of the parable.

And he said unto them, "O, slow of perception and dull of apprehension! How long must I wrestle with you, and until when will ye fail to understand!

"The Scribes and Pharisees teach that the kingdom of heaven rests upon the Law, whose interpreters they are, and ye question not. I say that the kingdom of God is within you, and ye ask, one of another, 'What doth he mean?'

"Can ye not perceive that the kingdom of God is the heart of man;

wherein the Divine Guide speaketh with a voiceless utterance to each one that heedeth, moving that heart to love?

"Ye have been taught that the worship of God can only be carried on in the Temple, in a prescribed manner and by duly appointed ministers, and ye question not. I say unto you that the open country, as a manifestation of nature, is more exalted than the Temple. That ye are the temples of God and that His service is perfect freedom, and ye say, one to another, 'How can this be?'

"Can ye not perceive that the service of God is the life of man made perfect in love? That His body is the temple wherein and whereby that service is rendered; the open country, which is the work of God, the place where it should be rendered?

"Ye have been taught that the breaker of the Law can only be reconciled to God by mediation and sacrifice. And ye question not. I say unto you that to seek the mediation, whether of those in heaven, of those upon earth, or of those under the earth, is to dishonour God, whose children ye are, and that sacrifice and burnt offering he willeth not, but a return of the heart to love. And ye are troubled in mind.

"Can ye not perceive that the only breaker of the law of God is the one that breaketh the law of love—of the love of God set forth in the love of man. And that reconciliation for such is only to be found through a renewing of the love that has been sundered? The heart of every child of God is moved by Divine Guidance to seek for reconciliation with, and a renewal of the love of the one with whom the breach has occurred. And one so reconciled and renewed in love, the love of God is restored to him. And therefore is it that each one in whom the Divine Guide dwelleth needs no mediator.

"Ye call me the Christ, the son of God. And I suffer it, although I—the son of Joseph and of Mary—am neither an anointed priest nor an anointed king, and therefore no Christ at all.

"Can ye not see that I do this to show you that the Christ of God is no Christ at all. That all are equal in his eyes—equally his children—unction or Christhood counting for nothing. And that every son of God is taught of him by an insensible Divine Guidance, anointed or other would-be teachers being dispensed with as blinded and blinding instruments of error?

"When I said unto Simon (whom ye call '*Peter*,' the First-born, because he was the first to give up all and follow me, but whom I call 'Peter,' the 'Free,' because by following me he was freed from the yoke of the Law)—'Thou art the *Peter*. And upon this, the Peter, I will build my church, and the gates of hell shall not prevail against it'—ye thought that I was about to found a Church, and to give unto Simon Peter headship over that Church as my representative. And when I added, 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven,'—ye fur-

ther thought that I was vesting in the deputed head of that Church, and in those duly authorized by him, a power of binding and loosing, which, exercised on earth, was to be binding in heaven; and that I was thus transferring to him, in a modified form, the power of binding and loosing claimed by the ministers of the Law, who have assumed the right of declaring, upon a statement of the facts or confession, when the Law has been broken, and the breaker thereof bound to expiate by sacrifice, and when it has not been broken, and the suspected breaker thereupon loosed or freed by this declaration from any such obligation.

"Could ye not understand that in the name 'Peter' I gave a sign that my Church was to be 'free'—absolutely free. That its several members were freed not only from the yoke of the Law, but from any and every semblance of authority which either might seek to exercise over the others, that all might have the power of agreeing amongst themselves while each had direct access to the Father of all? How could the members of a Church be free to which a headship had been given—a headship power of binding and loosing? Do ye now fail to perceive that in so designating him I gave Peter as a sign that the Church of God was no Church at all? That, to my followers, priest and temple, sacrifice and burnt offering, mediation and administrative authority had passed away and were to be no more?

"I said unto you, 'Ye shall know the truth, and the truth shall make you free.' This that I now declare unto you is the truth to which I call you. Ye have not yet received it in its entirety. When I am gone ye will understand and know, and then will yebe free indeed. But not all.

"What I say unto you I say not unto all, for some need not this teaching. Only those who have been beguiled from the truth. And of these, yea, of all that think to follow me, only such as are drawn after me of the Father can receive it and be my followers indeed.

"The Scribes and Pharisees sit in Moses' seat, and for their much learning and great knowledge of the Law are called the light of the world. And such light they give forth by rule and measure and glorify themselves.

"Ye are the light of the world. Ye that are not versed in the quibbles of the Law, and have not tasted of the forbidden fruit of the tree of knowledge.

"Who lighteth a candle and putteth it under the bushel, that the light may be hidden from the most and measured out to the few? Your heavenly Father offereth the Divine Light to all without measure and without price. Giveth it to all willing to be illumined thereby. To all who have not yielded to the temptations of the adversary or become captives of the Spirit of the Earth. These are the lights of the world and the children of God, whose is the kingdom of promise."

"The Scribes and Pharisees call themselves the salt of the earth,

for that they think that by their teaching they preserve the world from corruption. But I say unto you that in them the 'salt of the earth' hath lost its savour. But when salt hath lost its savour, wherewith shall it be salted? It is then good for nothing but to be cast out and trampled under foot."

"Ye are the salt of the earth, because, free from the impositions of the Spirit of the world, the trammels of the Law and the bonds of a delusive knowledge, ye are open to the teaching of the Divine Guide speaking silently in your hearts.

"Now the meaning of the parable is this:"

(To be continued.)

YOGA-KUNDILINI[1]-UPANISHAD OF KRISHNA-YAJUR-VEDA.

(Translated by two members of the Kumbakonam T. S.)

CHAPTER I.

CHITTA[1a] (flitting thought) has two causes, Vasanas (attraction of objects or desires) and (Prana)Vayu. If one of them is controlled, then both are controlled. Of these two, a person should control (Prana) Vayu always through moderate food, postures, and thirdly Sakti-chála.[2] I shall explain the nature of these. Listen to it, O Gautama. One should take a sweet and nutritious food,[3] leaving a fourth (of his stomach) in order to please Siva (the patron of Yogis). This is called moderate food. Posture (herein required) is of two kinds—Padma and Vajra. Placing the two heels over the two opposite thighs (respectively) is Padma (posture) which is the destroyer of all sins. Placing one heel below the Mulakhanda[4] and the other over it and sitting with the neck, body and head erect, is Vajra posture. The Sakti (mentioned above) is only Kundilini. A wise man should take it up from its place (viz., navel) to the middle of the eyebrows. This is called Sakti-chála. In practising it two things are necessary, Saraswati-chálana[5] and the restraint of Prana (breath). Then through practice Kundilini (which is annular) becomes straightened. Of these two I shall explain to you

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(1). In this Upanishad are stated the ways by which Kundilini (Sakti) is roused from the navel up to the middle of the eyebrows and then to Shastara (the pineal gland): this being the most important work which an adept has to perform by which he is able to destroy at will his lunar form as stated in the "Voice of Silence," page 9.

(1a). *Chitta* is the *flitting portion* of our conciousness situated in the navel.

(2). Lit., the moving of Sakti, which is Kundilini here.

(3). As regards the quantity of food to be taken, one should take of solid food half of his stomach full and water mixed with it one quarter, leaving the remaining quarter of the stomach for the air to occupy.

(4). Mulakandha is in the navel.

(5). The moving of Saraswati (nadi), which is one of the 14 nadis situated in the navel. (Vide Varaha Upanishad, Chapter V, August 90 *Theosophist*, page 607), Saraswati is situated on the western corner, and it is this nadi which has to be mastered by a yogi to raise up Kundilini.

first Saraswati-châlana. It is said by the wise of old that Saraswati is no other than Arundhati.[1] It is only by rousing her up that Kundilini is roused. When (Prana) breath is passing through (one's) Ida (left nostril), he should assume firmly Padma-posture and should lengthen (inwards for) 4 digits the akas of 12 digits.[2] Then the wise man should bind the (Saraswati) nadi by means of this Prana (breath), and holding firmly together both his ribs near the navel by means of the forefingers and thumbs of both hands, (one hand on each side) should stir up Kundilini with all his might from right to left often and often; for a space of 2 muhurtas (48 minutes) he should be stirring (it) fearlessly. Then he should draw up a little when Kundilini enters Sushumna. By this means Kundilini enters the mouth of Sushumna. Prana (also) having left (that place) enters of itself the Sushumna (along with Kundilini). By compressing the neck one should expand the navel. Then by shaking Saraswati Prana goes above (to) the chest. Through the contraction of the neck, Prana goes above from the chest. Saraswati who has sound in her womb should be shaken (or thrown into vibration) every day. Therefore by merely shaking it one is cured of diseases. Gulma (a splenetic disease), Jalaroka (dropsy), Pleeha (a splenetic disease) and all other diseases arising within the belly, are undoubtedly destroyed by shaking this Sakti.

I shall now briefly describe to you Pranayama (suppression of (Prana or breath). Prana is the Vayu that moves in the body and its restraint within is known as Kumbaka. It is of two kinds, Sahita and Kevala.[3] One should practise Sahita till he gets Kevala. There are four bhedas (lit., piercings or divisions), viz., Surya, Ujjayee, Seethali and Bhasthri. The Kumbaka associated with these four is called Sahita Kumbaka.

Being seated in a Padma posture upon a pure and pleasant seat, which gives ease and is neither too high nor too low, and in a place which is pure, lovely and free from pebbles, which is of the length of a bow and which is free from cold, fire and water, one should shake (or throw into vibration) Saraswati; slowly inhaling the breath from outside as long as he desires through the right nostril, he should exhale it through the left nostril. He should exhale it after purifying his skull (by forcing the breath up). This destroys the four kinds of evils in Vayu as also those caused by intestinal worms. This should be done often and often, and it is this which is spoken of as Surya-bheda.

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(1). Saraswati is also called Arundhati. Arundhati is literally one who does not hinder good actions but helps them. She is represented in Puranas to be the wife of Vasishta, bestowing good influence. Saraswati is Arundhati, since she helps one to this good work of raising the Kundilini.

(2). The occult principle is that when Prana (magnetic breath) (in exhalation) goes out, it goes to a distance of 16 digits or inches, whereas in inhalation it goes in only 12 inches; man thus losing 4 inches at every breath. When breath is taken in 16 inches, then it goes down to the navel, where Kundilini is and raises it up.

(3). Sahita, lit. associated with. Here (Kumbaka) cessation of breath is associated with expiration and inspiration. Kevala means alone, *viz.*, cessation of breath alone (an advanced stage).

Closing the mouth and drawing up (the breath) as before through both the nostrils with noise, (so as to fill the space) between the heart and the neck, one should exhale it through the left nostril. This destroys the heat caused in the head as well as the phlegm in the throat. It removes all diseases, purifies him and increases the (gastric) fire within. It removes also the evils arising in the nadis, water-belly (or dropsy) and Dhatus (spiritual substances). This Kumbaka is called Ujjayee and may be practised (even) when walking or standing.

Drawing up the breath as before through the tongue (with the hissing sound of S) the wise man should slowly exhale it through (both) the nostrils. This is called Seethali and destroys diseases, such as gulma, pleeha (both splenetic diseases), consumption, bile, fever, thirst and poison.

Seated in the Padma posture with belly and neck erect, the wise man should close the mouth and exhale with care through the nostril (s). Then he should inhale a little with speed up to the heart, so that Prana (breath) may fill the space with noise between the neck and skull. Then he should exhale in the same way and inhale often and often. Just as the bellows of a smith are moved (viz., stuffed with air within and then the air is let out), so he should move the air within his body. If the body gets tired, then he should inhale through the right nostril. If his belly is full of Vayu (air), then he should press well his nostrils with all his fingers except his fore-finger, and performing Kumbaka as before should exhale through the left nostril. This frees one from diseases of fire in (or inflammation of) the throat, increases the gastric fire within, enables one to know the Kundilini, produces purity, removing sins, gives happiness and pleasure and destroys phlegm which is the bolt (or obstacle) to the door at the mouth of Brahma-nadi (viz., Sushumna). It pierces also the three ghranthis (or knots) differentiated through the three gunas. This Kumbaka is known as Bhasthri and should especially be performed.

Through these four ways when Kumbaka is near (or is about to be performed) the sinless Yogi should practise the three bandhas.[2] The first is called Mulabandha, the second is Uddayana, and the third is Jalandhara. Their nature will be thus described. Apana (breath) which has a downward tendency is raised up by one bending down. This process is called Mulabandha. When Apana is raised up and reaches the sphere of Agni (fire), then the flame of Agni grows long, being blown about by Vayu (air). Then Agni and Apana come to, or (commingle with) Prana in a heated state. Through this Agni which is very fiery, there arises in the body the flaming (of the

(1). The three ghranthis are Brahmaghranthi, Vishnugranthi, and Rudraghranthi, situated in the plexuses of the genital organ, navel and heart respectively. These ghranthis or knots have to be pierced ere success can be obtained. They are presided over by Brahma, Vishnu and Rudra, who have the three Gunas,—Rajas, Satwa and Tamas respectively.

(2). Bandhas are certain kinds of position of the body to effect the desired ends. Siva Samhita describes these bandhas in full.

fire) which rouses the sleeping Kundilini through its heat. Then this Kundilini makes a hissing noise, becomes erect like a serpent beaten with a stick and will enter the hole of Brahmanadi (Sushumna). Therefore Yogis should daily practice Mulabandha often. Uddyana (the 2nd bandha) should be performed at the end of Kumbaka and at the beginning of expiration. Because Prana goes up the Sushumna in this bandha, therefore it is called Uddyana by the Yogis. Being seated in the Vagra-posture and holding firmly the two toes by the two hands, he should press the Kandha by the two ankles. Then he should gradually wear (or take) the Thanna on the western side, first to Udara (the upper part of the abdomen above the navel), then to the heart and lastly to the neck. When Prana reaches the Sandhi (junction) of navel, it removes the impurities (or diseases) in the navel. Therefore this should be frequently practised. The bandha called Jálandhara should be practised at the end of Kumbaka. This Jálandhara is of the form of the contraction of the neck and is an impediment to the passage of Vayu (upwards). When the neck is contracted at once by bending downwards (so that the chin may touch the breast), Prana goes through Brahmanadi on the western Thanna in the middle. Assuming the seat as mentioned before, one should stir up Saraswati and control Prana. On the first day Kumbaka should be done four times; on the second day it should be done ten times, and then five times separately; on the third day twenty times will do, and afterwards Kumbaka should be performed with the three bandhas and with an increase of five times every day.

Diseases are generated in one's body through the following causes, viz., sleeping in daytime, late vigils over night, excess of sexual intercourse, moving in a crowd, the checking of the discharge of urine and fœces, the evils of unwholesome food and laborious mental operation. If a yogi is afraid of such diseases (when attacked by them), he says, "My diseases have arisen from my practice of yoga." Then he will discontinue this practice. This is said to be the first obstacle to yoga. The second (obstacle) is doubt; the third is carelessness; the fourth, laziness; the fifth, sleep; the sixth, the not leaving of objects (of sense); the seventh, erroneous perception; the eighth, sensual objects; the ninth, instability;[1] and the tenth, the failure to attain the truth of Yoga. A wise man should abandon these ten obstacles after great deliberation. The practice of Pranayama should be performed daily with the mind firmly fixed on Truth. Chitta is absorbed in Sushumna and Prana (therefore) never moves. When the impurities (of Chitta) are thus removed and Prana is absorbed in Sushumna, he becomes a (true) yogi. Apana, which has a downward tendency, should be raised up with effort by the contraction (of the anus), and this is spoken of as Mulabandha. Apana thus raised up mixes with Agni and then they go up to the seat of Prana. Then Prana and Apana uniting with one another go to Kundilini, which is of the form of a ring and which is asleep. Kundilini

(1). The text is Anakkiam, which has no sense here. It should be Anavishnam.

being heated by Agni and stirred up by Vayu, extends her body in the mouth of Sushumna, pierces the Brahmaghranthi formed of Rajas, and will flash at once like lightning at the mouth of Sushumna (in the navel). Then it goes up at once through Vishnughranthi (at the navel) to the heart. Then it goes up through the Rudragranthi at the (heart) and above it to the middle of the eyebrows; having pierced this place it goes up to the Mandala (sphere) of the Moon. It dries up the moisture produced by the moon in the Anahata-chuckra which contain 16 petals.[1] When blood is agitated through the speed of Prana, it becomes bile from its contact with sun, after which it goes to the sphere of the moon where it becomes of the nature of the flow of pure phlegm. How does it (blood) which is very cold become hot when it flows there? (Since) at the same time the white forms of moon is speedily heated.[2] Then being agitated it goes up. Through taking in this, Chitta, which was moving amidst sensual objects externally, is (restrained there). The novice enjoying this high state attains peace and becomes devoted to Atma. Kundilini assumes the eight[3] forms of Prakriti (matter) and attains Siva by encircling him and dissolves itself in Siva. Thus Sukla[4] (seminal fluid) which rises up goes to Siva and so also Maruta (Vayu), Pranava and Apana which are always produced. Pranas flow in all bhutas (elements), great or small, describable or indescribable, as fire in gold. Then this body which is Adiboutika (composed of elements) becomes Adidaiva (a spiritual one) and is thus purified. Then it attains the stage of Adhivahika.[5] Then the body being freed from the inert state becomes stainless and of the nature of Chit? (consciousness). In it the Adhivahika becomes the chief of all being of the nature of that. Like the conception of the snake in a rope, so the idea of the release from wife and Samsara (mundane existence) is the delusion of time. Whatever appears is unreal. Whatever is absorbed is unreal. Like the illusory conception of silver in the mother-o'-pearl, so is the idea of man and woman. The microcosm and the macrocosm are one and the same; so also the linga (or Astral body) and Sutratma (the spirit pervading it), substance and form, and the self-resplendent light and chidhatma (Atmic consciouness).

The Sakti named Kundilini, which is like a thread in the lotus and is resplendent, is biting with the upper end of its hood (*viz.*, the mouth) at the root of the lotus the Mulakhandha. Taking hold of its tail with its mouth it is in contact with the hole of Brahmarhandara (of Sushumna). If a person seated in the Padma posture and having accustomed

(1). 12 seems to be the right number.

(2). The passages here are obscure.

(3). They are Mulaprakriti, Mahat, Ahankara and the five elements.

(4). Here it is the astral seminal fluid which, in the case of a neophyte, not having descended to a gross fluid through the absence of sexual desire, rises up, being conserved as a spiritual energy.

(5). A stage of being able to convey to other bodies the deity appointed by God to help in the conveying of Jiva or Sukshma (subtle) body to other bodies at the expiry of good actions which contribute to the enjoyment of material pleasures (Vide Apte's Dictionary).

himself to the contraction of his neck makes his Vayu go upward while in Kumbaka, then Agni comes to Swadhishtana (prostatic plexus) flaming, owing to the blowing of Vayu. From the blowing of Vayu and Agni, the chief (Kundilini) pierces open the Brahmaghranthi and then Vishnugranthi. Then it pierces Rudraghranthi, after that (in all) the six lotuses (or plexuses). Then Sakti is happy with Siva in Sahasrara Kamala (1,000 lotuses' seat or pineal gland). This should be known as the highest Avastha (state) and it alone gives Nirvana. Thus ends the first chapter.

(To be continued.)

OBEAH.

CHAPTER II.

(Continued from page 317.)

ONE branch of Obeah extensively practised,—especially by women,—is the art of exciting "love" and enforcing fidelity in one person, by another of the opposite sex. The means about to be related as made use of for those purposes are such as the Obeah practitioners prescribe on being applied to for advice in such cases. However, in some of their prescriptions vegetable drugs are the means depended on, but these I propose to treat of on some future occasion when Obeah drugs and their uses can be more fully gone into, the *data* on the subject which I have succeeded in collecting being at present very meagre.

To establish and act on a psychic *rapport*, is of course what is aimed at in the use of :—

(1) *Hair* :—The exciter burns and rubs to powder a portion of his or her own hair, which is sprinkled in the food or drink of the person to be excited. Said to require at least three repetitions before the effect is produced.

(II) *Perspiration* :—The exciter mingles a few drops of his or her own perspiration in the food or drink as above.

(III) *Blood* :—The food of the person to be excited is steamed in a cloth by the exciter, on which cloth a little of the cook's own blood is dropped. Fresh blood (*menstrual*), if possible ; this way being almost exclusively used by women.

This third method is said to have by far the most powerful effect, and, according to one man, who says he has experienced its effects, it produced a semi-madness, and reduces the excitee to perfect slavery to the exciter, from which there is no escape till the exciter performs some ceremony of renunciation, details of which I have yet to learn.

As an instance of the working of the other means :—the late J. L. (a white man) had as a mistress a far from beautiful Mulatto woman

called "Angelique." She was of a very violent temper, and behaved very badly to him, but retained her influence over him for many years, —till his death. A relative of hers explains her power over him by saying, that "she took the precaution from time to time, as she thought it necessary, to mix a few drops of her sweat in his chocolate."

These methods savour not a little of the witchcraft of old, and if they really have any effect,—there being no doubt that they are frequently tried,—it presupposes a considerable amount of concentrative power on the part of the users. But that same power is one that in every day matters the average negro is decidedly deficient in.

It is quite probable that a person by thus establishing a strong *rapport* with another, might obtain a strong influence over him for good or evil; but, should the latter become aware of the operation before the influence is confirmed, and resist it, it does not appear that the operator would have much chance of success. While, if the person operated on, on becoming aware of the attempt, proved a person who knew how to use his will, it is more than likely that the relative positions of the two actors might be completely reversed, so that the original operator would find that she had "given herself away." And cases of that are not altogether unknown.

The use by magnetic patients of magnetised water, &c., is but another,—and a much more cleanly,—method of effecting a powerful psychic *rapport*, forming a basis or "line," through which influence can act. And it would be of great interest to have the effect of magnetised water at the time of drinking observed by a clairvoyant as to what result it produced on the *aura* of the patient.

Another operation in which the above procedure is reversed, is an Obeah method of causing intense sleep in a person, and it is similarly susceptible of being used for good as well as evil purposes.

To effect this, it is usually performed in the evening,—the operator takes a small piece of a garment recently worn by the person to be acted on, and of course more or less impregnated by his or her perspiration; and after folding it into a small flat bundle, which must be fastened with two pins X wise, secretly places it under, or into, the pillow, the latter is going to sleep on. During the whole of the folding process the operator is, of course, willing the bundle to cause sleep. I am assured that this is a very effective process, but I have not been able to ascertain the particular part played by the two crossed pins in the matter. But, be that as it may, the X cross, whether written or otherwise, appears to be a frequently used and potent symbol in Obeism. This Obeah sleep bundle appears to be somewhat analagous in its effect to that credited to the celebrated "Hand of Glory" of the English witch-lore.

There is another performance in which clothes soiled with perspiration, and *ipso facto* impregnated with *aura*, play a very curious and interesting part. It is, as far as I am aware, a process entirely the

possession of West India Obism, and I think it may be considered as one of its distinctive ceremonies.

It is this: Immediately after the funeral of any one who is supposed to have been killed by Obeah (influence or drugs); or, who is supposed to have left money buried, and no directions where to find it; or who has left property, and no directions for its division and bestowal; the relatives and friends of the deceased assemble in the house, and procuring a board about five or six feet along, appoint four relatives of the deceased to carry it on their heads. On the board is placed a bundle composed of the still unwashed garments the deceased died in. This being done, the board-bearers are directed to march round the house with it, and then to come in. Then, if the necessary power is present, it manifests itself by the bearers being unable to speak, and reeling about with the board on their heads as if intoxicated. Then questions are addressed to the board by the name of the deceased, which are answered by the board,—through its bearers,—bowing towards the questioner, or by the board and its bearers hunting out any person or thing like a thought-reader after a pin.

This oracle works in this way:—"In 1849 I lived at C—— with my grandmother, and while there she became ill and died. She was known to have some money buried, but she died without telling anyone where to find it. So, after the funeral we got her clothes,—the ones she had on when she died,—and made them into a bundle, which we put on to a board carried on the heads of four men of our family. When they had gone round the house and come in, my uncle got up, and asked the board, "Old lady, are you there?" The two bearers at the end of the board nearest him bent, so that it bowed towards him. Then he asked, "You left some money buried, will you tell us where it is, and who is to get it?" Another bow from the board. "Is it for so and so, or so and so?" (naming in succession each of the persons present). It bowed at the name of ————, who was a little boy, and a great grandson of the old woman's. In answer to the question of where the money was, after all the parts of the house had been named ineffectually, the board was asked to show where it was to be found. On this the bearers turned and went out of the house, to the foot of a large tree which was close by, where the board was bowed so as to knock against a big stone there. The stone was removed, and after digging a little on the spot where it had been, a jar was found in which was the money."

But the principal use of this dirty clothes oracle is to indicate the person, if any, who killed the deceased by Obeah, and on a person being named as the killer, means are usually promptly taken to return the favor, if possible, and to this can be traced many of the feuds between the negro families here. I am told that on one of these occasions, on which I was present, "a man who could see spirits" said he could see the jumbi of the deceased sitting on top of the bundle like a frog, with its knees up to its chin.

When the board indicates that the deceased has been killed by some one practising Obeah on him, if vengeance is determined on, the next thing to be done is to "set his (the deceased's) jumbi on" the killer. That is an operation which needs the assistance of an Obeahman, to whom for that purpose is given some part of the deceased's unwashed clothes which was in the bundle on the board. Through this, it is said, the Obeahman can cause the jumbi of the deceased to haunt, frighten, drive mad, or kill the person it is "set" upon,

It would appear that the Obeahman makes the 'shell' of the deceased do the haunting, either by invigorating it by some of his own psychic power, or by fixing an elemental in it for the purpose. There are other modes of "setting on" jumbies at the command of the Obeahman, used when no part of the clothes can be given them. And there are also other ways of "setting on" a jumbi, without the use of the dirty clothes oracle at all, but by aid of some ceremony of the "scycomantic" kind, through which the "shell" is likewise made use of.

Here is a sample of the latter:—"In 1870, in the village of B——, there occurred a quarrel between a man called L—— on the one part, and two men called respectively D—— and G—— on the other part. The quarrel culminated in D—— and Y—— seeking the aid of an Obeahman.

"L—— had a pony on which he used daily to ride to his work, and this animal was fixed upon by D—— and Y—— as their weapon of attack. They accordingly, with the aid of their advisee, 'tricked' it in some fashion, with the result that one morning L—— having sharpened his cutlass (a sort of chopper used by all West India negros), put it into his bag that hung over his shoulder, in such a way that the point stuck out behind him. He then saddled and mounted his pony, which immediately began to plunge and kick, finally rearing up and falling back on top of him, the point of the cutlass being driven nearly through him from behind. L—— died from the effects of this wound within a few hours, expressing his opinion that some of his enemies had 'tricked' his pony so as to make it throw and kill him.

"L——'s family included an Obeahman, and by his advice L——'s body was put into the coffin without any of the customary burial preparations in his clothes just as he had died. Before the funeral, some of L——'s family, including the last mentioned Obeahman, went through some ceremony in which some of L——'s blood was used (further details of which I have not been able to get at) in presence of the corpse: which ceremony concluded later, before the funeral party, by their putting into the left hand of the corpse,—he had been a left-handed man,—a sharp knife, and telling it to show them within nine days who had killed him. Then the lid of the coffin was nailed down.

"Within the nine days Y—— disappeared; and D—— went mad, going about raving that L—— was chasing him with a knife in his hand. He subsequently refused all food, but gnawed with his teeth his left arm, from the biceps nearly to the wrist, in a horrible way. Flies got

to the arm thus wounded, and it soon became a mass of corruption, and D—— died in frightful agony, calling out the whole time to the bystanders to save him from L——.

A few days after D——'s death, Y——'s hat and some of his clothes were found on a rock at the sea-side, where it was supposed he had gone to bathe, and been drowned ?"

A friend of D——'s gave me these particulars, and another man has since corroborated them.

With regard to the "tricking" of L——'s pony, Obeahmen are said to kill and otherwise affect cattle and horses through obtaining possession of a portion of their hair, or a little of their urine. These things being made use of to affect the animals through their astral forms, and L——'s pony may have been "tricked" in that way. But other means are made use of by Obeahmen for "tricking" or influencing animals, principally spells or "mantras," the uses of which will be referred to in a later chapter.

The infliction of disease, being one of the most important effects of Obism, I will now relate an instance which came under my own notice of how a serious illness was supposed to be produced; I say "supposed," because though the wish to produce illness doubtless existed, I believe the visible steps taken by the parties credited with its production were by them considered *per se* sufficient to produce the effect. An example of the defective inherited knowledge limiting the performers to only the outward and visible part of the operation!

About the end of 1888, a young woman, aged about 20, called C——, was brought to me by her mother to ask for medicine for some internal pain the girl was suffering from. On examination, displacement of the womb turned out to be what was wrong, and as I was not prepared to treat a surgical case of so grave a nature, I referred her to the District doctor. After being under his treatment for some six weeks, the girl came to me and told me that she was not feeling better, and that she had made up her mind to go to T—— to a doctor there. In about two months she returned from T—— and said she was all right again. Almost simultaneously with her return, there occurred a squabble in the village between her family and another family called M——. The two families all along had been on anything but friendly terms. Then the following particulars came out.

It appeared that some weeks prior to her visit to me in search of medicine (but not, I believe, prior to the commencement of her illness), that the girl C—— had one day gone to the river with a bundle of dirty clothes to wash. She had nearly finished her washing, when she saw the mother and a daughter of the M—— family approaching on a similar errand. Not wishing to meet them, she made a bundle of (as she thought, all) her clothes, and putting them on her head, went towards the village. Before she had gone very far, she heard the M——'s

laughing, and turning round to find out the cause of their laughter, saw the girl M—— with a cloth in her hand which she recognised as one of hers; she had laid it on one side, and had forgotten either to wash or pick it up: on it were some drops of her (*menstrual*) blood. Thinking it of no consequence she did not claim it, but went home giving it no further thought.

During her visit to T—— it turned out that Miss C—— thought it necessary to consult not only an ordinary physician, but an Obeah doctor also; the latter as to the cause of her illness. She paid him a dollar, in return for which fee he—after looking attentively for some time into a glass of water,—informed her first of what is related in the last paragraph, and secondly, that when the M——s went home, they took a portion of her cloth and *roasted it over a fire*, by which operation he said her illness was caused. They then buried the remainder of the cloth under a large flagstone in the door-way of their house. He advised her to get that cloth back into her own possession as soon as possible if she meant to get well.

About two or three days after her return from T—— one night some of her brothers went to the M——'s house and secretly raised the flag stone. There they found the cloth, which they carried off, leaving the stone out of place. When the M——s discovered what had occurred, they charged the brothers C—— with robbing them of some valuables which they said they had hidden under the stone for security, and that charge was the basis of the squabble already mentioned.

I heard some of these particulars from friends of the girl C——, and she herself finally,—by dint of a little "moral suasion" in the shape of threats,—corroborated the whole, and added the information as to how she had consulted the Obeah doctor in T——.

This story, like many of these Obeah ones, has a remarkable resemblance to some of the witchcraft cases of the Middle Ages in Europe. And if I am not mistaken, the Obeah of today is not unlikely to illustrate some of the most obscure points in the old legends of witchcraft. A modern writer referring to them, says, "There is one way... of keeping in check not only ghosts, &c., but living men as well. If you possess an object belonging to your enemy, you are able to charm and bewitch him with it. For a portion of his spirit or personality is inherent in it, and by means of this portion you have become master of all his actions. Hence a lock of the victim's hair, or a nail paring, is of great use in witchcraft to give you power over the person bewitched."

I do not believe that the M——s operation produced the illness that the girl C—— suffered from, because, in the first place, I have good reason for thinking it began before the operation came off. And in the second place, although the knowledge of the ceremonial part of the operation had been inherited by the M——s, I have a very strong suspicion the knowledge of the use of the will in conjunction therewith

was wanting in the M——s, as it undoubtedly is in many of the living practitioners of Obeah,—a fact on which the population at large here may congratulate themselves.

MIAD HOYÓ-RA-KARA-HON, F. T. S.

OCCULT PHYSIOLOGY.

MR. NARRAINASAWMY IYER delivered a lecture at the Annual Convention at Adyar on the morning of the 29th December on "Occult Physiology," as follows:—

My lecture is upon a very mystical subject. I am myself a lover of the mystical lore contained in the Upanishads, and I want practically to go into the path and find out whether the statements made in the Upanishads are correct or not. Having gone myself into this path, I find that what is contained in the Upanishads is strictly true so far as my experience goes. Now the object with which I take up this mystical subject, that is, Occult physiology, is of a two-fold character. Firstly, the Kumbakonam Theosophical Society, which has been translating the Upanishads, has been all along giving out, with one or two exceptions, Upanishads of a Vedantic nature Now they mean to translate the occult ones, that is, the Upanishads treating of the occult mysteries in man. These Upanishads by themselves do not convey clear and correct information or a comprehensive view of the whole system, each Upanishad by itself giving only a scrap of information bearing upon the subject; and unless all the Upanishads are read and thought over and properly understood, a consecutive and clear view cannot be had of the whole. My second object is to give an outline of the work and to assist students who wish to read these occult subjects for themselves. We have not only our Upanishads in Sanscrit literature, which treat of occult subjects, but also works in our Tamil literature written by the Siddhas (psychical personages), which books abound in thousands. These books, I have also to state, contain only scraps of information in each book that we take up, and unless we have a comprehensive or a general view, though not a critical view, of the subject, I do not think we shall grasp or appreciate the things contained therein. Now, the subject I have taken is one that is very comprehensive, and unless I devote my attention to it for a number of days together, I do not think I shall do justice to it. However, as I have told you already, I shall try to give you a mere rough outline showing the scientific character of what is contained in our Upanishads, as well as in the works of the Siddhas. Moreover, I have also to state that in no other religious literature of the whole world can we find these occult subjects treated.

Let me first state to you the divisions of our body before I go to the main subject on hand, in order to clear my way for it. I mean in this lecture to adopt the threefold classification of body as given in our Hindu books, leaving aside the highest one which belongs to the unmanifested region, not because I do not like the septenary classification

or consider it in any way inferior to the threefold classification, as adopted in our books; but what I mean to say is, that if we go through the threefold classification of our books, we shall be better able to convince the outside public and to understand the subject ourselves from the standpoint of our books. Myself I am of opinion, the more I go into our occult books, that the septenary classification is the more scientific one. I also hold that this septenary classification is broadly hinted at in them, but that a clear theory is never worked out upon that classification. I think our Rishis of old were certainly quite wise in having refrained from giving out the septenary classification, because if that were given out indiscriminately to the world, the powers of nature would be understood, and unscrupulous persons would abuse the powers which could be exercised by the tru eunderstanding of the septenary classification. Now, as regards the threefold classification, our Hindu books divide our body thus: (1) Sthula or gross body, (2) Sukshma or subtle body, and (3) Karana or causal body. We may call them in other words (1) the body of action; (2) the body of desire; and (3) the body of thought. Now, the body of action is clearly known to embrace the first three principles as enunciated in our Esoteric Buddhism. The second—the subtle body—consists of the 4th and the lower portion of the 5th principle, the impure *Manas* which, in our theosophical literaturee goes by the name of *Kama Manas*. The third body is the higher or pure *Manas*, or what, in our theosophical literature, we call the higher Ego. Now, I shall first explain how this highest body of ours, that is, the *karana* body, is composed. It is stated in all our books that Prakriti (matter) is of three-fold *gunas*, viz., (1) *Satwa*, (2) *Rajás* and (3) *Tamas*. It is also stated in our books that the higher spirit, Daiviprakriti (or Fohat), acting on these three gunas, produces threefold functions. The spirit acting on Satwa produces the macrocosm and macrocosmic spirit in it, or what we call in our language *the Eswara*. The *Satwa* matter goes by the name of *Maya* in our Hindu writings; whereas *Rajás* goes by the name of *Avidya*.

Now, this *Karana* body is *Rajás*, acted upon by the spirit above-named. *Rajás*, we know, produces activity in man. This *Rajás* principle originally being of an active nature in its descent in matter, grips all things that come across it. That is, this *Karana* body of man, when it is exposed to the passions of this world, tries to get hold of and enjoy them at first. It is also stated that this *Rajás* has itself a sub-division of *Satwa*, *Rajás* and *Tamas*. This *Rajás* having exposed itself to temptations, assumes first a subtle body and then a gross body, and then progresses up to pure *Satwa* itself, that is to the macrocosmic spirit envelope by *Satwa* itself, after having cast off those two bodies. In order to do it, this Karana body of man has to lay aside the *Rajás* and *Tamas* through the accumulated experience of several births, and to become *Satwa* itself.

Now going to the second body, which the *Karana* body makes as an envelope around itself on account of its descent, I shall now give the com-

position of this body before I begin to expatiate upon its several organs and functions. I have already spoken of *Satwa* and *Rajás;* let me now pass on to *Tamo guna* which produces or is the origin of matter in a lower stage. This has two aspects, Avarana Sakti (centripetal force and Vikshepa Sakti (centrifugal force). The books say that in its evolution the last named force becomes *Ahankara*, and that from this *Ahankara* are produced the five elements. I think the books that treat the subject in this way are the exoteric books. Myself I hold that there are seven elements; but taking the views as enunciated in our exoteric books, I go on according to that classification. These five elements are, as you know, *Akás*, *Vayu*, *Agni* or fire, *Ap* or water, and *Prithivi* or earth. These are the elements in their primordial state. In that primordial state, each of these has got its *Satwa*, *Rajás* and *Tamas*. Of these, the *Satwa* of the five elements alone is taken, and each is divided into four parts, three parts going to form what they call *Anthahkarana* (Kama or lower Manas), which Madame Blavatsky in her "Voice of Silence" calls *Anthaskarana*. Our books say that it is *Anthahkarana*, which forms the path or bridge which connects the personality with the higher *Manas*. This is the bridge which is said in the Ramayana to have been built by Hanooman and his fellow monkeys in crossing over to Ceylon. This *Anthahkarana* in its five-fold aspects of *Satwa* of the five elements has five divisions, viz., *Ulla*, *Manas*, *Buddhi*, *Chitta* and *Ahankara*, differentiated through Akas, Váyu, Agni, Water and Earth respectively. Nearly all our books, except some, do not give the first division, as it is the lowest form of Kama-Manas to be found more in animals now than in man. It is that state of mind in which man was in his incipient stage of evolution when he was like an idiot as stated in the "Secret Doctrine." The remaining four have got their respective centres in the body of man, where they respectively function. Their seats are respectively the middle of the eyebrows, throat, navel, and the heart. They produce respectively uncertainty of knowledge, certainty of knowledge, fluctuation of thought and Egoism. In the ordinary state of man, the *Manas* of ordinary individuals which, as the Upanishads say, is of the size of a thumb, is in the centre of the two eyebrows, and is verified to be there by Yogis as they advance on their path by conquering that seat. They conquer the seat of the throat or permanently reside in that seat, when they wish to produce or do produce buddhi which arises through the Satwa of Agni. Likewise they go to the heart for putting down egoism, and to the navel to control Chitta, which flits hither and thither through the law of the association of ideas. These will be better understood when the plexuses are explained. Again the remaining one part of *Satwa* of the five elements, as mentioned before, goes to make the astral ear, skin, eye, mouth and nose. So much for organs of sense and Anthahkarana. Now to the astral organs of action and the astral *pranas* in it. These *pranas* are formed in this way. The Rajás element of each of the five elements is divided into four

parts, three of which go to make up the *Pranas* differentiated as five through the five elements as stated in our books. Of the rest, one part of the *Rajás Amsa* (essence) of each of the five elements goes to make up one of the five organs of action. Now, therefore, the astral body in its formation is thus composed of the five organs of action, the five organs of sense, *anthahkarana* and the five *pranas*.

Thus has been created a material astral body. Now the question is how does the prana act with reference to the Antahkarana and the Karana body in the antahkarana? To elucidate this, I have to quote or ask you to refer to a passage in the Varaha Upanishad translated by our Society. On page 609 of that chapter of the Varaha Upanishad, published in the *Theosophist* of August 1890, which treats of the mystical Yoga, it is thus said: To the *nadis* the body is the support; to *prana* the *nadis* are the support. Prana is the seat of Jiva; Jiva is dependent upon Hamsa; and Hamsa is the seat of Sakti,—the locomotive and fixed universe. This, I think, requires a good deal of explanation as to the interaction of *Prana* and *Jiva*; as also the *nadis* and so on. Now this sentence ought to be construed with reference to the astral formation. I mean this is not to be applied to the gross physical plane. Here I may tell you that none of our Upanishads treat of this gross physical body. They only treat of the astral body, and therefore any interpretation put upon any passage from the Upanishads should be with reference to the subtle body. The seven principles as given out in our theosophical literature give, no doubt, the principles by themselves, but in Theosophical literature the interaction of these and their mysteries have not been sufficiently explained, and I think this sentence from Varaha Upanishad lands us into them for explanation. It is known to us all, taking it in a physical sense, that wherever there is a body, there are nadis or nerves. In plants there are nerves or fibres technically; so in the astral body there are nadis or astral nerves. I give this physical analogy simply to make you understand it, and I think this first part of the sentence from the Upanishad does not require much explanation. What we have to explain are the nadis or astral wires. These wires act as conductors of *pranas* or vital airs—what we would call magnetic currents—in our body.

These magnetic currents in order to manifest themselves in the astral body, want some medium through which they may manifest themselves. We find that electricity, in order that it may manifest itself upon this plane, wants some wire or medium; so *pranas* or magnetic currents require wires, which we call *nadis*, in order that they may manifest themselves in the astral body. These *nadis* are 14 in number;—I mean these are the principal ones, other *nadis* branching or ramifying from these 14. It is said in our books that there are 75,000; of course these are all ramifications of these 14 *nadis*. Let me point out to you that here there is the Septenary Classification, that is, 7 for the organs of sense and 7 for the organs of action; but in

many of our Upanishads, as also in the Tamil books, we find only 10 of them mentioned. In some Upanishads 12 are mentioned, according to the context in which they wanted them to be presented. These 14 nadis, Varaha Upanishad clearly says, begin from the navel. There is a place called *Kantha* in the navel which is mentioned in the Varaha Upanishad, in the midst of which is the epigastric plexus. From this Kantha these 14 nadis arise. Here I may tell you that in the Upanishad quoted above, though 12 are mentioned in the text in figures, 14 will be the number by counting the names of the nadis. Three of these are specially important, of which one is the most important, as the books have it. These three are *Ida*, *Pingala*, and *Sushumna*. The salvation-giving nadi, as they would say, is the *Sushumna*. These three nadis go from the sacral plexus or *muladhara* to the highest top of the head,—*Sahasrara* or the pineal gland,—and then return from there down to the *medulla oblongata*, going through the spinal cord and joining again in the *muladhara*. I think I may rather begin from the navel itself, from which these three start and about which I spoke before. These three *nadis* begin from the *Manipuraka*, which is in the centre of *Kantha* in the navel, go higher up to the pineal gland, passing through the different plexuses of the body, and then go down to the *medulla oblongata* passing through the spinal column. Then descending they go to *muladhara* or the sacral plexus in the anus and then return to *kantham* itself.

It may also be stated that Ida and Pingala, after going along with Sushumna till the middle of the eyebrows, branch off left and right below the eyebrows, while Sushumna goes straight up to the pineal gland, and then rejoin Sushumna on the hind part of the head. In this connection I shall explain what those plexuses are which are most important to be known and about which modern physiology knows nothing truly. As our books state, the vital centres of life are lodged in six plexuses, the seventh being the acme of all. I shall begin from the anus with *muladhara* (sacral plexus) as the first one, instead of beginning with the navel, as we can thus have a regular view of all the elements and as it is the lowest of the six. The books state that it is a four-petalled lotus. You must first understand what is meant by lotus. Lotus is the form it no doubt takes in the astral region; but the word lotus is *kamala* in Sanskrit, and *kamala* is esoterically *akas*, the four petals themselves being composed of *akas*. In its interior formation it corresponds to the *prithivi* or earth element. In the astral plane, *prithivi* has the form of a parallelogram. This figure is therein to be found. Beyond this astral formation of the plexus, our books state that forces, male and female, or positive and negative, are located in each and every respective plexus except in the sacral plexus where there is only a male force. This male has no corresponding female in the plexus, since the former, the son of Siva, is said to have determined according to the Puranas to lead for ever a bachelor's life. But there is a female just above who has no husband herself and has her seat between this plexus

and the one next to it. Her name is Ichcha Sakti or Desire Sakti. She will be explained further on along with Saktis. But I may here say it is these Saktis that give powers to man, and it is only when these male forces and thereby the plexuses are conquered, and nature finds we are safe custodians of those powers that all the Saktis yield their powers to us.

Now the male force or God located in *muladhara is Muladhara-ganapathy*, or, as it is called, *Mahaganapathy*. There is an Upanishad which treats of this, called *Mahaganapathy* Upanishad. This is differentiated from several other *ganapathis* located in our body. He is represented as a siddhi-giving power. We are not to confound *Ganapathy*, from its form that we see in the temples, with one of the anthropomorphic gods; for these gods are forces on the astral plane which each and every man has to conquer. This remark also applies to the several other gods I shall speak of, when I mention the other plexuses of the body. In the Upanishad itself the form of this *Muladharaganapathy* and the *Manthra* by which that force can be conquered is also given. Then again, for a proper conquering of that force, not only is the *Manthra* necessary, but also its adjuncts, viz., figure and beejums. These adjuncts are to be found not in the Upanished itself, but in the *Manthrásastra*. We have first to know the *chackrams*, viz., the figures upon which those forces rest,—the *Beeja aksharas* (letters) which mean the several minor forces, spiral or otherwise, that are in those figures and the mantras themselves; but we find in all our books that not all the information is given in one and the same book. We have to wade through a mass of materials before we can find out one *manthra* fully; and in many cases we utterly fail, unless we have the initiation of a *guru*. The colours, &c., that are given out in our books are not the proper ones. They are such as would, if known, lead us to the proper manipulation of the astral forces, but the colour of *prithiri* is yellow according to our exoteric classification. The petals have also different tints, and I am sorry that I have not got with me here charts, which I have caused to be framed, and which give a notion of the plexuses of the body. The colours given in our books are merely those which may be said to resemble the true ones. The second Swadhishtana or prostatic plexus, as it is called, is situated just near the genital organs. Here I may tell you that the sacral plexus, according to our books, is situated two inches above the anus, inwards, at a point where it would meet with a line drawn at right angles from the middle point of the line joining the genital organs with the anus. The second plexus is composed of six petals. The force located therein is Brahma. The third plexus is situated in the navel and goes by the name of Manipuraka or epigastric plexus. This is the region of fire, while Swadhishtana plexus is that of water; water being represented in the astral plane by a semi-lunar figure, while *Agni* is represented by a triangle. The third plexus is of ten petals. There

is a difference in the Upanishads as regards the number of petals of this and the next plexus. Here the force Vishnu is located. The fourth plexus is situated in the heart and goes by the name of Anahata or cardiac plexus. Rudra is the presiding force in it and it represents the *Vayu* region. It is hexagonal in form within. Our Upanishads deal largely with this plexus as it is a chief one. The fifth plexus is Visuddhi—the laryngeal or pharyngeal plexus situated in the throat. It is of 16 petals, while the heart plexus is of 12. This represents the sphere of Akas which is spherical in form. The sixth is situated between the two eyebrows and is called Agnya—cavernous plexus. It represents the sixth element, which is not to be found in our books and has two petals. The force presiding over the throat-plexus is what is called *Maheswara* in our books, while that over the sixth is *Sadasiva*. The seventh is Sahasara, the pineal gland in the head, which has 1,000 lotuses.

There is also above the sixth plexus another series of six, which Raja yogis try to conquer instead of going to the plexus down below; but there is a great difficulty in conquering those plexuses. They are all huddled up into small space, while the plexuses I have mentioned here are situated at comparatively great distances and may be conquered easily. I have also to tell you that there is a gate just above the cavernous plexus, that is, the sixth plexus, in the middle of the head, which is the gate of the third eye, this third eye being situated in the pineal gland. In the Upanishads the forms of these six gods are given, as well as the ways by which they are to be contemplated upon with the Jiva or mind, and Prana controlled and taken to each plexus. Mitrayani Upanishad says they should be contemplated upon merely as the several aspects of Parabrahm. So much for the plexuses.

Now coming to the third—*pranas*, these are, as I said, magnetic currents which run along the *nadis*. These are stated even in our *Dasoupanishads* to be five in number, on account of the modification of the Pranas with the five elements; but we find that there are seven pranas in reality, because it is stated in Taittrya *Aranyaka* (page 801), edited by Rajendra Lal Mitra, that there are Saptha or seven *pranas*. Here I cannot refrain from quoting the passage itself which proves that everything is seven fold in this world. The text when translated runs thus—(Xth Prapataka, Xth Annuvaka, 2nd verse): From Him originate the 7 Pranas, the 7 Archis (the Spiritual light or fire), the 7 Samith (lit., objects burnt), the 7 tongues (of fire, &c.), these 7 worlds and the 7 sevens. Here I am no doubt aware that the commentator Sayanacharyar twists the meaning of Pranas into Indryas. But there is a difficulty in that interpretation and the word prana need not be distorted so. It is also stated in our books that when *prana* or astral current commingles with the prithivi or earth element, it is *Udana*. In conjunction with the second element or water, it is *samana*; with *Agni*, *apana*; with *Vayu*, *prana*, and with *Akas*, *vyana*. The others are not given, since they

are too subtle for us to understand. These five have got different functions to perform, but it is sufficient for our purpose here to know merely that prana exists. Then coming to the statement in the Varaha Upanishad that to *Jiva*, *prana* is the seat, I may say that herein lies the solution to the question. How are we to obtain mastery over Jiva? Jiva is the Lower and Higher manas combined. It may be represented to be the rider, and *prana* the horse, as *prana's* horse was *nadi*. Now wherever the rider, *Jiva*, goes, there the *prana* goes. Wherever the *prana* goes, there *Jiva* goes. They are so commingled with each other that it is impossible to separate one from the other.

Now *Hata yogis* control the *prana* and thereby the Jiva, *Raja yogis* control the Jiva and thereby the *prana*. Now we find as a matter of fact that when the mind is controlled, the outward breath, which is nothing but a physical manifestation of Prana, is also controlled. When we concentrate our attention on a book, we find that our breath subsides; but when we begin to gasp, we find we are unable to concentrate our attention. So *Raja yogis* try to control the mind, and thereby the prana; but we find that swift progress is not made if both are not controlled. In the Yoga *Tatwa Upanishad*, it is stated that Yoga and Gyana (wisdom) should go hand in hand and thereby *prana* and *Jiva* should both be controlled; therefore, in order to ensure a speedy progress, the check of both is adopted, according to our books; but, no doubt, it will be dangerous to check *prana*; and unless a person is of an iron frame of mind, he had better not attempt the task at all. In the case of the generality of persons it is better to go in the *Raja yogi* way and control the mind alone through the three methods as stated in our Vedantic books—*Sravanam*, *Mananam* and *Nidhityasanam*. In the theosophical literature there is a confusion between *Prana* and *Jiva*. The *alias* of *prana* is said to be *Jiva*, but in the Upanishad this mistake never occurs. We should take *Jiva* to be the *Kama manas* and the higher *manas* conjointly. It becomes the Higher *manas* when freed from the lower one.

Next comes Hamsa. It is the vehicle of Jiva in its progress higher up to non-self. It is the great bird or Om spoken of in the "Voice of Silence." Next come the Saktis. They are six in number. Of these five preside over the plexuses from the Prostatic one upwards. The remaining one termed Ichcha Sakti, which produces desires, is in a seat between the sacral plexus and the one above it. The five go by the names of Krya, Kundilini, Gnana, Para and Matrika. The first, if conquered, produces all-will, the third all-wisdom, and the fourth is the source of light and heat and produces clairvoyance, &c. The fifth is merely an adjuster of the nadis in the middle of the eyebrows. Unlike the male forces which serve for the conquering of the plexuses, &c., these five Saktis yield their powers to him who conquers them. But Ichcha Sakti has to be crushed along with its retinue since it produces desires. Here I may also tell you that there is another set of the same Saktis in the head above. Of these *Kundilini* is important. Besides the one at the navel,

some books say that there is another between the two eyebrows. But it is not important. This *Kundilini* is situated stretching itself from the sacral plexus to the plexus in the navel. It is of a special form, extending itself, like a serpent biting its own tail up, to the navel. It is able to create as well as undo the things of the world, that is, it will either kill man or will give him power if properly controlled. Here I shall also bring in the Agnis or fires in the body. It is stated in our Puranas that Agni had three issues, each of whom produced 15 issues in turn, amounting in all to 49. In this instance I shall treat of these three Agnis only. They go in the body by the name of Koshtagni, Gyanagni and Darisanagni. Their counterparts in the universe and in this Sun-world are Garhyapathya, Ahavaneya and Anvaharya as stated in the Dasopanishads or Pavaka, Pavamana and Suchi as stated in some Brahmanam and others. These mean earth fire, electric fire and heaven fire. So in the body the three fires mentioned above are situated in the sacral plexus (which corresponds to earth), heart and eyes. The first fire performs not only the function of digesting the food taken into the stomach, but also makes the position of Ichcha Sakti and her brood, who are just above that fire, uncomfortable through the heat generated by that fire. This fire is kindled when food is taken, but a yogi kindles this fire through Pranayama and keeps up a perpetual flame. Then the desires are no longer latent, but rise up to the middle of the eyebrows and disturb his manas there. Then he has always to exert his will for their extinction, and thus he develops his will. The second gnana fire is produced through gnana Sakti or the cultivation of wisdom. This fire kills egoism and its retinue stationed in the heart. The third fire is situated in the eyes which create what is called Drishti —good or bad influence emitted through the eyes.

Now let me tell you that the obstacle that lies in the progress to a higher salvation of Jiva is not only this *prana*, which is the horse of the Jiva and which serves to unsteady the jiva, but there is also another which we call *Kama* or Ichcha Sakti as mentioned above. Therefore the two obstacles that produce the fluctuation of thought are *prana* and desires, and this is the *rationale* of the extinction of desires in the body. When a person through *gnana* and through *pranayama* purifies the *Ida*, *Pingala* and *Sushumna nadis*, he is able to see that these desires, which are astral entities, rise up through these wires from the anus to the manas and disturb its equilibrium. If once we try through our will to conquer these desires, they do not come in as obstacles to the manas. When once these desires are subjugated, the second obstacle, which is *prana*, has also to be conquered. What persons who go through *pranayama* do, is that they go through the several plexuses to conquer the forces in those plexuses, and also to control their breath through cessation of breath or Kumbaka. In ordinary moments, breath is passed through the right or left nostril, breath passing from one nostril to the other in some minutes less than two hours. What should be

done in order to produce the state of trance is, that breath should be controlled and should be made to go through the *Sushumna*, the central *nadi*.

Now *Kundilini* is the seat or origin of Prana. It contains the latent quantity of magnetic oxygen which preserves the body even when the *prana* or breath is stopped. It is in the navel that chitta, or fluctuation of thought, exists. Now when a person controls the breath, and thereby the mind or *Jiva*, both go to the mouth of this *Kundilini* which is in the navel and then get into the *Kundilini*, through which *prana* and *Jiva* get into the *Sushumna*; and when these three get into the *Sushumna*, they rise up to the heart and thence to the eyebrows, and thence to Sahasrara or pineal gland. This *Kundilini* is mentioned by Madame Blavatsky in "The Voice of Silence." The process is not given there, but this is the process that our books give us. Now when the plexuses have been conquered, when the *prana* has been stopped and made to get into the *Kundilini*, and thence into the *Sushumna*, one's desires vanish, and he is able to destroy his subtle body at his will and then to reproduce it if he likes. This is the process given out in the Yoga *Kundilini* Upanishad, which will shortly appear. As I have said, when the plexuses have been conquered, and the ties between the subtle body and the physical body have also been severed, the adept is then able to get out of his gross body and pass in the double. These six plexuses form, as it were, the spots at which the subtle body is tacked on to the gross body. Therefore, when *prana* and all the desires are checked, this leads to the higher *karana* body developing itself, that is, consciousness of the higher ego in man arises, which leads him thereupon to the higher goal. Thus, the *karana* body, in order to find its salvation, has not only to destroy its intermediate subtle body, but also to attract to itself Gyana Sakti, Para Sakti, Krya Sakti, and make them merge in it before it can merge into that ocean of Consciousness, Light and Will, which is nothing but pure Satwa.

OM. TATSAT.

A discussion followed, at the end of which a vote of thanks was passed to Mr. Narainasawmy Iyer for his admirable lecture.

EX ORIENTE LUX.

(Continued from page 310.)

C. J.—Your picture is not only overdrawn but decidedly based upon error. This historical development of our Church, this gradual growth in dogma, ceremonial and government, represents to us not that the deceptive encumbrance you would make us believe, but the very inner life of Christianity asserting and unfolding itself in its present magnificent form. We admire and revere this superb structure, because the Christian Faith by its innate evolutionary strength and under divine guidance has succeeded in rearing it to its actual perfection.

S. T.—Can you not discriminate between the kernel and the husk? Does it not strike you that if you aspire to the complete knowledge of your Church, you would not feel satisfied to remain fascinated by its outer splendour? At all events there is an increasing number of those who long to study the inner lines and call eagerly for the architect's original plans. They would wish to know the significance of the cruciform design, the meaning of the nave, the mystery of the apse and the deep sense of the central position of the high altar.*

To such inquiring minds, Theosophy has already proved a trusty guide and interpreter. She pushes aside a cluster of leaves to uncover the graceful lines of an arch, rising to a height where the unaided eye can no longer trace the keystone, she lifts up a tangle of branches to disclose a slender shaft, or a finely sculptured capital replete with deep symbolism, she tears down a thick curtain of cumbering masses to unveil the delicate tracery of a rose-window and to let the golden light once more stream into the edifice, filling it with the warming glow of returning inner life. The dark, cold, and silent atmosphere of the building seems to be touched by the enchanter's wand and a glorious resurrection takes place under the vivifying breath of spiritual truth.

C. J.—Surely you do not mean to assert that our Church is entirely bereft of spirituality?

S. T.—I am not guilty of such injustice. I am speaking of the main body, not of its individual members. Well do I know that many of your learned divines, by earnest study and life-long aspirations on the higher plane, have been guided to the divine light. The more, however, their spiritual perception has been opened, the readier you will also find them to shrink from the anthropomorphic wording of the creeds, and firmly to deprecate their further explanation on those lines. I am also fully aware that many true Christians have "*put on Christ*," and in the depth of their pious hearts have found access to "*the Kingdom within*;" but I willingly leave the decision in your own hands, whether they have attained this high aim, by their innate purity and steadfast endeavours, or by the assistance they obtained from the materialistic words of the creeds. In strong contrast with the few pilgrims within reach of the goal, we see the great masses of Christendom, listlessly straying outside the temple or vainly attempting to find an entrance to the inner shrine. Although numerous priests are moving about, pretending to act as guides, they have only a stony formula to give to each searcher, instead of the living truth, that would act as password at the gate. It is not theirs any longer to give, for it has long been lost to them.

The Christian creeds are merely unintelligible symbols. They are, however, not only authoritative, but even peremptory in their claims on our innermost conscience, and thus challenge our earnest scrutiny in our ever repeated attempts at gaining access to their hidden sense. Their

* As shown in St. Peter's of Rome.

truths are said to be "self-evident by their inherent reasonableness," and yet all explanations put forward to bring them within the range of our understanding are marked by such divergence and obscurity, that the task, in that form, has proved to be one of sheer impossibility and has only left in its train an endless swarm of hot controversies. In the creeds we see the endeavour to convey the highest spiritual ideas to the human mind by purely materialistic language: instead of teaching the spiritual part in man to rise towards the higher plane for the purpose of approaching these divine verities, they are anthropomorphised, and, in this state of distortion, are expected to become acceptable to the human intellect! In their present shape they must ever remain for the material mind, either a mere fetish, *i. e.*, an object of blind worship, or an unapproachable enigma which sincere and reflective men will discard in utter despair of finding a solution.

We therefore see before us the spectacle, apart from the stagnating masses, of numbers of professed Christians struggling in vain to draw nearer to the sanctuary of their faith, and the few spiritually-minded, who, having gained the longed-for portal-are, unable to explain the means by which they earned the victory!

C. J.—For teaching the human mind, no better method seems available, than that offered by language. What else would you use?

S. T.—Ideal conditions must always suffer in the attempt at transferring them to the earthly plane; all teachers have therefore to direct their best efforts to lessening, as much as possible, the injury caused by the roughness of material touch.

Theosophy is ever pleading for abstract conceptions of spiritual things, and consequently we feel distressed at the crude forms adopted by even some of your high authorities, for the purpose of emphasizing orthodox doctrines. When we hear the challenge: Do you believe that "the Man Jesus is Himself the eternal God," and when they speak of the Incarnation as the "self-emptying of God"* they start in us a feeling akin to horror at their gross materialism.

Jesus taught by preference through allegory and symbolism, for by their form they are best suited to convey the higher truths. In offering to the mind a veiled image for contemplation, they suggest its ideal nature, which ought not to be approached by the outer understanding, and call on the higher or intuitive powers, to act as main factors in solving the problem. Through the allegory alone of the New Testament we gain access to the inner teachings of the Christian faith, while symbols have the eminent faculty of conveying instantaneously the deep and manifold meanings of ideas which otherwise would require volumes for their elucidation.

C. J.—Again, your contention strikes me as paradoxical that the key of all the inner depths of our doctrines should be tendered to us by Buddhistic or Brahminical hands.

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*Rev. C. Gore, "Lux Mundi," p. 359.

S. T.—Here you touch upon one of the most salient qualifications of Theosophy as a valuable guide. It teaches and proves that all religions in their fundamental doctrines flow from the same fount, and gradually grow diversified as they proceed on their course of self-evolution. Not only can we trace in the old esoteric religions in all their completeness the doctrines of the Incarnation, the Trinity, the Atonement, the Resurrection, and the Salvation, but what is commonly called the *Christ-idea* of humanity also appears to have been the hope and consolation of the ancients, thousands of years ago.*

We find the sacerdotal rites of Baptism and the Eucharist practised among the ancient Egyptians, and they were acquainted with the doctrines of transubstantiation or consubstantiation, while the dogma of the Logos was known to the Chaldeans.

I dare say that you are aware that Christian science has viewed these facts as establishing a system of types foreshadowing Christianity, and receiving their confirmation and consummation by the advent of Jesus Christ. But any impartial judge will have little hesitation in deciding that if orthodox scholars, instead of being satisfied with a shallow excavation, had sunk a shaft deep enough to strike the virgin rock in some eastern land, they would have found the pure gold of truth.

The same confirmation is derived from the pre-existence of all the so-called strictly Christian symbols, dating back to prehistoric times. Take, for instance, one of the innumerable meanings of the cross.

C. J.—The cross is hardly a subject for fair argument, as it is well known to have been in use by ancient heathen nations; the crucifix surely is the true Christian emblem, and would prove a higher test.

S. T.—In the treasure chambers of the Roman Catholic Church, and held in equal estimation with the crucifixes, are occasionally found the (so-called) geminated crosses.†

They have a jewel, generally of great value and brilliance, inserted at the point of intersection of the two arms of the cross, marking, in fact, the spot where the head of the Saviour rested during His crucifixion. A variant is found in equally valued crosses, where, in place of the jewel, the sacred spot is covered by a sheaf of golden rays streaming forth in all directions; an allegory which effectively conveys the same idea of an active effulgence proceeding from this focus of light.

For a clue to this symbolism we have to go back to the Vedic hymns describing the production of the holy Agni amidst sacerdotal rites. The *Swastika* or Aryan cross, the sign of salvation, is composed of two pieces of wood, forming the *arani* in whose centre-point the spark of the "divine babe," so longed and prayed for, is seen to arise. Hence to this ancient cross we can trace the subtle vibrations, the first symptoms of birth of that divine fire in the human soul, "the light which lighteth every man that cometh into the world;" while in the crucifix we hail it as the crowned conqueror, returning from the long

* Egyptian Belief and Modern Thought. J. Bonwick.
† La Science des Religious comparées. E. Burnouf, page 258.

and hard-fought battle in which he not only vanquished but utterly destroyed all his enemies. The cross is the sign of renunciation and regeneration. Starting from its earth-bound foot, our inner eye can follow on rising grades the process of spiritualisation of matter, until in the point of intersection the final consummation is attained; the horizontal arm is the bar which confines all material influences below, and the sacred spot is the portal to the spiritual realm above, to which no impurity can penetrate.

Jesus, raised on the cross, represents to us the highest type of human efflorescence. His death and resurrection mark the fullest conquest over matter, and through the new birth of the spirit, the attainment of the glorious goal. His union with "the Father" is thus achieved, but the completeness of His victory over self brings to Him an even higher reward, symbolized by His ascension, when He is judged worthy of sitting at "the right-hand of the throne."

Allegorically we may see in the crucified saviour the eternal archetype, for ever held up before the eyes of struggling mortals. In His victorious combat with the earthly powers, He shows the only path by which mankind, as a body, in ages to come, may hope to follow in the steps of its sublime exemplar.

Esoterically or spiritually we find in the crucifixion the proclamation of the reign of *Christos* or "*the Christ*," and His manifest victory over all the lower elements of our human nature. His divine mission stands accomplished. He sacrificed Himself to Himself, and "saved" Himself by redeeming that part of the lower self which can be assimilated by the spirit.

C. J.—When you call these saving doctrines esoteric, they must have been and are still withheld from the multitude?

S. T.—These truths are only withheld as long as they withhold themselves. They are no longer esoteric, as they have been openly proclaimed; but they will always be classed amongst the hidden, inasmuch as the delayed awakening of the inner cognition of man renders them inaccessible. Remember that Jesus said even to his disciples, "I have yet many things to say unto you, but ye cannot hear them now."

It is by self-evolution of the human soul, or by natural predisposition (which is nothing else than the result of work done in a previous state of existence), that access to the interior plane is gained, whence incessant struggle, again symbolized by the cross, builds us the stepping stones for the ever-rising grades of comprehension. Intellectuality alone renders no assistance on this path, hence the lowly-minded, when sustained by purity of heart and earnestness of purpose, may have a claim as good as the most learned.

C. J.—Then where is the inestimable blessing of finality in truth, which Christianity offers to all believers? Your doctrines appear to me a raging sea on which, like a frail bark, our soul is violently tossed about and in despair of ever reaching the haven of refuge.

S. T.—Truth is for ever conditioned to our state of consciousness, to our grade of development, to our perceptive and reflective powers. Like all true ideals she ever remains unattainable to us in her inner nature. Step by step as we advance towards her, she invariably recedes, leaving one veil after another in our eager grasp, and yet withholds that finality which you claim to possess. If you grant the unlimited perfectibility of the human spirit, you must also concede its ever-enduring progress towards divine perfection. However minute our gains may appear, we yet feel we gradually draw further within the benign radiance, Truth sheds on all her devoted worshippers. Thus attracted and stimulated in our endeavours to advance towards this light, we find started within us that powerful current of alternate aspiration and conviction which forms the essence of all progressive religious life, and while daily bathing our soul in these living waters, we realize the deed sense of the sublime motto: There is no religion higher than Truth.

H. A. V.

ASTROLOGY.

(As conceived by the Hindus).

I.—Introductory.

It is my object under this heading to attempt to throw some light upon certain theories of life and religion, with which the science of the stars has furnished the Hindus. Among the ancients this science occupied the proudest position, as to them it explained the past, the present and the future of all terrestrial life—human life in all its departments included. It told them what man with all his surroundings had been in the beginning, and it told them what his destiny would be in the yet unseen future. It told them the laws of his birth and death, and it gave them the bright hope of a life after death.

The science of the lights of heaven was with the ancients a science of the widest possible scope. And indeed one can make nothing out of astrology unless he is conversant with the principles, both of physical and mental science. Astrology in fact shows that all terrestrial life, whether it forms the subject of Chemistry or Physics, Geology or Botany, Physiology or Anatomy, or any other branch of science, is due to the action, direct and indirect, of the luminous and calorific forces which emanate from the sun. It classifies the various solar forces and investigates the properties of both direct and reflected light. It discovers furthermore that the mutual effects of the heavenly bodies changing with their constantly varying relative positions, modify a good deal the quality of the light they send us. One step more, establishing that this effect of the solar and planetary forces of light and heat, &c., changes with *time*, and the science of Astrology is complete in all its majesty.

That the light of the sun exercises well-marked effects upon life,—that the sun in fact is the source of all terrestrial life—is a fact well-established by modern science. The spectroscope has beyond the possibility of doubt proved that the various colours of the solar beam have different properties. The science of the Tatwas on which I wrote in the IXth and Xth volumes of the *Theosophist*, and which has been discussed with greater detail in a book on the subject, just published by the Theosophical Publishing Society, comprehends all the principles of the finer forces of Nature on which the science of Astrology is unshakably based.

The ancient Hindus knew the science of the Tatwas, and had given *tatwic* values to the various phases of the solar, lunar and planetary lights long before the time of our mediæval astronomers. Those were days of the proudest success for Indian science, and astrology rejoiced in the firmness of its basis. Human perversity, however, was too much for its divinity. It was very soon turned to the purpose of earning base lucre. From a liberal it degenerated into a bread-and-butter science. People no longer cared for the science of Breath and the Philosophy of the Tatwas. They were altogether forgotten. The only business of the astrologer remained a dead-letter interpretation of the ancient books. Books no longer pointed the way to the realities of nature. What ought to have been learned from a deep devotion to the things themselves was taken on trust. Short treatises consequently appeared which gave out merely the results of other people's investigations, and neither the experimental fact nor the reasoning which justified those conclusions. They became from *a posteriori* inferences mere *a priori* assertions. The result that followed was natural. The mind became dead to the influences of nature. The bright path marked in ancient days by astrology dwindled down into the routine of dark superstition.

No wonder then that the money-loving astrologer of the present day cannot read aright the high decrees of the lights of heaven. But we must not despair! Human perversity has had its day of suffering and grovelling in ignorant superstition. Modern science is laying the foundation stone of a brighter and more splendid edifice of astrology. The old name which was discredited by man has given place to a new one, and the science of Astronomy, with the help of Physics, Chemistry, Geology, and, above all, Spectroscopy and many other sciences, is imperceptibly gaining the same lost heights, from which compassionate Astrology preached to ancient man the secret of life and death.

It will not be amiss at such a time to attempt to show that one very important section of the human race—the Hindus—derived their religion from Astrology, and that their Astrology was not a freak of a diseased imagination, but had for its basis the exact science of the *tatwas*—the *luminferous* (1), the *soniferous* (2), the *tangiferous* (3), the *gustiferous* (4), and the *odoriferous* (5), ethers of the principle of life (Prana). To begin with, I take up the Sun.

II.—The Sun.

The Hindus believe that every phenomenon of terrestrial life—vegetable, mineral, and animal—in every phase and every relation, has its source in the sun. All the qualities of the sun have been given different names, and it is from these names that I now propose to construct a description of that mighty orb. It is one of the proudest triumphs of the Sanskrit language and science that truths which would otherwise require sentences to express them, are given expression to by single words. It is only necessary to have a collection of all the solar epithets scattered over the Vedic and classical Sanskrit to have a comprehensive treatise on the central light of our system. Such collections were made by the ancient Hindus, and in order to encourage the study of these collections, special fortune was described to be in store for the devoted scholar. There certainly was a time in ancient India, when these collections were studied as they should be. Human perversity and idleness had, however, again their way. It came to be believed in time that the mere reading of these collections had some mysterious efficacy, and that it was not at all necessary to understand them. The sense of the words was altogether forgotten; and it has now become rather difficult to recover it. To come back, however, to the collection of solar epithets. One such collection is now in existence. It contains a thousand names. This little book is of the highest importance; although it has somewhat suffered from exposure to time, inasmuch as in some instances the same name is repeated twice. The book is named the Suryasahasra Nama—the thousand names of the sun—and has been printed in the Nirnayasagar Press at Bombay.

The sun, then, as we gather from the names contained in this book, is a self-luminous (स्वप्रकाशक), beautifully bright (कान्त) heavenly body (खेचर). The body of the sun is generally white (शुक्लमहाश्वेत) and bright (उद्दीप्तवेष). The light which he sends forth is also white (सुक्लकान्ति). He is, however, the possessor of all the colours in himself (वर्णी), and the substratum of all the terrestrial colours (वर्णाध्यक्ष). And although the sun is generally white, he sometimes in the morning looks red (लोहितांग) and sometimes golden yellow (स्वर्णाङ्ग). At other times he looks bluish नीलांग) or bluish red (नीललोहित). The sun is a star (ज्योतिः) like the other lights of heaven, and to us he alone is the star of the highest importance (परंज्योतिः). Ordinarily he sends forth in all directions (विश्वतोमुख) a thousand rays (सहस्रपद) pure and bright in appearance. We cannot look at him (अनिर्देश्यवपुः); sometimes, however, as in the evening, these rays disappear, and we have

before our eyes an almost rayless disc of gold (स्थाणु). The sun, although appearing to us to be setting, never really sets (नित्योदित). He is always up, and is only *hidden* from the view of our hemisphere.

The sun appears to us very small as compared with the earth, but in reality he is of very great dimensions (विस्तीर्ण)—so much so that his bulk can hardly be conceived by the mind (अचिन्त्यवपु). He sits in a tremendously large portion of space (महासन) and exercises his influence over a yet larger portion (महाविस्तीर्णमण्डल). The distances of the planets, whose life is sustained by this luminary, will clearly establish this fact.

All the lights of our system are more or less distant from us, but the sun is higher (उत्तर) and more distant (परात्पर) than all these.

At various periods of his life the sun presents to us various curious appearances. Thus he appears to us during the total eclipse as wearing a crown (*corona*), (मुकुटी, किरीटी). He also appears as the possessor of a sword (खड्गी). This so-called *sword* is the name given to a very remarkable protuberance of that appearance. During the eclipse of 1851, this phenomenon was seen and noted down by Rev. W. R. Daves. "A bluntly triangular, pinky body (was seen) suspended as it were in the corona. This was separated from the moon's edge when first seen, and the separation increased as the moon advanced. It had the appearance of a large conical protuberance, whose base was hidden by some soft and ill-defined substance.....To the north of this appeared the most wonderful phenomenon of the whole; a red protuberance of vivid brightness and very deep tint arose to a height of 1½ or more as the moon's progress revealed it more completely. *In shape it somewhat resembled a Turkish cimeter*, the northern edge being convex and the southern concave. Towards the edge it bent suddenly to the south or upwards as seen in the telescope .....To my great astonishment this marvellous object continued visible for about five seconds, as nearly as I could judge *after the sun began to appear*."

The sun has an atmosphere very much finer than ours (सूक्ष्मवायु), and he is possessed of a very shining panoply—the chromosphere (कवची). Sometimes there appear in the coronal atmosphere curiously carved streaks of light, which give to the whole an appearance like that of an ornament worn on the arm (केयूरभूषणोद्भासि). This armlet is very beautiful (चित्ताङ्गद). The various pieces of the ornament are as many protuberances.

There are in the sun other protuberances or tongues of flame (सप्तजिह्व, सप्तार्चिः), which fall under seven heads. Some of these are dark (काली), others red (सुलोहिता), and others again smoky (सुधूम्रवर्णा), &c. Although the sun looks very smooth and beautiful (अभ्यङ्गधारी) his surface is really very rough and granulated (शत-बिन्दु, बिन्दु), and he has in fact a very ugly body (कुबेर). On his surface there are many serpentine ridgy appearances (अहिमत्). In the atmosphere of the sun there also appear many large gaps—the sun spots—which look like beautiful ear-rings (कुण्डली) on their surface. In these spots there appear certain dark shady appearances which look like mountains (महाशैल). These are the nuclei of the sun spots. Over these are brighter smoky appearances which look like constantly fluttering flags of that colour (धूम्रकेतु, केतुमत्). This portion represents the modern umbra of the sun spots. Over these again are noticed still lighter shades (नीलकराठ) the penumbra.

Here ends a brief description of the physical appearances of the sun, as gathered from certain words of the treatise under notice. The next section will note all those qualities which create, preserve and destroy life of every description on our planet; and then we shall see if it is justifiable to attribute all these qualities to the sun.

III.—The Sun.—(*Continued.*)

The sun is fire himself (अग्नि). We have no measure for his heat (अमितानल). In him is the source of all our heat (तेजोराशि). He is the lord of all those forces which give life and action to the organs of speech and action (हृषीकेश). He is the fountain head of the rays of light (रश्मिमाली) and the lord of the planets (नक्षत्रपति). The sun has no support in the heavens (निराधार), yet he maintains his course and never falls down (अच्युत). He travels (तरणि) by a sort of serial motive force which acts upon him in the same way as a strong current of wind does upon any object which it carries from one place to another (वायुवाहन). This motion the sun has, but relatively to us he is motionless (अचल). He is drawn onwards in his course by the Law (सत्याश्व). The word *Satya*, which is generally translated by *Truth*, really means the Law which keeps things as they are; and the word *ashwa*, which ordinarily means a horse, signifies in reality the power,

the motive force which draws anything onwards. Hence it also means motion, or form of motion. The sun has thus seven forms of motion (सप्तसप्ति, सप्ततुरग). These seven forms of motion are the seven colours of the rainbow. But though there are these seven general forms of motion, the sun is really the source of innumerable rays of light, which are in fact so many different vibrations (अंशुमाली, सहस्रांशु). These rays are the *sustainers* of life (सहस्रदीदिति).

The sun never sleeps; his presence always destroys sleep (विनिद्र). The sun has no phases like those of the moon निष्कल); he is however the source of all the phases of that body (कलानिधि) and in himself has always the full sixteen *kalas* (that amount of light which the waxing moon gains in one day) (षोडशकल). The external sun is the vehicle of the sun-god, the individualized energy of the Divine self, which takes this particular form (रथी, सुरथ). *This* self of the sun is quite inconceivable (अचिन्त्यात्मा); and yet, as we shall see further on, it must be so. The vehicle, as already seen, is variegated in colour (विचित्ररथ). This vehicle of our sun-god has, or rather *is*, but a single wheel (एकचक्ररथ). There are other sun-gods who roam in space seated in similar vehicles of double, triple, and multiple wheels (stars).

The sun-god sits on a seat of lotuses (पद्मासनस्थ), for the sun is nothing more in reality than a mine (पद्माकर) of various *points*, which are the germs (the lotus being the emblem) of all the living organisms of our planet. The rays of the sun carry with them, not only to our planet, but to each and all of them, the germs of these organisms (पद्महस्त).

RAMA PRASAD.

(To be continued.)

A CHAT ON THE PIAL.

Mundanus.—Good morning Mysticus. We have not seen you for a long time. Where have you been hiding? And, above all, I never even dreamt of meeting you in this strange place, India. The last time I saw you was in England four years ago, when we held so many edifying conversations about the Theosophical doctrines.

Mysticus.—Very glad to see you, my dear friend. I am always in India, having made it my home for the last 20 years or so. I occasionally run over to England to spend a month or two in the company of

some intimate friends, and it was on one of those trips I had the pleasure of meeting you. But what brought you here?

Mun.—Our talk there has borne fruit with me. I felt an uncontrollable desire to investigate for myself the things of which you told me, in the land of their birth and among the natives of that land. So I have given up rank, position, and wealth, and have come as you see me. It is two years since I set foot in this land, and I have read much and seen more. But I have many doubts, and I cannot but say that it is my Karma that has brought you to my assistance.

Mys.—I will try my best.

Mun.—I am a regular reader of the *Theosophist*, and yesterday I was reading the translation of the Sandilya Upanishad. I am very sorry for not having come across it before, as I am now pretty sure that, following the directions laid down there, I could have attained wonderful powers that would have enabled me to see for myself the mysteries of nature that I have been so long in search of. I wonder why others are so obtuse as not to practise those things and attain the powers.

Mys.—What do you mean? Please explain yourself.

Mun.—There it is stated that, after one has practised certain postures called Asanas, and after having purified the Nadis, he should perform Pranayam. Wonderful results are predicted to follow after fifteen days, a month, or at the most six months. It seems wonderful, but it must be true. Certainly the translators of that Upanishad must have progressed very far now. This is the secret of the Adepts, I think.

Mys.—The translators are no better than ordinary men. You may rest assured on this point, as I know them personally. But to come to the point, have you seen anybody practising the processes and attaining the results?

Mun.—I have not been so fortunate. But I am pretty sure of the results. The course is so plain and easy that not even a blind man can miss it. I myself am going to begin it very soon. I wonder that you could have ever missed it.

Mys.—It is a great misfortune indeed. But what do you mean to do?

Mun.—This is my plan. The Asanas are plainly laid down there. I can practise Padmasana, as it seems the easiest. Then follows the purification of the Nadis. Their localities are very clearly described, and I think there is no difficulty in the process. It could be accomplished in a very short time. Then comes Pranayama, the course of which is plainly laid out. There it is that the most wonderful results are predicted. In three months a man can rise into the air. Then by directing his attention or mind to anything, he knows the secret of it. I shall just read to you some portions of it. "By fixing the attention on the tip of the nose, he attains a knowledge of the world of Indra; below it of the world of Agni; on the eyes, of all the worlds; on the ears, of

the world of Yama; on the sides of the ears, of the world of Neruti; on the back of the ears, of the world of Varuna; on the left ear, of the world of Vayu," and so on. Certainly a man can obtain omniscience by this means. The translation of this Upanishad must be considered the most important discovery of the age and the greatest benefit done to Humanity. Now do you see the reasonableness of my plan?

Mys.—Unfortunately I do not. Now that you ask me, I have read the original myself and see that you have quite misunderstood the subject.

Mun.—How so?

Mys.—In the same Upanishad it is laid down clearly that the course is dangerous and difficult. Please allow me to explain myself.

Mun.—I have great respect for your learning and wisdom, but even you, I fear, would not be able to prove me wrong. The facts are so plain.

Mys.—We shall see. The course of Yoga consists of eight stages. The first is *Yama* and the second *Niyama*. In these two are comprised all the active and the passive virtues. Then *Asana*, *Pranayama*, *Pratyahara*, *Dhyana*, *Dharana* and *Samadhi*. The qualities comprised under Yama and Niyama cannot be acquired in a life or two. It is plainly laid down there that only a person possessing Yama and Niyama should practise *Asana* and *Pranayama*. Else it is plain that he cannot obtain the results. To one who is possessed of those qualities, such results are certain. But are you sure of having perfected yourself in those qualities?

Mun.—I cannot say that I have. But now that I remember it, I have heard of many persons who are practising Asana and Pranayama, and who are not the morally perfect men whom you say the rules want. What do you say of them?

Mys.—*Asana* and *Pranayama* are physical processes, and as such can be practised by any one like a course of gymnastics. They do not require as a *sine qua non* any previous moral qualities. So persons reading books on Yoga reject the first two, Yama and Niyama, as things that could be leisurely acquired, and begin to practise Asana and Pranayama. They do not wait to perfect themselves in the Asana even, but practise Asana and Pranayam simultaneously. *Asana* in the beginning is a very difficult thing and requires some time before the initial stiffness of the body and the pains are got over. Then, if he practises Pranayama, he can go on for any length of time without being disturbed by those pains. But they do not wait even for this, but go on headlong. And the results are correspondingly poor.

Mun.—How so?

Mys.—I have known many who have begun Yoga with Pranayama, and after a course of 10 or 15 years obtained not one of the results you read to me from the Upanishad; all because their course was without

the foundation Yama and Niyama. Some are pulling on though, while others denounce Yoga and the Upanishads as absurd and false.

Mun.—But do you think seriously that Yama and Niyama are necessary?

Mys.—I do, because by attaining these the mind is calm and clear and can be directed to anything and fixed upon it. I know, practically, that to practise Pranayam alone would not produce such results, but the mind should be concentrated upon the object desired with tremendous power. Else it is useless. And where the mind is free from all desires and dislikes, as will follow after Yama and Niyama have been perfected, such concentration would naturally follow. Again, by the practise of Yama and Niyama, the whole moral nature is purified and elevated, and one becomes positive, and, as such, proof against the evil powers that stand in the way of a student's progress in Yoga and bring about so many difficulties and dangers.

Moreover from the attainment of Yama and Niyama the gross and material particles are eliminated from the student's constitution and his system becomes very ethereal. In such a state Pranayam is very easy and the results follow soon. There is also this. There being a close connection between thoughts and the breath, when thoughts are pure and calm Pranayam follows naturally, and the results ensue in the short time as laid down in the Upanishad. This is well illustrated in a story in the Yoga Vasishta.

Mun.—Pray, tell it to me.

Mys.—A certain Sanyasi went to a Rishi and asked him to teach him Pranayama. The sage saw by his clairvoyant power that the Sanyasi had not Yama and Niyama, so he told him to wait. He gave evasive answers for a period of seven years, and one day suddenly asked him to pronounce properly the mystic syllable Om with 3½ mantras. When he was pronouncing the first अ, Rechaka naturally set in, and when he came to pronounce उ, Puraka set in; but when he began to pronounce म् Kumbhaka was brought on, and at the Ardhamatra the Sanyasi was in Samadhi. You now see the rationale of it.

Mun.—I never saw the affair in this light. It seemed so easy and plain. I thank you very much for saving me from this pitfall, as you have done many a time from others. Henceforward I renounce Prayanama and Yoga and will perfect myself morally.

Mys.—I am also very glad to have met you and hope to have many similar chats on the pial.

C. R. Srinivasayangar, *F. T. S.*

SANDHYAVANDANAM OR THE DAILY PRAYERS OF THE BRAHMINS.

IN his "Ancient India" Vol. II. Mr. Romesh Chunder Dutt, speaking of Upanayana observes, "It no longer means the study of the Veda, which is now forgotten, nor the performance of sacrifices which have now fallen into disuse. It now means the habitual assumption of a meaningless thread which was neither meaningless nor habitually worn in ancient days: and modern Brahmins who do not sacrifice or read the Veda claim a monopoly of the sacrificial thread which the ancient Brahmins used to wear along with Kshatriyas and Vaisyas who all sacrificed and learnt the Veda. Thus national degeneracy has converted significant rites into meaningless forms, all tending to the enforced ignorance of the people, and to the exclusive privileges of the priests."

The same remark might with equal force be applied to Sandhyávandanam or "twilight devotion," for the initiation into which Upanayana was instituted.

It is simply a prayer addressed to Sandhyádévata during the Sandhyas or "junctures" in a day. The elaborate ceremonies, which are prescribed now-a-days, and which go by the name of Sandhyávandana, practically prevent, on account of the very long time which they take for their due performance, its being performed at all. I do not mean to say that this is the only reason for its non-performance; the scepticism which characterizes modern times may have a great deal to do with the entire neglect of the act. But no one can help thinking, especially after knowing the history of this institution itself, how simple its performance was in the ancient times and how easily it could be performed.

This is a subject which will be of special interest to a Brahmin. Of course it is the Sandhyávandana of the Brahmins and not of the other castes that I now wish to treat of in these essays; but I say of special interest to a Brahmin, because none else can easily understand the ritual described in these pages. It is also my earnest endeavour to explain to him, in the best manner I can, the rationale of the whole process, and the import conveyed by the Mantras he utters and the gestures he makes; and thereby to create in his mind a desire to perform it.[1]

I cannot better begin the subject than by prefacing the whole by a historical survey of this institution. We cannot unfortunately obtain even glimpses of its history from any single work on Dharmasastra. We have only to place the statements made by the different writers side by side, with reference to the comparative antiquity of the writers themselves, and thus form a coherent historical view of the institution.

(1) I would in this connection refer the reader to our Dewan Bahadur R. Raghunadha Row's article in the *Theosophist* for July 1889, for a description of the degraded Brahmin of now-a-days.

But this is not to be judged as of any recent date. It is as old as the Vedas themselves; only the process was anciently very much simpler. It was performed in the period when the Brahmanas were formed, and even in the Mantra-period itself strictly so-called. It then consisted merely of a *Japa* or repetition a certain number of times of the sacred Mantra called Gáyatri[1]—about which more will be said subsequently—in the morning and the evening. The Taittireya Brahmana says, "*Udyanthamasthayam thamáthithya mabhidhyáyankurvan bráhmanó vidavamthsakalam bhadramasnuthe.*"[2]

This means that "a Brahmin who performs the *Japa* facing the sun, both when he rises and when he sets, will obtain all good." This plainly means that the ancient Aryans had an exercise of the will-power as well as the exercise of the body and drawing towards himself the infinitely superior magnetism of the sun, he supplemented the result thus effected by the magnetic effect produced by the repetition of the sacred Gáyatri Mantra. By the people of those times it was also quite easily understood, that the sun they thus worshipped was not the physical sun, but the spirit or spiritual sun that was supposed to be latent in the bosom of *Súryamandala.*[3] In fact their idea seems to correspond with that conveyed by the term "Central Spiritual Sun." In short the *Sandhyávandana* was so holy that he who neglected it was no longer considered a Brahmin.

Passing on to the subsequent period which is considered as forming part of what is loosely called the Vedic Period, we have the Sutras, and

(1). This first occurs in Rig Veda III. 62. 10 and is beyond all doubt the most sacred of all the Mantras. It occurs in several other places in the Vedas, but this is the earliest mention of it.

(2). Since the above was written Mr. Desikacharya, Assistant Pandit, attached to the Adyar Library, kindly brought to my notice a second and a still more important passage from the Taittireya Brahmana, *viz.*, Brahma vádinóvadanthi kasmáthbráhmanó hóráthé samyógé sandhyámupásthé kasmáth Bráhmanóhsáyamásinassan dhyámupasthékasmáth práthasthishtan kásandhyá kascha sandhyá kálah kincha, sandhyáyássándhyátvam dévaschássuráschápardhantha thé asuráditya mabhi dravan sádityóbhibhét thasya hridayam rúpenáthishtath saprajápathi mupathávat thasya prajápathirétathbhéshájam apasyat ritancha satyancha brahmachónkárancha thripadám gáyatrim brahmanómukha mapasyath sajyótishó jyotishodarsanáth so sya sandhyá kálah sá sandhyá thacheha sandhyá yássandhyátwamyathsáyamásinas sandhyámupásthé, &c. Notwithstanding its great length, I have been tempted to quote in full for the reference, and satisfaction of those Brahmins who do not perform their Sandhya. It means:—

The learned in the Veda say, 'Why does a Brahmin perform Sandhyávandana between the junctures of day and night? Why does a Brahmin sit while he performs his evening devotion? Why does he stand in the morning? What is Sandhya? Which is the proper time for Sandhya? Why should it be called Sandhya?

The Devatas and Asuras fought; then the Asuras pursued the sun. He was afraid. Then his desire took a form and went to Brahma. Then Brahma thought of the means thereby to avert the calamity. Then he formed the mantras Ritam, Satyam, Brahma, O'm, and the Gáyatri of three feet, as the most sacred and the beginning of all the Vedas. Sandhyá is the time between one light and another. He who performs Sandhya, between these two occasions obtains all good.

(3). This idea is well expressed by (1) *Sayaschávam purushé Yeschasavaditye sayékáh* (Taithireopanishad)=He who is in the heart of man and he who is in the sun are one and the same. (2) *Yayesho antharádityé hiranmaya purúshah* (Do). This means the *purusha* (who is) Súryamandala (should be worshipped or meditated upon).....In fact the whole of the "Náráyana" of the Taithireopanishad may be said to treat of this subject more or less exclusively. I may also mention the Brahma Sutras I. 1. 15.

Sutra-writers echoing the words of the Vedas. From the Grihya Sutras (literally, aphorisms for the household duties), we find that such was the case, although particular schools differed from each other in minor details. Sankháyana[1], strictly follows to the very letter the words of Taittrieya Brahmana. Asvaláyana differs a little from him by saying:

"He who wears Yagnópavestha, (the sacred thread) and he who attends to the daily duties, such as Prókshana (sprinkling) &c., should perform Sandhya without speaking on worldly matters. In the evening (from the time) where the sun half appears (in the horizon) up to the appearance of the stars, and turning towards the north-west, he should perform the Japa (repetition of Gáyatri); so also in the morning he should turn to the north-east (while performing Japa)."

Apastamba is quite silent on this point. I am even of opinion that he omitted the subject altogether in his Grihya Sutras. I say this on a reference to four different MSS. in the Adyar Library coming from four different places and with as many different commentaries, in all of which the subject of Sandhya is conspicuous by its absence.

Taking the Dharma Sutras, we have Apastamba[2], who was on this subject silent in his Grihya Sutras, saying "during the morning and the evening twilight he shall sit outside the village, and not speaking anything." Haradatta, the commentator, explains it by adding "referring to worldly matters, and recite Gáyatri." Gautama's aphorisms[4], are, "and the morning and evening devotions (Sandhya must be performed) outside (the village). Silent he shall stand during the former, and sit during the latter from (the time when one) light (is still visible) until (the other) light (appears)." Haradatta, who also commented on the Sutras of Gautama, explains the whole thing to mean that the Sandhya should be performed in the morning from the time when the stars are still visible until the sun rises, and in the evening from the time when the sun still stands above the horizon until the stars appear." He again says that as Manu (II. 102) prescribes the recitation of the Gáyatri during the morning and evening devotions either his or Gautama's rule may be followed. He also remarks that another commentator refers the injunction to keep silence to conversations on worldly matters only. It may thus be seen that Gautama's is only an extension of Apastamba's idea.

Vasishta[5] says, "(While reciting his prayers) he shall stand in the day-time and sit down at night. Let him bathe three times a day." This is pretty much the same as either Apastamba's or Gautama's, except the injunction to bathe three times a day—apparently once in the morning before the morning prayers, once in midday, and a third time

(1). II. 2—5.

(2). IIId Adhyáya, 7th Khandika, Sutras 3—6. His words are: "Yagnópaveethee Nityóthakaha Sandhyá Mupásitavágyataha. Sáyamutteráhimu Khahanshtanédásam savitreem Japét, arthásthamithé mandale ánakshatra darsanáth évate pritah práng mukhasthishtan ánakshatra darsanéth."

(3). I. 11. 308.

(4). II. 10 & 11. Here "and" refers to the duty to bathe which occurs in aphorism 9, and without which, no ceremony should be begun. This rule is laid down by all the Sutra writers.

(5). VII. 16 & 17.

before the evening prayers. The reason for this addition is not far to seek. Vasishta's aphorisms are in point of time posterior to those of either Bodháyana, Apastamba, or Gautama, and it is quite natural to expect him to reform the whole business by adding another bath, *viz.*, during the midday.

But Bodháyana differs from these not a little. While he simply says in his Grihya Sutras[1] that the Sandhya should be performed, in pretty much the same words as either Apastamba's or Gautama's he prescribes in his Dharma Sutras[2] an elaborate purification ceremony preparatory to the performance of Sandhya.

He then says:

"Now they quote also (the following rules); seated with his face towards the West on Darbha grass and holding Darbha blades in his (right) hand which is filled with water, he shall repeat the Sávitri one thousand times:

or (he may recite the verse) one hundred times, suppressing his breath:

or mentionally adding the syllable Om at the beginning and at the end, and the seven Vyáhrities:

and if he is tired by three suppressions of his breath (performed) with the recitation of (the Anuváka called Brahmahridayia), then let him repeat the Savitri."

These are the rules for Sandyávandana proper, and those does not much differ from the rules of either of the other Sutra writers of Dharma (law).

But when he says:

In the evening he worships (the sun) with the two (verses) addressed to Varuna beginning with 'Imammévaruna' and Twámasyuráchaké.

And follows this rule by:

"The same (rules apply to the twilight devotion) in the morning, (but the worshipper shall face the east, and stand upright).

In the day time he worships the sun with the verse addressed to sun "Mitrasya charshanidritaha..."

We cannot help thinking that, as these two kinds of worship of the sun (technically called Upasthána) are neither prescribed by the Vedas, nor followed by the other Sutra writers, Bodháyana's rule was followed,

(1). I have come across only a fragment of Bódháyana's Grihya Sutras, but I am not quite sure that it was a genuine one, and I have not seen another copy.

(2). He says:—"Going to a (sacred) bathing-place, he shall bathe, in case he is impure; in case he is pure, he may, optionally, omit the bath. (But in either case) he shall wash his feet and hands. Sipping water and sprinkling himself, while he recites the (Rik verses) containing the word Surabhi, the Ablingas, those addressed to Varuna, the Hiranyavarnas, the Pávamanis, the (sacred syllables) called Vyáhritis, and other purificatory (texts), he becomes pure (and fit to perform the twilight devotions)." (II. 4-7.)

The Vedic passage he apparently relies upon is one of the Black Yajur Veda, Taittireya recension, and is one that applies to bathing before Sandhyávandana. The manúras which, according to him, should then be recited are exactly those that are now recited while bathing. Further, he himself admits that these should be uttered, and other things done, in order that one should become '*prayatu*,' pure. The contention therefore of several modern digest writers that Bodháyana considered A'chamana (sipping), and Prokshana (sprinkling) as forming part of Sandhyávandana itself is wholly untenable.

The text containing "Surabhi" is "Dadhi Krávinno Akársham..." Taittireya-samhita (I.5. 11.4.7); that of "Ablingas" is Apohishtá,..." (Taittireya Aranyaka K. I.11.); "the verses addressed to Varuná" are several, but "Varuna Suktas" are here meant; and the "Pavamanis" is the Pavamánánuváka in the Taittireya Brahmana (I. 4.8). I owe the above translations of Bodhayana's Dharmasutras to Buhler's English translation in the Sacred Books of the East, Vol. XIV.

if at all, by a very small minority; or perhaps the Brahmins of those days thought that Bodháyana was only introducing a change which did not meet with their approval, and hence even Apastamba and others who lived after him did not follow him in this matter. This view of mine is strengthened by the fact that very few of the writers of the metrical Dharma Sastras prescribe Upasthána.

We shall now come to the metrical Smrities. Manu's, the oldest of them—although not perhaps in its present form—follows the dictum of the Veda to the very letter. Roughly speaking, we may think that this institution was observed in one simple way during the Vedic, including the Sutra Period, and even that of Manu. He says, 'One should perform Japa, both morning and evening, with Gáyatri.' Yágnavalkya,[1] for reasons which will be explained in the other Section, introduced Pránáyáma and Prokshana by mantras addressed to Varuna. His rule is first of all Pránáyáma should be performed and then Prokshana. The expression "mantras addressed to Varuna" might seem to refer to any mantra addressed to Varuna, but Vignánésvara comments it to mean "Mantras which begin with *Apohishta*..." After Prokshana the Upasthána should be performed by mantras addressed to the sun and lastly all these go, according to this lawgiver, to make up what he calls Sandhya. "He also adds that this devotion should be performed both morning and evening; and that the object of Prokshana is purification of the body preparatory to purification of the mind for Japa." Those acquainted with the elements of mesmerism will appreciate the necessity and utility of this ceremony added by Yágnavalkya.

Next comes Atri, who says that the devotion should be performed three times a day,—morning, noon, and evening; but he restricts the term to mean only the Japa of Gáyatri, and nothing more.

Vyása in his Smriti follows Atri, and recommends the performance of Dhyana[2] on all the three occasions, on the ground that it would lead to Brahma. He also introduces Arghya[3] by Gáyatri, but he does not at all touch the question of Japa.

Brihaspati added other preparatory ceremonies called Pránáyáma and Gurunamaskára[4] before Japa,—the reason for the introduction of the former being purification. Kátyayána contented himself with amplifying Prokshana. He ruled that Prokshana without the repetition of any mantras, should be followed by the repetition of Om, then by the three *Vyáhritees*, then Gáyatri, and lastly by any mantras addressed to Varuna; and to be followed lastly by Japa of the Gáyatri. Prajápati was of opinion that Prokshana ought to be performed by the repetition of the

(1). II. 101—2. 15. Yágnavalkya Smriti p. 3. Madras Edition. Pránáyáma means suppression of breath, while the Gáyatri is mentally or orally repeated. Prokshana is sprinkling of water for purposes of purification. I have only casually explained them, but a detailed explanation is reserved for the second and the third Sections of this essay.

(2). Meditation, or contemplation of the deity to whom the mantra is addressed.

(3). Pouring water while a certain mantra is recited.

(4). Lit., bowing down before a Guru.

mantras, beginning with "*Apohishtámayobhoovah,*" which is addressed to Varuna. He thus specializes the general rule laid down by Kotyáyana as to the repetition of the mantras addressed to Varuna. He introduces another new ceremony. He says a Brahmin should take a handful of water, bring it to the tip of his nose, and uttering the mantra "Ritan Cheti," he should smell it and throw it down.[1] He should then give an Arghya addressed to the sun by repeating the Gayatri.

Vishnu then comes, and gives definite instructions as to Arghya. He rules that the *Arghya* should be left on the ground while uttering the mantra "*Udutyam Játavedasam,...*" and adds that one should afterwards turn round and touch the water. This latter he did on the authority of the Taittireya Brahmana which was not observed till then.

But the greatest reformer in this direction was Náráyana Rishi.[2] He said that a Mantráchamana[3] should be performed in the morning after Prokshana, and while the mantra *Suryascha Mámanyascha* is being repeated. A similiar Mantráchamana was prescribed for Mádhyánhika (midday devotion) with the repetition of *Apahpunanthu.* This Rishi may be considered to be the first who really introduced the midday devotion. I say this especially, because he prescribes a *Márjana,*[4] *Arghya,* and Japa and a mantra for Upasthána—the latter being the Rik beginning with "*Uduthyam Játavedasam*" and ending with "*Jókcha súr yam drisé.*

These processes constitute nearly all that is now being done in the way of midday devotion. He went further, and decided that the mantra to be recited for the evening Upasthána, should be the one beginning with "*Imammêvaruna*;" and that after Upasthána a Namaskára (bowing down) for the eight directions should also be made. Brahma (the name of a Rishi), Pitámaha, and Bharadwája, then introduced the repetition of the name of the Rishi,[5] and Chandas,[6] of every Mantra that is about to be uttered.[7]

Of these Pitámaha went further and prescribed Navagraha tarpana[8] after Arghya is performed and the mantra *Asáváditiyobrahma* is recited. This Navagrahatarpana was soon after replaced by *tarpana*

(1). This is an innovation which does not seem to have ever been followed.

(2). He should not be confounded with the famous Narayana Rishi, who is an incarnation of Vishnu.

(3). Sipping water three times while a mantra is being recited.

(4). Holding a little water in the hand, and then slowly pouring it while certain Mantras are being recited.

(5). Rishi is the 'see-er' of a mantra, in other words the sage who first composed and utilized it for a purpose.

(6). Chandas is the metre in which a Mantra is composed.

(7). It must be here said that these names of Rishis are not always the same as those whom we read about in the Puranas and elsewhere: we cannot say anything definite. Sometimes they are identical and at other times they are not.

(8). Tarpana is pouring water. Navagrahatarpana is pouring water on the ground for the propitiation of the higher forces latent in the nine planets (Grahas), while their names are repeated.

with the names of Vishnu, such as Késava, &c., under the authority of Kúrma Purana and the Charyápada of the Páncharátra Agamas.

These Rishis did not stop here. They went on increasing the bulk of the whole process, by Vyasa's introduction of Anganyása,[1] Pitámaha's and Bharadavaja's addition of the several mantras beginning with *Kámakárshinmanyura Karshinnamonamaha, Sandhyàyinamaha*, &c., to be repeated after the Namaskára for the eight directions; and also of the mantra "Uttamésikharé devi" recited before the mantra intended for Upasthána and "*Ayàthuvaradádevi*" before the beginning of Japa—all of which go a long way with the already existing mode of performance, to make up the Sandhyávandana as is done now-a-days, with the Sankalpa excepted. Sankalpa was subsequently added by the Puranas, and notably the Kúrma Purana which describes in detail the devotion as it is observed at present.

The necessity for these additions will be quite apparent when we discuss their why and wherefore. But before doing so, we have to consider the utility of Sandhyávandana, and settle the various issues connected with the question:—take, in short, a Shastraic view. This I hope to be able to do in the next issue of the Magazine

S. E. Gopalacharlu, F. T. S.

(To be continued.)

THE SPIRITUALISTS IN CONGRESS.

(*Concluded from page 294.*)

A "SUBSCRIBER" writes to us: "You would confer a favor, I doubt not, on many of your readers, if you would, before concluding your very interesting articles about 'The Spiritualists in Congress,' state in brief terms what the doctrines of Allan Kardec really are, and draw a comparison between his doctrine of reincarnation and ours. Western Theosophists no doubt understand the ideas of the Spiritualists, but by us Indians they are not clearly understood; at least those friends and neighbours I have enquired of cannot enlighten me."

The drawing of a comparison between the ideas of Spiritualists and Theosophists is a work quite outside the scope of this article, but we can easily oblige our readers, as suggested, in regard to the doctrines of Allan Kardec, for they are succinctly stated in the "Address of the Spiritists of the district of Lyons," who call themselves "fervent disciples of Allan Kardec." They say (page 246):

"According to the teaching of our Initiator, we believe that our personality is a whole, composed, nevertheless, of three distinct elements, each of which has its own destiny.

"We recognise in us: the soul, the perisprit (astral body) and the body.

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(1). Anganyása is simply the passing of a chain of magnetic aura round the body and touching the various parts of it for preventintg any evil force disturbing the mental equilibrium of the Brahmin, while he meditates over the Gáyatri.

"The soul (*l'âme*), the intelligent and conscious principal of our being, is immaterial and immortal; it has two envelopes; one subtile, light, semi-material, which we call the *périsprit*; the other,—gross, material, living a vegetative life on the same conditions as the other animals,— is our visible and fleshly body.

"Created simple and ignorant, the soul, in order to arrive, by its perfection, at the happiness to which it aspires, must progress morally and intellectually whether in the embodied state during a long series of incarnations, or in the state of spirit during the time, shorter or longer, which separates those different incarnations.

"The perisprit serves as a bond of union between the soul and body during life; it escapes the destruction of our material organs, and forms a fluidic envelope, securing for the soul in its wanderings an amount of enjoyment, which is larger in proportion as it is liberated from the bonds which unite it with matter.

"The body,—the visible and carnal instrument animated by the soul during its successive incarnations,—is formed of the matter of the planet upon which the soul incarnates. The body is appropriate to the requirements and conditions of its terrestrial life; and after death it disintegrates and returns to its source, its particles serving to form new bodies.

"In contradiction to the deceptive theories of an atheistical materialism which tries to reduce us to the level of the brute, we believe:

"First;—In the existence in us of an intelligent principle, absolutely distinct from the properties of matter; and in the persistence after death of this conscious ego, in other words, we affirm the existence of the soul and its immortality.

"Second;—The soul not only exists and survives the destruction of the material body, but after death can still manifest its presence by means of its perisprit, and enter into relation with the living; whereof the numberless communications obtained in various ways during late years, and the indisputable manifestations recorded in history ever since the remotest antiquity, are the certain proofs.

"Third;—Although created simple and ignorant, the soul feels itself attracted towards the good and the beautiful, towards an ideal perfection which it is impossible for a single existence to procure for it. Since logic, reason, and a rigorous observation of our aptitudes confirm the information given by the disincarnated spirits, we are led to admit the imperious necessity for the plurality of lives, that is to say for reincarnation; and we consider ourselves justified in saying with Allan Kardec: To be born, to die, to be re-born, and to progress uninteruptedly,—such is the law.

"Fourth;—In that constant elevation towards infinite perfection, our efforts, to be more fruitful, instead of remaining isolated, should conform to the laws of charity, of fraternity, of solidarity."

We may state that in order to carry out these 'laws," the Lyonnais Spiritists propose that an international federation be formed of all the various groups of "Spiritists, Spirtualists, Ritualists, Theosophists, Kabbalists, Philosophers, Swedenborgians, Theophilanthropists, and Magnetists." No solution, however, as far as we are aware, has as yet been found for the difficulty felt by all of us in regard to carrying out the "law of charity" in the case of those who differ from us in opinion, even about matters concerning which we none of us have any particular objection to confess our complete ignorance; and it would seem very like a hopeless task to try to cement together bodies holding such widely different views as those that are mentioned above. How, for instance, would we hope to weld together two bodies holding such

opposite theories as those of reincarnation and one-birth-only-on-earth? We have seen how the Spiritualists and Spiritists disagree on this point, and the Swedenborgians are equally, if not more, opposed than are the Spiritualists to the doctrine of a plurality of lives on earth.

The curious fact, remarked upon already, that Spiritism flourishes in Catholic countries and Spiritualism in Protestant ones, gives Don Miguel Vives an opportunity to enunciate a proposition worthy of consideration. In a debate in the sub-section on Reincarnation, in which both sides were ably represented, he declared that Spiritism is a religion while Spiritualism is a system of freethought. The report says:

"M. Miguel Vives says he believes that spiritism is the third revelation, and one ought not to confuse between Spiritism and Spiritualism. The Spiritualists belong to Protestantism, to the liberal churches, and generally to some form of positive religion. Spiritism, on the contrary, belongs to no ancient religion, but is a new revelation."

It is notorious that every succeeding protest of Protestantism is a more daring one than the last, against some one or other of the fundamental doctrines of Christianity, as that term is understood by the Catholic Church. A decade or two ago, when the divinity of Jesus and the reality of miracles, and of Hell and the devil, began to be seriously questioned by Protestants, even by their ecclesiastics, a point was reached when the choice arose between giving up altogether the disputed beliefs, like the Secularists, or finding some hidden or esoteric meaning for the chapters and verses in holy writ on which those belief had been formerly supposed to be warrantably founded. According to each person's individual character, one or other of these alternatives recommended itself to him; and the consequence, which any one may observe for himself today, has been the appearance and spread of philosophic agnosticism on the one hand, and a revival of religious mysticism on the other—Christian mysticism in the West, and Hindu and Buddhistic Mysticism in the East, the latter called into evidence chiefly through a process like electrical induction, the Western world providing the original excitation, for it must not be forgotten that, while esoteric renderings of the popular theology are new in the West they have always existed in the East, but have hitherto been known only to a limited number.

Now these considerations seem to prove the existence of a much deeper gulf between Spiritists and Spiritualists,—or, more generally speaking, between those who accept reincarnation and those who do not—than might at first sight appear. It really implies totally different methods of treating the subject. Spiritualism, springing up in Protestant countries, arrested the headlong career of Protestants towards agnosticism; and it did so by adducing facts, or what purport to be facts, from which it drew its conclusions. Spiritism,—springing up in Catholic countries, and among those who, however noisily unbelieving they may have become, are strongly, even if unconsciously, influenced by early mental training and by their ecclesiastical environment,—stimulated the

old mystical and religious tendencies of the wavering, by apparently proving to them the reality of the things concerning which their sacred books speak. To both Spiritists and Spiritualists the phenomena were a new revelation, but to the former they were a revelation in the ecclesiastical sense of something told by a being with knowledge superior to ours, which they were bound to believe; while to the former they were a revelation in the scientific sense, as the telescope revealed Saturn's rings to Gallileo,—new facts to be investigated, verified, and explained, and from which logical conclusions might be drawn. It is evident, therefore, that the difference between Spiritualism and Spiritism is really the difference between induction and deduction, and also the difference between faith (in a modified form, perhaps) and reason (perchance, not fully utilized).

There seems, however, to be an auspicious tendency among those who advocate and those who oppose the doctrine of reincarnation to meet and discuss their differences; which tendency appears to be in a great measure due to a dawning recognition of the fact that both beliefs are of the nature of hypotheses rather than of real knowledge.

It need hardly be pointed out that Theosophists have taken up the advocacy of a form of reincarnation far less material than that of the Spiritists, and the belief in which is founded upon much more reliable information and data, as well as being supported by weightier and more plausible arguments—at least so it seems to Theosophists themselves.

In bringing this notice of the Report of the Spiritualist Congress of 1889 to a close, we can only regret that a great many points of interest have necessarily had to remain unnoticed. The careful perusal of that Report is calculated to impress the reader with a strong sympathy for the large body of earnest and intelligent men and women who are now seeking into every country on the globe to penetrate in to the mysteries of life and death and of the "world-idea." It would be foolishness to dream of arresting Spiritualism by ridiculing or misrepresenting it, as is so often ignorantly attempted, but never, we hope and believe, by real Theosophists. Since we have, as we think, brighter light to see by, the credit is not ours if we see more clearly. On the contrary, the better our opportunities for obtaining true knowledge, the heavier will the hand of Karma fall upon those who fail to profit thereby,—on mere spinners of words and the weavers of systems.

A. K.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *January*, 1891.

WITH the opening of the New Year I have to chronicle that of a new Lodge, which was formally inangurated on the 10th instant at Chiswick, to be called "The Chiswick Lodge." It is, I think, likely to prove a strong and healthy Branch of the Society, having, for its President and Secretary respectively, the well-known active members, Mr. W. Kingsland and Mr. F. L. Gardner; while, in addition to the new members who have been enrolled, several older members have affiliated themselves with the new Lodge. The Countess Wachtmeister, Mr. W. R. Old, and Mr. S. Edge represented the President and Council at the opening meeting, and presented the Charter of Incorporation. A lending library—as I believe I have already mentioned—has also been started at this new centre, the Countess Wachtmeister having supplied many of the standard Theosophical works to form a nucleus. On the 17th instant Mrs. Besant lectured to a crowded audience at the Bedford Park Club, Chiswick on "Theosophy in its relation to the Occult side of nature." The applause with which she was received, and which was freely given during the course of her lecture, shewed how thoroughly she was able to carry her audience with her; while almost unanimous signs of disapproval greeted the one or two speakers who ventured to criticise unfavourably the teachings of Theosophy at the close of the lecture, when general remarks and questions were invited from the audience. In dealing with these criticisms Mrs. Besant showed, to the greatest advantage, her well-known powers of debate, in the quiet but powerful manner in which she literally demolished the statements which had been advanced. The local papers reported the lecture very fully. Since I last wrote a new Theosophical Lending Library has been opened by Mr. Jastrebski at Halifax (Yorkshire). Again, owing to the kindness and liberality of the Countess Wachtmeister, who started the nucleus with the donation of a box of books. Mr. Jastrebski is a well-known, hard-working, and earnest F. T. S, and has been able, quite recently, to render material aid to the good cause through the columns of the *Agnostic Journal* (a weekly paper edited by the renowned "Saladin"), where a series of articles on Theosophy by him have been appearing regularly.

Miss Arundale's interesting book—rendered doubly so by Mr. Sinnett's Preface—"The Idea of Re-birth," is a recent issue which has been rather extensively noticed by the Press, and that throughout in a tone of moderation, tempered in some cases by a little gentle ridicule! This, however, must always be looked for from the average reviewer when dealing with what doubtless appears to his mind as Transcendental Philosophy, of a most perplexing and brain-confusing order. Another "sign of the times" which may be noted is the publication in book form of Mr. Edwin L. Arnold's clever and daring tale, "The wonderful adventures of Phra the Phœnician," being a story of the successive Re-incarnations of the hero Phra. "Sir Edwin Arnold takes quite a serious view of his son's brilliant *tour de force*," remarks in a surprised manner one of the many reviewers of the same. These gentlemen of the Press are apparently unable to give any serious credence to the

idea that it *may* be possible to remould the thought of the West on these problems of life and death, by the quiet, but powerful and abundant, influx of Eastern teaching and thought. "Problems of Life and Death" was the title, by the way, of one of the most brilliant and beautiful lectures that Mrs. Besant has given, since she joined the Theosophical Society. It was delivered at Steinway Hall on the 24th instant to a most appreciative and attentive audience: the good that these lectures have the power to do in spreading Theosophical teachings, is almost incalculable; and the result is often felt immediately at the office in Duke Street (Adelphi) by the increased demand for books and pamphlets.

"Theosophy from the root up" still continues to be the staple subject for discussion at the weekly meetings of the Blavatsky Lodge; the first course has been concluded, however, and the second, under the same title, was opened last week, a slighty different method of procedure being adopted, *viz.*, Mrs. Besant, our President and Chairman, opens each discussion. Speaking for about half an hour, she is then followed by one or two members who have prepared beforehand a short speech, grounded on the Syllabus, after which the discussion becomes general, Mrs. Besant summing up, as usual, in conclusion. The present Syllabus deals exclusively with "The constitution of man" for seven successive Thursdays, followed by two discussions on "Reincarnation," and one only on "Karma,"—this latter bringing us well on to the end of March One of the most remarkable books which has recently appeared is undoubtedly Norman Lockyer's "the Meteoritic Hypothesis:" remarkable, not only from the scientific stand-point, but also from that of Theosophy and Occultism, as shewing the present tendency of science to revert to the ideas of the ancient in this and other matters,—changing only the ancient names, and clothing the ancient ideas in a modern garb. The present instance bears so extraordinary a resemblance to much that is put forth in the "Secret Doctrine" as to the formation of globes and their development on four planes; that one is tempted to wonder whether the speculations indulged in by Mr. Lockyer could, indeed, have filtered into his brain by any occult method! For he groups cosmical bodies into distinct classes on an evolutionary basis, dividing them into seven (classes) in an ascending and descending order. The first group will contain those very sparse bodies—to quote the language of the admirable review of the book, in the *Pall Mall* of December 30th, which undergo only just sufficient collisions to keep up any show of animosity at all. The second and third groups have increasing condensation, and therefore increasing heat, marked by appropriate spectra. The fourth group contains the hottest bodies of all, the incandescent suns, in which all the motion has been converted into heat, while very little or none has as yet been radiated off into space in the act of cooling. The fifth and sixth groups contain those suns which have cooled down successively to a dull red glow; and the seventh those dark bodies in which animosity has become almost or totally extinct—or which have, in the language of the "Secret Doctrine," gone into Pralaya after evoluting through their seven appointed stages.

The *Universal Review* for November last contained an interesting but singular and somewhat disjointed article by R. Garnett, on what he is pleased to term "The Wisdom of the Indians." The article is built upon the legend of the visit of an embassy from India to Rome "in the reign of

Elagabalus." In the course of certain conversations which are supposed to have taken place, wherein this "Wisdom of the Indians" is enquired into, and the members of the embassy interrogated thereupon various tenets—with which we, as modern students of the same, are familiar—are touched upon and partially explained. For instance, Karma is described as "that bongeries of circumstances which has necessitated the birth of each individual, and whose good or evil is incarnate in him. Every act must needs be attended by consequences, and as these are usually of too far-reaching a character to be exhausted in the life of the doer of the action, they cannot but engender another person by whom they are to be borne." This more philosophical definition of the working of the law of Karma through successive earth-lives is stated by one of the Indians to be *popularly* expressed by the doctrine of transmigration. Hatha Yog is then referred to, and the attainment of release from Karmic bonds by practising physical restraints is described as "religious austerities." A quaint satire runs through the whole article in the form of a little tale, in which one of the heroes—a Roman youth—goes to India and practises Hatha Yog, with disastrous and ludicrous results. It is difficult, indeed, to gather whether Mr. Garnett intentionally, or unintentionally, satirises and so to say, jumbles the whole thing, the doctrine of Karma included. But the moral thereof is, that it has been deemed of sufficient interest and importance to the reading public to form the basis of an article in so eclectic a magazine as *The Universal Review*.

Unexpected testimony to the True and Occult theory of the manifestations of Genius reaches us from the very unlikely pages of one of Rudyard Kipling's tales—his latest, in fact, just published *en bloc* in *Lippincott's* Magazine for January. The story is entitled "The Light that Failed;" and into the mouth of the hero who eventually becomes blind and thereby loses the power of continuing his work in life, that of an artist, are put the following significant sentences: "Good work has nothing to do with—does'nt belong to—the person who does it. It's put into him or her from outside .....All we can do is to learn how to do our work, to be masters of our materials instead of servants, and never to be afraid of anything.....Everything else comes from outside overselves" (or, as we should phrase it, from our Higher Ego). "If we sit down quietly to work out notions that are sent to us, we may or may not do something that isn't bad. A great deal depends on being master of the bricks and mortar of the trade...If we make light of our work by using it for our own ends, our work will make light of us, and, as we're 'the weaker, we'll suffer.....Success...isn't got at by sacrificing other people——.....*you must sacrifice yourself*, and live under orders..... *There's no question of belief or disbelief. That's the law*, and you take it or refuse it as you please." The italics are mine, they give point to the utterance of a great truth, whether Rudyard Kipling himself is fully conscious of it, or no: A truth which holds good as to the conditions of the attainment of perfection in everything; not alone Art: For, what says the *Voice of the Silence*, "ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE VAMPIRE.

OF all the forms of the real or supposed intercourse between the living and dead, that of the vampire is the most loathsome. The horrid physical effects which follow after the burial of a corpse, have, no doubt, had much to do in creating the sentiment of disgust and terror which associates with the thought of this return of the dead to prey upon the living. And it is another argument in favor of cremation —if any were needed by thoughtful persons—that there are no vampires save in countries where the dead are buried. We do not hear of Hindu vampires, but where such cases occur in India, it turns out that the *revenant* is a deceased Mussalman, Christian or Jew, whose body had been interred. Some years ago the grandmother of our Mr. Gopalacharlu had a neighbour, a Hindu woman, who was supposed to have been obsessed by a devil (pisácha). For about a year she would find herself every morning on awakening deprived of all strength, pale and anæmic. Twice becoming pregnant, she had miscarriages. Finally resort was had to a Mussalman *mantriki*, or exorcist, who, by arts known to himself, discovered that the "control" was a deceased man of his own faith. He went secretly to the country, opened the grave of the suspect, found the corpse fresh and life-like, made a cut on its hand near the thumb and found fresh blood spurting out from the wound. He then performed the usual placatory rites, recited his mantrams, and drove the phantom away from his victim and back to its grave. The woman recovered and no fresh victim was visited.

I do not know the derivation of the word vampire. In French it is spelt as in English; in Spanish and Italian *vampiro*; in German and

Danish *vampir*; in Serb *wampir*, *wampira*, *wukódlak*; in Wallachian *murony*; in Turkish *massâcet*; in Modern Greek *bronkolakas*, and in several other ways; its Polish name is *upior*, Slavonic *upir*, and Russian *googooka*. The "Am. Cyclopedia" calls it "a fabulous creature," but the pious Benedictine-writer Dom Calmet describes it as persons "who have been dead a considerable time, sometimes more, sometimes less; who leave their tombs, and come and disturb the living, sucking their blood, appearing to them, making a noise at their doors and in their houses, and often causing their death." They usually, he informs us, visit their relatives and those in the prime of life and full health and vigor.

In reading upon this gruesome subject, I have been struck with the apparent substantiation of certain facts, viz.:

1. The vampire elementary always attacks the robust;

2. The signs of the obsession are invariably nervous prostration and anæmia, and usually a slight puncture over the jugular vein;

3. The corpse of the suspected vampire, when examined, appears well nourished with healthy blood, and presents the appearance of one in cataleptic sleep, rather than of death;

4. If a pointed stake or weapon be thrust through the heart, the corpse cries out and often writhes in agony;

5. If the corpse be cremated, the vampire ceases to trouble. I have found no exception stated in this respect.

All these are indications that our problem has to deal not with a dead, but with a half dead, person: in short, that the defunct is in catalepsy or some other form of suspended animation. The phantom which sucks the blood of the living appears to the eye, creates noisy and other phenomena in and about houses, and disappears when the corpse is burnt, is an astral, not a physical, shape, a body of sublimated, not one of concrete, matter: in short, D'Assier's posthumous phantom, the survivor of the living phantom, or "double," "doppelgänger" or "perisprit," as you like to call it. The vampire, then, is divisible into two factors, the inert corpse and the projectible double, or astral body: it is, therefore, a proper subject of scientific enquiry.

The first stage of verification is the existence of an astral human double which is capable of being projected from the body of the living man. This is the line of proof followed out by D'Assier in his "Posthumous Humanity," which most interesting work should be studied by all who wish to know the evidence and the deductions therefrom of a positivist man of science. His theory—but before passing on to theories, we may as well confine ourselves to a few out of the mass of facts that are available. The literature of Vampirism is large and copious, covering the records of many countries and epochs. As to the witnesses 'their name is legion;' as to their trustworthiness all that can be said is that, in nearly all cases where the ecclesiastical or political authorities intervened, there was an inquest conducted at least under the forms of law. The deaths of the victims were attested, their graves

and those of the alleged vampires were opened, the fresh and ruddy condition of the corpses of the latter recognized, the spurting of fresh blood from them, and the cries or other signs of momentarily revived physical vitality, when the pointed stake or the executioner's sword was driven through the heart, placed upon the record of inquest. If we are to open a scientific enquiry by first violating the canon of science that corroborative evidence of probability cannot be put aside, but should be kept as unproved theory awaiting the final verdict, then it is but waste of energy to take up the research at all. There are those who straightway scout all testimony with respect to witchcraft and sorcery as of necessity false and puerile, and such has been the fate of modern spiritualism, mesmerism, psychometry and various other branches of occult science. But times are changing, and men—especially hypnotists—changing with them. Spiritualism survives its thousand "final collapses," psychometry has won its foothold, Reichenbach's vindication has commenced, mesmerism is stronger because on a more scientific basis than ever, magic and sorcery are discussed as thinkable phases of practical psychology, and Theosophy, that universal solvent of mysteries and nursing mother of every branch of psychical science, has gained every year fifty times the influence it has ever lost by the most bitter attacks of its cleverest antagonists. We may safely venture, then, to quietly discuss vampirism as one of a group of psychical phenomena.

I note at the start two points, *viz.*, that the most incredulous writers concede that the exhumed bodies have, or may have, been found in a preserved state, which they ascribe to either the preservative property of the soil, or the burial alive. As for the noctambulation of the phantom, its vampirising the living, and its making of noisy "spiritual" phenomena, they dismiss all with the sneer of denial and the charge of falsification by the witnesses. It is true that a living man—a yogi or fakir—can be resuscitated after inhumation for several weeks. Runjit Singh's yogi's startling case at Lahore is historical and perfectly attested by Sir Claude Wade, Dr. Macgregor and other unimpeachable eye-witnesses. It is, therefore, possible that an apparently dead man may be buried for an indefinite time without extinction of life, if the person be all the time in that state of human hybernation known as Samadhi,—a state when the lungs need no air, because respiration is suspended, and the heart propels no blood through the arteries, because the human clock is stopped. The vampire's body may, therefore, lie fresh and rosy in the grave, so long as it can draw to itself nutriment to counteract the waste by chemical and subtler actions which operate upon the tissues even in Samadhi. The Lahore yogi was wasted to a skeleton when exhumed, though he had had no chance to breathe during the whole six weeks of his inhumation. In the Indian case of vampirism, given on Mr. Gopalacharlu's authority, this freshness and plethoric fulness of the blood vessels existed after nearly a

year's stay of the corpse in the grave. This was unnatural, and the theory of common catalepsy does not apply. Whence was the blood-food derived, if not from the poor Hindu women whose blood had been drawn and nervous force thoroughly drained away during the same period, and who was restored to health after the powerful will of the *mantriki* and his ceremonial ritual had driven the horrid phantom back into his grave to rot away with its corpse. In my translation of D'Assier's book, I quote (p. 274) from Eliphas Levi's "Dogme et Rituel, &c.," his diagnosis of the Vampire. "After death, then, the divine spirit which animated man returns alone to heaven, and leaves upon earth and in the atmosphere two corpses, one terrestrial and elementary, the other aërial and related to the stars; the one already inert, the other still animated by the universal movement of the soul of the world, but foredoomed to die slowly, as absorbed by the astral powers which produced it. When a man has lived a good life, the astral corpse evaporates like a pure incense mounting towards the higher regions; but if the man has lived in crime, his astral corpse, which holds him prisoner, seeks still the objects of its passions and yearns to resume the earthly life." During life it is the body which developes and nourishes the astral body; in the case of vampires the process is reversed, for the corpse being confined in its coffin and by the superincumbent soil, cannot walk about, so the double being an entity of the "Fourth Dimension," hence not impeded by either coffin, tomb or grave-soil, is free to move about in search of its blood-food, and to transmit it by sympathetic psychical infusion to the cadaver, now become its mere dwelling-convenience.

Dr. Scoffern, author of "Stray Leaves of Science and Folk-lore," quotes (p. 353) from Newbridge, a twelfth century English authority, the case of a man of Bucks who appeared bodily to his wife and others after death and worked mischief, but whose phantom was appeased when the Bishop of Lincoln laid upon the disinterred corpse a written form of absolution! Another case was that of a vampire at Berwick, whose nocturnal maraudings only ceased when his side had been pierced with a sharp stake, the heart extracted, the body cut up and cremated. The ancient Romans affirmed that "dead bodies of certain persons were subject to be allured from their graves by sorcerers, unless incremation had been performed or decomposition had actually taken place." Lucan puts into the mouth of an enchantress an order to an evoked spirit, which supports this idea.

Dr. Scoffern makes the point that "no authentic information is available relative to the manner in which they (the vampires) *leave* their graves, or the way in which they *go back* to the same" (p. 356). This is a paltry argument and only shows that he knows nothing of our modern "form manifestations," or apparitions so solid that I could handle and weigh them, yet so evanescent that they sometimes melt away before one's eyes. The vampire leaves the grave as an impalpable

form, and "materializes" whenever it likes, the favoring atmospheric and psychical conditions existing. Dr. Scoffern concludes his chapter on Vampires with the statement that two expedients are said to be efficacious for stopping a vampire's ravages, *viz.*, to have the grave beaten with a hazel twig, the operator being a virgin of not less than twenty-five years old. The other is to have the body dug up and burnt. "For some inexplicable reason," he sneeringly observes, "the remedy of incremation is always practised in lands where vampires do most abound." Being a physician who evidently is ignorant of the existence of the astral counterpart to the physical body, which may be separated from it for a time both before and after death, he fails to understand why cremation is found the one efficacious remedy for vampirism, the world over.

James Grant, in his "Mysteries of all Nations, etc." (p. 289) says that the popular belief was that vampirism was transmissible, like a sort of moral microbe, the victim turning vampire after his death under the impulse of a transmitted predisposition. This form of "superstition" created much anxiety in the public mind, "none knowing when he might be bitten by one of these hated demons, and be thereby transformed into a vampire." And he confesses that "*Men of science bore testimony in favour of vampirism with seeming truthfulness and ability.*" Why, then, object to our scientific contemporaries resuming a study which has been temporarily pushed into a corner by the rough hands of our materialistic sciolists?

Dr. Ennemoser gives ("History of Magic," ii, 479) two authenticated accounts of vampirism in Hungary. In the first, the report is made by the bailiff of Kisilova, to the tribunal of Belgrade, which dispatched to the village two officers and the executioner to examine into the affair. An imperial officer also went expressly to be witness of the circumstance. A number of graves of those who had been dead six weeks were opened, and one corpse, that of an old man of sixty-two years of age, was found "with the eyes open, having a fine colour, with natural respiration, nevertheless motionless as the dead. The executioner drove a stake into his heart; they then raised a pile and reduced the corpse to ashes." The deceased had appeared in the night to his son three days after his funeral, had demanded food, eaten it, and then disappeared; the second night after had again appeared, and the son was found dead in his bed. On the same day five or six other persons had fallen suddenly ill in the village, and died one after the other in a few days. Dr. Ennemeser's other narrative relates to a bad case of vampirism in another Hungarian canton. A dead man named Arnald Paul, who formerly had been tormented by a Turkish vampire, turned vampire himself; on the thirtieth day after his death he vampirized and killed four persons, and on the fortieth day his body was exhumed.

"His body was red, his hair, nails and beard had all grown again, and his veins were replete with fluid blood, which flowed (oozed?) from all parts of his body upon the winding-sheet which encompassed him. The Hadnagi, or baillie of

the village, in whose presence the exhumation took place and who was skilled in vampirism, had, according to custom, a very sharp stake driven into the heart of the defunct Arnald Paul, and which pierced his body through and through, and made him, as they say, utter a frightful shriek, as if he had been alive (which, of course, he was): that done, they cut off his head and burnt the whole body."

They also cremated four bodies of other persons who had died of the vampire.

These precautions availed not, however, for three years later within the space of three months, seventeen persons of the same village, of both sexes and all ages, fell victims to vampirism. A close inquiry into this unprecedented survival of the scourge after resort to cremation, made by the doctors and surgeons, elicited the significant fact that the vampire Arnald Paul had not only sucked to death human beings, but also "several oxen, of which the new vampires had eaten." So, it seems that the vampiric mania, like rabies, may be communicated, through bacilli nourished in the bodies of animals, to other persons not touched by the first vampire when they partake of the flesh of a vampirized beast. Recent experiments in the Paris hospitals in curing paralysis by transmission in a modified form through the body of a third person, appear to throw some light upon the psychical part of this subject.

Eliphas Levi gives to the vampire the very expressive title of "le somnambule de la tombe." Certainly, the case of Arnald Paul has all the appearance of somnambulism. Levi furthermore affirms (Histoire de la Magie," p. 513) that "a person of sound mind and body need not fall a victim to a vampire if he or she has not during life abandoned himself or herself to it body and soul by some complicity in crime or some lawless passion." The rule always holds that the pure in mind, heart and body, are beyond the reach of every species of evil magnetic influence, whether of magician, or sorcerer, "control," vampire or *mantriki*: there must always be a joint in the physical or spiritual harness by which the maleficent current can enter and obsess. This is taught in the *Bhagavadgita*, is affirmed by the ancient classics and is sound common-sense.

The one sweeping theory adopted by the Christian Church to account for every phase of abnormal psychical phenomena, vampirism included, is the action of the Bogey Man—the Devil. Nothing is easier than the use of this universal solvent. Unfortunately, however, nobody now-a-days believes in that absurdity, nobody, at all events, who is in the least loyal to Science. One never tires of reading such absurdly stubborn demonologists as Des Mousseaux, who detects the Devil behind the clairvoyant's head, within the medium's circle, even behind the mesmeriser's chair. He devotes many pages of one of his books ("La Magie au XIXme Siecle") to proving that poor Margarita Hauffe, the Seeress of Prevorst, was a *pucca* vampire, and, certainly, in the sense of her living upon the auric emanations of those about her, there is some reasonableness in the use of his term Magnetic Vam-

pirism. We have the good Dr. Kerner's own testimony to that effect. But as to her being obsessed by the Devil, there was never a greater libel, her angelically pure and spiritual life and teachings indicating that the source of her inspiration was divine, not devilish. This magnetic vampirism is practiced every day and hour in social, most especially in conjugal, intercourse: the weak absorb strength from the strong, the sickly from the robust, the aged from the young. One vampirises by hand-shaking, by sitting close together, by sleeping in the same bed; the full brains of the clever are "sucked" by the spongy brains of the stupid. Throughout all these phases the law of natural equilibration asserts itself, as it does in the whole realm of physics. Great minds love isolation, from an instinctive feeling that if they live the life of the crowd, they will be sucked down to the crowd's low level. It was this sense which dictated to the yogi and the hierophant, that he must seclude himself within the sanctum, or retire to the *gupta* (yogi's cave), the jungle, or the mountain summit. The magnetic aura (*tejas*) of a sage or an adept is to his soul-starving disciples like mother's milk to the babe, or a fountain of cool waters to the parched traveller of the desert.

The unqualified affirmation of the theory that the vampire corpse is the hybernating cadaver of a somnambule, was made by Mme. Blavatsky in "Isis Unveiled" (i, 449, *et seq*), and supported by a sufficient body of testimony. She makes it very clear that the corpse of the future vampire is interred before complete death has taken place; the person is in a magnetic stupor, and one of two possibilities may occur: the soul may either be attracted back into the body, in which case "either the unhappy victim will writhe in the agonizing torture of suffocation, or if he has been grossly material, (*i. e.*, having an overpowering affinity for physical existence) he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The ætherial form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims." Pierant notices this invisible cord of connection between the buried but not decomposed body and the somnambulating double and says, "this, perhaps, some day may be explained." We may know how the results of the suction of the vitality of living persons are transmitted to the material body lying inert in the tomb, aiding it, in a manner, "to perpetuate the state of catalepsy." As Dom Calmet sententiously remarks, "there are two different ways to destroy the belief in these pretended ghosts...The first would be *to explain* the prodigies of vampirism by physical causes. The second way is to *deny totally* the truth of all such stories." Being a Catholic priest, he naturally adds: "the latter plan would be undoubtedly the most certain, as the most wise."* Of course, the cheapest and best way in all disputes between a baseless cause and the friends of truth.

* "Dissertations sur les Apparitions des Anges, des Démons, *etc.*" Paris, 1746.

We may now address ourselves to the enquiry whether M. D'Assier has put forth a theory which explains on scientific lines the mystery of the link, or cord of communication between the body and the projected double. That there is such a tie or astral current along which nutriment in the etherialised condition may be transmitted from the one to the other seems probable, if not certain, from well-known data. For example, many frequenters of mediumistic seances have seen liquids drunk by a "materialised form"—glasses of wine or beer, glasses of of water or grog, etc.,—which disappeared rom the glass in full view and were passed into the stomach of the medium, sitting at a distance in his cabinet. Ink or aniline liquids have been thrown upon the projected form, and found later staining the medium's person. (I speak, of course, only of cases where the non-identity of the form and the medium was clearly proven). Solid food has also been eaten by the form in full sight of the witnesses, and similarly disappeared. A mesmeric subject, in full *rapport* with the mesmeriser, tastes what is put into his mouth, smells what he smells, sees what he sees, and feels whatever painful or pleasant thing is done to the mesmeriser's body. To all appearance the two bodies are united like one by an invisible yet thoroughly effectual agent of communication. Though the sleeping subject be blindfolded and the mesmeriser stand behind her, or him, the community of physical and mental sensation is perfect. So, also, between twins is there in many, perhaps the majority of cases, a similar sympathetic relationship. This tie is a something possessing properties peculiar to itself, else it would not serve as a bridge of communication; for naught is naught, and cannot, even by miracle, be turned into aught. Another, and this time infrangible, proof of the close connection between the physical and astral bodies, is the fact that a bruise or wound inflicted upon the latter form reacts upon the former. This is termed re-percussion. The judicial annals of witchcraft and sorcery teem with proven facts of this kind. D'Assier quotes a number, and says the astral body—or living phantom, as he prefers to designate it—is the continuation of the other, with its form, habits, prejudices, etc. He might have added, its vices and virtues: for the moral tone of the body dominates completely the double, except when the double has been enslaved by the malignant magnetic power of a sorcerer, in which case it may be turned into a mere passive, stupified agent. D'Assier says that its tissue usually disintegrates readily under the action of the physical, chemical and atmospheric forces which continually assail it, and re-enters, molecule by molecule, the universal planetary medium. This corroborates E. Levi's position. "Occasionally," says D'Assier, "it resists these destructive causes, continuing its struggle for existence beyond the tomb. We touch here upon the most curious phase of its history, for this brings us to the posthumous vampire." After citing incidents which had been officially verified by special inquests of ecclesiastical, civil and military authorities, he says:

"These facts bring into a new and clear light the physiognomy of the posthumous being. It is one of those cases where the fluidic being, instead of

abandoning the body from which death has just separated it, persists' in stopping with it and in living with a new life, in which the parts are reversed. Thenceforth the struggle for existence continues beyond the tomb with the same tenacity, the same brutal and selfish ferocity, one might say the same cynicism, as in living nature.....Let us now examine what becomes of the blood aspired by the spectre. We find here a repetition of what we have observed several times in the preceding chapters in connection with the living phantom. Its structure is bound so intimately with that of the body of which it is the image, that all absorption of liquid by the former passes at once into the organs of the latter. It must be the same in the phenomena of posthumous vampirism, since the post-sepulchral phantom is the continuation of the living phantom. All the blood swallowed by the spectre passes instantly into the organs of the corpse which it has just left, and to which it returns as soon as its poaching work is finished. The constant arrival of this vivifying fluid, which at once disseminates itself through the circulation, prevents putrefaction, preserves in the limbs their natural suppleness, and in the flesh its fresh and reddish tint. Under this action is seen to continue a sort of vegetative life which causes the hair and nails to grow, forms a new skin as the old one dries up, and, in certain cases, favours the formation of adipose tissue, as has been proved by the exhumation of certain vampires.....Powerless to attack the phantoms, the people disinterred and burned the body. The remedy was infallible; for from that moment the vampire ceased his dreadful depredations."

To conclude our analysis of this painful subject, it is most evident that too much care cannot be taken to ascertain beyond doubt the actual and complete death of a person before committing the body to the grave —if that senseless, unscientific and revolting custom must be preserved. One shudders to think of the untold agony that must have been felt by thousands of victims to ignorant hurry to put the body out of sight, who, awakening too late from a state of trance, found themselves screwed up in a coffin and buried under six feet of earth, without the least possibility of succour. The case of poor W. Irving Bishop, the thought-reader, who is said to have been dissected alive while in trance, and which happened only the other day, is a sad example of the terrible possibilities of popular ignorance. Everything that one reads in connection with occult science and psychical phenomena goes to vindicate the wisdom of the ancient promotors of cremation. Let us hope that before long the movement in its favor, which I am happy to say I was one of the first to begin in the United States, may extend until a proper horror is universally felt for the custom of burial of the dead, and it is recognized in its true character of a survival of brutish ignorance, fostered by superstitions clinging to religious prejudice and bigotry. Of course, I need hardly explain that, while cremation is a sure preventive of the return of vampire somnambules to plague the living, the chances of premature disposal of the body of a half-dead person are equally serious as in the case of burial. If the trance be deep, it is quite possible that the unfortunate subject might not recover the use of his bodily members in time to save himself from being burnt alive.

H. S. Olcott.

OUR DUTY.

AN appeal has come to us from Europe and America to bestir ourselves and supply them with that knowledge of religious philosophy and literature which is buried in Sanskrit and vernacular books in India, and which is required to be made available to the civilized world, if the Theosophical Society is to acquit itself of one of its professed functions, *viz.*, the 2nd object in its programme. The intense longing which has grown up in every part of the world for this knowledge, is but a phase of the Society's progress, and its American and European brethren have a right to look to India alone for help and instruction.

If the Society is not to have a meteor-like existence, but is to be a progressive and permanent entity in the world, it is requisite that it should lay its foundations broad and deep, that it should be able to bring within its influence not only a few earnest and aspiring souls, but the teeming millions who constitute the essential life of humanity. We have to supply to them not only a philosophy which can satisfy intellectual cravings and aspirations, but facts as to life, nature, man, God, which would influence their thoughts and their lives. To this end it is necessary that we should know from Aryan books all that they contain on the above subjects, the religious beliefs of the Aryans, their mode of domestic life, their habits, customs, usages, their notions of moral and religious duties as individuals and as communities. As Theosophists we want nothing less than a revival pure and simple of the mode of life of the ancient Aryans in their palmiest days. We should aim in this way to bring about a transformation of the world by trying to uplift the thought and conscience of the masses, giving them beliefs which they can understand, and which can mould their characters and destiny.

This is a stupendous work in which every branch and every member of the Society here, in America, and in Europe ought to cordially co-operate.

Being essentially a philanthropic work, we rightfully appeal to the wealthy and educated people of India for their support and contributions in labour or money towards this national undertaking.

The learned Pandits of all India must be invited individually, (each Branch might be able to supply their names and addresses), and through leading newspapers, English and vernacular, to make suggestions as to the best works of ancient literature, the translation and diffusion of which may be most conducive towards the amelioration of human life and destiny.

To begin with, a subscription list might be started for this purpose among Theosophists throughout the world.

The services of Pandits who could make translations might be engaged.

Text books might be prepared out of the translations, for learners at schools and colleges. Absence of such books, free from sectarian or religious dogmas and creeds, and based on pure ethics, and a knowledge of human nature and life, is deeply felt in India, where there is such a variety of castes, sects and creeds. Government, whose policy is that of strict religious neutrality, are themselves anxious to supply this great desideratum, and would willingly interest themselves in and support this our undertaking at any rate.

In this way we should be helping to dissipate some of the grossest misconceptions in the minds of men regarding our objects and teachings. At present there is a widespread notion in India, no less than I presume in other parts of the world, that our Society represents a phase of Buddhistic faith, and that we revive long exploded superstitious beliefs and phantasies of the human mind. That we play on the fancy and credulity of the superstitious by producing phenomena, that we are atheists at heart, disturbing the deep-rooted religious beliefs of people, and teach asceticism as the crown and perfection of human duty. All these fantastic widespread notions of the ignorant, encouraged by the designing and unscrupulous enemies of the Society, will meet with an effectual deathblow as soon as the Society earnestly devotes itself to the accomplishment of this second object in its programme. This is the work which will worthily engage the efforts of our Society as an exoteric body, whilst the esoteric section will at the same time be able to attract into its ranks men in larger numbers if not of better quality than now; because we hope by means of the wider diffusion of Sanscrit literature to change the very texture and complexion of modern society. Our Theosophic work will then proceed on easier and progressive lines. We shall ultimately triumph and win to our cause the sympathy and support of the world. We shall give to the world a scientific basis of religion, and make the latter assimilate itself with truth. Is not this task worthy of our efforts?

P. R. Mehta.

The above letter, from one of the truly devoted and earnest members of the Society in India, comes with such force in support of the effort which I am urging, in season and out of season, on our members in India, that I have published it here, in the hope that some at least of those who read it may be led to join actively in this noble work; in the West, by contributing funds, and in India, by furnishing both the funds and the requisite materials in the form of manuscripts, translations, and original works.

B. K.

ASTROLOGY.

(As conceived by the Hindus).

II.—THE SUN.—(*Continued*).

THE Sun, says our little book, is the 'Internal organ' (अन्तःकरण) and the "Internal organ of all living beings" (भूतान्तःकरण). The word is used twice, and in the latter instance in a slightly different form from the former, to signify that the source of all those powers which make up the objective side of our mind, is in their macrocosmic appearance, to be found in the sun, and that it is those powers which have by long *infusion* gathered head into our life-principle and become, so to say, as pictorial selves of the great luminary, the Internal Organs of the beings of our planet.

The philosophical terminology which, in Sanskrit, speaks of an Internal organ (अन्तःकरण), divides it into four sub-heads. I shall, however, stick to the division which I have already adopted in '*Nature's Finer Forces*,' and taking, for the sake of simplicity, the word *Internal organ (Antahkarana)* as simply a synonym of the *Chitta* of Patanjali, and the *Manas* of Vyasa, translate it as *Mind*.

The mind then, as we have seen in '*Nature's Finer Forces*,' manifests itself in five ways:—

1. *Pramana*, the phenomena of Cognition.
2. *Viparyaya*, the phenomena of Causation or, as more generally translated, false knowledge. It must, however, be understood that this translation does not convey the actual sense of the word. The word, as it stands in the original, is suggestive of an entire theory of the origin of our emotions. Not so the translation, which moreover is a little misleading.
3. *Vikalpa*, imagination.
4. *Nidra*, sleep.
5. *Smriti*, memory.

I shall now try to explain how all these mental phenomena have their origin in the Sun. Before, however, entering regularly upon this problem, it would be well to dispose of a preliminary point which arises in this connection and which is rather important. I pointed out in the evolution theory of the *Science of Breath*, that the mind was recognised by the Hindu religious philosopher as a separate entity,—one, in fact, from which the sun himself had its origin. And now we learn from the little book before us that the mind is given birth to, by the sun. The fact is that the organism known as man, possesses really two phases of the entity called mind. One might be called *Subjective*, the other *Objective*.

The SUBJECTIVE MIND is that mind from which the sun himself comes out. It is the macrocosmic universal mind of Ishwara (the Logos), which contains or is rather made up of the ideas of all the genera and species, and individual types of the Universe. It has its monadic con-

terpart in every terrestrial organism, and is evoked into *active* existence by what I now call the OBJECTIVE MIND.

The OBJECTIVE MIND is constituted by those *tatwic* forces, which, emanating from the sun, enter our living organisms, and in the shape of impressions from the world without, make their home in our brain. The brain, as seen ere now, is the nervous centre of our system. It is that thousand-petalled lotus of the Tantric mystic, which represents the sun, not only in his capacity of the deity of the eye, but also as the source of all other gods, including the deities of the four remaining senses. It is in this reservoir of the solar *prana*, that the impressions of the external world, which are transmitted thereto by our sensuous organs, are preserved, like electricity in a reserve battery. I take it for granted that the intelligent reader has already well understood the nature of the five sensuous ethers. They are in their physiological aspect, to speak in plainer and more customary language, different modes of nerve-motion. The sound which falls on the tympanums of our ears, is transmitted to our brains, as a particular kind of nerve-motion; the colour which comes into contact with our retinæ, reaches there in the shape of a somewhat different mode of nerve-motion. The same is the case with the sensations of touch, taste and smell. This nerve-motion, it should be noted, is not merely the motion of our anatomical structure, which only represents the true motion of the life-principle, the individualized *prana*. This nerve-motion receiving its qualifying stamp from every sense that it proceeds from, gives birth to thus variously qualified tatwic minima; and the *prana* of our brain—our sensorial life centre—receives into it, and preserves every minimum of the new tatwic colour, thus generated. This group of sensations gathered into the thousand-petalled lotus, which sustains our life, is called the *Objective mind*.

It is this *Objective mind* which evokes into active existence, by the operation of the Universal Law of sympathy, the absolute mental *truth* which is latent in every organism. What powers manifest themselves, depends upon the nature of these presentations. This manifested mental aspect is the exact counterpart of the *Objective mind*. It is the 'threshold of sensation' which limits our consciousness, although the thing which is thus manifested is, in fact, limitless. The more varied and extensive our experience, the larger the range.

The *purusha*, says the Sankhya Yoga philosopher, is a mere looker-on at the modifications of *prakriti*, and our *buddhi*, *ahankara*, and *manas*, &c., are all the modifications of Prakriti. All is Brahma in reality, says the Vedantist, and adds that all our mental phenomena are the modifications of *Maya*. Now this Brahma, or this *purusha*, absolute in nature and free from all the 'measuring' influences of the phenomenal world, is the substratum on all the planes of phenomenal life. It is the absolute mental *truth*, or monad on the mental plane of existence. It is what I call the *Subjective mind*. The Objective mind it is which draws the *purusha* into the vortex of *Maya*; for the Objective mind

is the birth of Maya. The word *Maya* comes from a root which gives the idea of measure, and means nothing more nor less than what is implied by the word *Finitude*. It is that power which originates the finite universe, and carries the spiritual monad through the enjoyment (bhoga) of its modifications back to infinity (*apavarga*). It is this *Objective mind*, this child of Maya,—which though not the absolute spirit (or the absolute mental *truth*), constitutes what has been very rightly termed the threshold of sensation, that we find to be an exact picture of the Sun. For what is our life-principle, but only a reflection of the sun in the gross physical coil? Sensations are carried to our brains and to all the other parts of our bodies, in the same way and for the same reason, as all our movements are carried to the sun, and to wherever the solar prana extends. It will not, perhaps, be too hard to understand that the chemical combinations which are the result of every nerve-motion, turn a certain amount of the nerve-matter into the solar state, and in this solar state, the picture, which is the consequent of the nerve-motion, lives in the brain, and is also transmitted to the solar original.

What, for example, happens when I see a table? The luminiferous ether of the sun is turned into a table, and in that shape enters my eyes. The optic nerve is thus put into the identical vibration. Heat is generated. That heat is the taijas tatwa—the luminiferous ether—in the shape of the table, and as such makes its entrance into my life-principle—the pránamaya kosha—and is carried by it to the brain.

What again happens when I hear a sound? The soniferous ether —the ákása of the solar prana—assumes the shape of the external sound, and as such enters my ears. The tympanum vibrates identically. A certain motion is produced, which is the ákása tatwa in the shape of that sound. As such it passes into my brain and makes there its home. Similarly the other sensuous ethers.

All our sensations—the *ideas* of the external objects—are thus so many pictures of the sun. The sun is all these sensations, in fact, in himself, and thus he is the Internal organ (antahkarana) of our little book. The *ideas* which the action of the sun thus gathers into the thousand-petalled lotus of the brain, have come out as the sun, from the Universal mind; and now that they are in any individual organism, presented in an individualized form to the unit (monad) of the absolute mind, they evoke into it the same images.

After thus establishing the relation between the Objective and the Subjective minds, I now proceed to trace regularly the five manifestations of the former.

A. Cognition.

(*a*) Perception (pratyaksha).

Says Gautama, the founder of the Nyaya School of Hindu Philosophy:—

"Perception (pratyaksha) is that act of knowledge which comes into being by the contact of the organ of sense with its object. This

knowledge should not be obtained through words (1); it should be true (2); it should not be doubtful (3)."

Words give us a knowledge of all the objects of sense. We know what a certain colour or taste or sound or touch or smell is, when we hear the words which denote the several sensations. This knowledge, however, is not perceptive. The only part which perception plays in the phenomenon of verbal knowledge, is in giving us a knowledge of the sound of the verbal sign, and not of the thing signified. The knowledge of the thing signified, in order to have the quality of perception, must come to us directly through the organ of sense (1). If the knowledge thus obtained is not true, if the object of our knowledge is not what we know it to be, Gautama would not call it perception but something else. All sensuous knowledge is therefore not perception (2).

The same remark applies to the third limitation.

So much to explain the definition. Now to proceed with our genesis. The knowledge which Gautama thus defines, constitutes one manifestation of what I have called the *Objective mind*. For, as says Vátsyáyana, the Commentator of Gautama, in reality knowledge is only obtained when the soul is in conjunction with the mind, and the mind with the sense. The *pratyaksha* of Gautama would thus be better translated as sensation, and not, as it generally is, perception.* In Sanskrit, however, both the phenomena—the Objective as well as the Subjective—bear the common name, pratyaksha.

This, however, by the way. Now to investigate what this sensation is. One of the names given to sense in Sanskrit mystical philosophy is *deva*.

The word means a shining being, a deity. It is laid down that every deity in nature exists in three modifications—

1. The object—Vishaya.
2. The organ of sense—Indriya.
3. The presiding deities—the real devas.

The following table will show the senses, with their corresponding objects and presiding deities.

Name of Sense.	*Object.*	*Deity.*
Sight.	Colour.	Surya.
Hearing.	Sound.	Dik.
Touch.	Touch.	Vayu.
Smell.	Smell.	Ashwinees.
Taste.	Taste.	Varuna.

All these three modifications of each of the above entities are one in *nature;* there is only a difference of *states;* and the places of their location are different. Thus the eye is the Agni tatwa, located in the physical body of man to serve as the organ of sight. The colour which is sensed is again a modification of the Agni tatwa located in and coming out of the external object, in its terrestrial phase; the Surya, is the luminiferous modification of the sun, or the Agni tatwa again in the solar state located in the great source of planetary life, the sun.

* And as I too have translated it, in pursuance of the general custom.

The ear is the *Akása tatwa*—the soniferous ether of prana—located in the physical body of man to serve as the organ of hearing; the sound is again a modification of the soniferous ether, located in and coming out of external objects, in its terrestrial phase, the Dik or, as otherwise called, *Vishravah*, is the Akása tatwa again in the solar state, located in the sun. The skin is the Vayu tatwa located in the physical body of man to serve as the organ of touch; the tactual vibration is again a modification of the Vayu tatwa of Prana, located in the external objects, in its terrestrial phase; the Vayu is the tangiferous modification of the sun, or the tangiferous ether again in its solar state located in the sun.

The nose is the Prithiwi tatwa located in the physical body of man to serve as the organ of smelling; the smell that is sensed is again a modification of the *Prithiwi tatwa* located in the external object in its terrestrial phase; the ashwins are the odoriferous modification of the sun, or the *Prithiwi tatwa* again in its solar state located in the sun. The tongue is the Apas tatwa, located in the physical body of man to serve as the organ of taste; the taste that is sensed is again a modification of the Apas tatwa of *prana* located in the external object of taste; Varuna is only another name of the sun, inasmuch as Varuna is the Apas tatwa in its solar state, located in the sun.

Now first of all something about the deities. The deity of the eye is the sun in his luminiferous capacity. This is easy enough to understand. Sight is impossible without light, and all light is the Agni tatwa in the solar state. Moonlight and planetary light comes from the sun, and the flame is nothing more than a certain terrestrial object changed temporarily by certain appliances into the solar state. This is the meaning of the Vedic text, which says that in the evening the sun passes into the flame.

The other deities will give more trouble both to explain and to understand. I take up the deity of the ear—*Dik* or *Vishrava*. The word *Dik* means any point of the compass, or, broadly speaking, space. In "Nature's Finer Forces," page 19, I have said—

"It is out of ákása that every form comes, and it is in ákása that every form lives."

I may also refer the reader to my essay on '*Sound, Speech, and the Logos*,' for further elucidation of the nature of the Akása tatwa.

A little attention to the above quotation, with the explanation that follows, and to the articles referred to, will convince the reader that the surroundings of every terrestrial object—man or animal, vegetable or mineral—are all full of ákása. The Dik is the surrounding ákása or space in any direction. No hearing is possible unless this ákása is disturbed by the sun in his soniferous capacity. It is in this capacity of his that the sun is called *Ravi* रवि, the Producer of Sound.

It is along with the solar light that the solar ákása travels on this planet of ours. Modern science has undeniably shown this to be

the case in the photophone. And besides we may also look to the fact that all nature is up and speaking with the appearance of the sun, and silence reigns supreme in the whole hemisphere when the sun is gone. It is the presence of the solar ákása that awakens the whole of nature into speech. The growth of the animal, the vegetable and the mineral kingdoms, is always accompanied by a certain amount of sound. There can be no growth without motion, and no motion without sound. It is in fact the sound of the sun-god which, making its appearance in the planetary kingdom of life, orders it to move—*i. e.*, to grow, and—also to die.

When the sun is absent, we may put our surrounding ákása into the solar state by artificial methods and by speech.

As there is one wide expanse of light before our eyes, so is there in contact with our ears *one wide expanse of sound*. We hear it not ordinarily, because the more frequent use of the eyes, for all practical purposes of knowledge, and the consequent disuse of the other senses, has rendered them blind to the ordinary solar impression. Let us, however, attend, and centre our consciousness on the tympanum, taking care to exclude all other sounds. We shall hear the undefined sound of the sun, just as we see his light. As we are always *seeing*, as we are always *hearing*, though unconsciously ordinarily. When we see *a particular thing*, the light which we are seeing assumes that particular shape, and we of course see it. Similarly when we hear a particular sound, the ákása which we are hearing assumes that particular shape, and we of course hear it.

We see then that the sun in his soniferous capacity is the deity of the ear.

Now to take up Vayu, the deity of the sense of touch.

The little book before me gives this name expressly to the sun. The sun it means, is the deity of the sense of touch, in his tangiferous capacity. The very presence in nature of the anatomical structure known as skin, is sufficient to prove that the light of the sun carries with it the force named Vayu tatwa—the tangiferous ether. The triangular vibration of the luminiferous ether could not give birth to the cells of the skin.

Without the solar tangiferous ether—*the Vayu tatwa*—surrounding us there can be no sensation of touch, just as there can be no sensation of sight and hearing without the surrounding solar *tejas* and *ákása*. During the absence of the sun, the lunar and planetary ethers play the same function; and besides we may also change the terrestrial tangiferous ether of external objects into the solar state.

I shall now take up the *ashwins*, the twin deities of the sense of smell. That however in the next article.

RAMA PRASAD.

(To be continued.)

YOGA-KUNDILINI-UPANISHAD OF KRISHNA-YAJUR-VEDA.

(*Translated by two Members of the Kumbakonam T. S.*)

(*Continued from page* 343.)

CHAPTER II.

I SHALL hereafter describe the science called Khechari, which is such that one who knows it is freed from old age and death. One who is subject to the pains of death and old age should, O Sage, on knowing this science make his mind firm and practice Khechari. One should regard that person as his Guru on earth who knows Khechari, the destroyer of old age, death and sickness, both from books and practice, and should perform it with all his heart. The science of Khechari is not easily attainable nor its practice. Its practice and Melana[2] are not done together. Those that are bent upon practice alone do not get Melana. Only some get the practice, O Brahman, after several births, but Melana is not obtained even after a hundred births. Having undergone the practice after several births, some (solitary) yogi gets the Melana in some future birth as the result of his practice. When a yogi gets this Melana from the mouth of his Guru, then he obtains the Siddhis (psychical powers) mentioned in the several books. When a man gets this Melana through books and artha (esoteric signification), then he attains the state of Siva freed from all re-births. Even Gurus may not be able to know this without books. Therefore this science is very difficult to master. An ascetic should wander over the earth so long as he fails to get this science, and when this science is obtained, then he has got the Siddhi in his hand (*viz.*, mastered the psychical powers). Therefore one should regard as Achyuta (Vishnu) the person who imparts the Melana, as also him who gives out the science. He should regard as Siva him who teaches the practice. Having got this science from me, you should not reveal it to others. Therefore one who knows this should protect it with all his efforts (*viz.*, should never give it out except to persons who deserve it). O Brahman, one should go to the place where lives the Guru, who is able to teach the divine Yoga and there learn from him the science of Khechari; and being then taught well by him, should at first practice it carefully. By means of this science a person will attain the Siddhi of Khechari. Joining with Khechari Sakti (*viz.*, Kundilini Sakti) by means of the (science of) Khechari which contains the Bija (seed letters) of Khechari, one becomes the lord of Khecharas (Devas) and lives always amongst them. Khechari Bija (seed letters) is spoken of as Agni encircled with water and as the abode of Khecharas

(1). In this Upanishad are stated the ways by which Kundilini (Sakti) is roused from the navel up to the middle of the eyebrows and then to Shasrára (the pineal gland): this being the most important work which an adept has to perform, by which he is able to destroy at will his lunar form, as stated in the "Voice of Silence," page 9.

(2). Melana is lit. joining. This is the key to this science, which is kept profoundly esoteric and is revealed by adepts only to initiates, as will appear from the subsequent passages in this Upanishad.

(Devas). Through this Yoga, Siddhi is mastered. The ninth (Bija) letter of Somámsa (Soma or moon part) should be pronounced in the reverse order. Then a letter composed of three amsas of the form of moon has been described, and after that the eighth letter should be pronounced in the reverse order; then consider it as the Supreme and its beginning is the fifth, and this is said to be the Kuta (horns) of the several binnas (or parts) of Moon. This which tends to the accomplishment of all Yogas, should be learnt through the initiation of a Guru. He who recites this twelve times every day, will not get even in sleep that Maya (illusion), which is born in his body and which is the source of all vicious deeds. He who recites this five lakhs of times with very great care—to him the science of Khechari will reveal itself. All obstacles vanish and the gods are pleased. The destruction of Valipalitha will take place without doubt. Having acquired this great science, one should practise it afterwards. If not, O Brahman, he will suffer without getting any Siddhi in the path of Khechari. If one does not get this nectar-like science in his practice, he should get it in the beginning of Melana and recite it always; (else) one who is without it never gets Siddhi. As soon as he gets this science he should practise it and then the sage will soon get the Siddhi. Having drawn out the tongue from the root of the palate, an Atmavit (knower of Atma) should clear the impurity (of the tongue) for seven days according to the advice of his Guru. He should take a sharp knife which is oiled and cleaned and which resembles the leaf of the plant Srinhe ("Euphorbia antiquorum") and should cut for the space of a hair (the frœnum Lingui). Having powdered Samdava (rock-salt) and Pathya (sea-salt), he should apply it to the place. On the 7th day he should again cut for the space of a hair. Thus for the space of six months he should continue it always gradually with great care. In six months Siro-bandha (bandha at the head), which is the root of the tongue, is destroyed. Then the Yogi who knows timely action should encircle with Siro-vasthra (lit. cloth of the head) the seat of Bageeswari (the deity presiding over speech) and should draw (it) up. Again, by daily drawing it up for six months it comes, O sage, as far as the middle of the eyebrows and obliquely up to the root of the ears; having gradually practised, it goes to the root of the chin. Then in three years it goes up easily to the hair of the head. It goes up obliquely to Saka[1] and downwards to the well of the throat. In another three years it occupies Brahmarandhra and stops there without doubt. Crosswise it goes up to the top of the head and downwards to the well of the throat. Gradually it opens the strong door in the head. The rare science (of Khechari) Bija has been explained before. One should perform the six angas (parts) of this mantra by pronouncing it in six different intonations. One should do this in order to attain all the Siddhis; and this Karanyásam[2] should be done gradually and not all at a time since

(1). Probably it here means the skull, which is an insensible part.

(2). Certain motions of the fingers and hands in the pronunciation of mantras.

that which is done all at once will soon decay. Therefore it should be practised, O best of sages, little by little. When the tongue goes to the hole of Brahma (randhara) through the outer path, then one should place the tongue after moving the bolt of Brahma (randhara) which cannot be mastered by the gods. One doing this for three years, enters Brahmadwara (or hole). On entering the Brahmadwara one should practise madhana (churning) well. Some intelligent men attain Siddhi even without madhana. One who is versed in Khechari Mantra accomplishes it without madhana. By doing the japa (in reciting the mantra) and madhana, one reaps the fruits soon. By connecting a wire made of gold, silver or iron with the nostrils by means of a thread soaked in milk, one should restrain his breath in his heart, and seated in a convenient posture with his eyes concentrated between his eyebrows he should perform madhana slowly. In six months the state of madhana becomes natural like sleep in children. And it is not advisable to do madhana always. It should be done (once) only in every month. A Yogi should not revolve his tongue in the path. After doing this for twelve years, Siddhi is surely obtained. He sees the whole universe in his body as not being different from Atma. This path of Urhwa—Kundilini (the Kundilini going higher up), oh Chief of Kings, leads to the Macrocosm. Thus ends the second Chapter.

Chapter III.

Melanamantra—(the mystic mantra Melana). ह्रीं (hreem), भं (bham), सं (sam), षं sham), फं (ppham), सं (sam), and क्षं (ksham). The lotus born (Brahma) said—

Oh Sankara (or Siva) (among) New moon, Prathipath (the first day of the lunar fortnight) and full moon, which is spoken of as its (mantra's) sign? In the first day of the lunar fortnight and during new moon and full moon (days) it should be made firm and there is no other way (or time). A man longs for an object through passion and is infatuated with passion for objects. One should always leave these two and seek the Nirvana (the stainless). He should abandon everything else which he thinks is favorable to himself. Keeping the manas in the midst of Sakti, and Sakti in the midst of manas, one should look into manas by means of manas. Then he leaves even the highest stage. Manas alone is the bindu, the cause of creation and preservation. It is only through manas that bindu is produced like the curd from milk. The organ of manas is not that which is situated in the middle of Bandhana. Bhandana is there where Sakti is between sun and moon. Having known Sushumna and its bheda (piercing) and making the Vayu to go in the middle, one should stand in the seat of bindu, and close the nostrils. Having known Vayu, the above-mentioned bindu and Satwa-prakriti as well as the six chakras (plexuses), one should enter the Suka-Mandala (*viz.*, Sahasráram or Pineal gland, the sphere of

happiness). There are six plexuses (chackras). Muládhára (Sacral plexus) is in the anus ; Swádhishtána (Prostatic plexus) is near the genital organ; Manipúraka (Epigastric plexus) is in the navel; Anáhata (Cardiac plexus) is in the heart ; Visuddhi (Laryngeal or Pharyngeal plexus) is at the root of the neck, and Agnéya (Cavernous plexus) is in the head (between the two eyebrows). Having known these six Mandalas (spheres), one should enter the Sukhamandala (Pineal gland), drawing up the Vayu and should send it (Vayu) upwards. He who practises thus (the control of) Vayu becomes one with Brahmanda (the macrocosm). He should practise (or master) Vayu, bindu, chitta and chackra.

Yogis attain nectar through Samadhi alone. Just as the fire latent in (sacrificial) wood does not appear without churning, so the fire of wisdom does not arise without Abhyása yoga (or the practice of yoga). The fire placed in a vessel does not give light outside. When the vessel is broken, its light appears without. One's body is spoken of as the vessel, and the seat of "That" is the fire (or light) within; and when it (the body) is broken through the words of a guru, the light of Brahmagyana (Higher wisdom) becomes resplendent. With the guru as the helmsman one crosses the subtle body and the ocean of Sansara (mundane existence) through the affinities of practice. That Vak[1] (power of speech) which sprouts in Pará, gives forth two leaves in Pasyanti, buds forth in Madhyama and blossoms in Vaikhari—that Vak which has before been described, reaches the stage of the absorption of sound, reversing the above order, (*viz.*, beginning with Vaikhari, &c). Whoever thinks that He who is the great lord of that Vak, who is the (undifferentiated) and who is the illuminator of that Vak is myself—whoever thinks thus, is never affected by words high or low (or good or bad). The three (aspects[2] of consciousness), Viswa, Taijasa and Prágnya, the three Virat, Hiranyagarbha and Eswara in the universe, the egg of the universe,[3] the egg of man and the seven worlds—all these in turn are absorbed in Pratyagatma through the absorption of their respective upadhis (vehicles). The egg being heated by the fire of Gyana (wisdom), is absorbed with its Karana (cause) into Paramatma (universal self). Then it becomes one with Paramatma. It is then neither unsteadiness nor depth, neither light nor darkness, neither describable nor distinguishable. Sat (Be-ness) alone remains. One should think of Atma as being within the body like a light in a vessel. Atma is of the dimensions of a thumb, is a light without smoke and without form, is shining within the body and is undifferentiated and immutable.

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(1). Vák is of four kinds (as said here), Pará, Pasyanti, Madhyama and Vaikhari, Vaikhari being the lowest and the grossest of sounds, and Pará being the highest. In evolution Vák begins from the highest to the lowest, and in involution it takes a reverse order, to merge into the highest subtle sound (Pará).

(2). The first three aspects of consciousness refer to the gross, subtle and Karana bodies of man, while the second three aspects refer to the three bodies of the universe. This is from the stand-point of the three bodies.

(3). The egg of man—this shows that man in his formation is, and appears, as an egg, just as the universe is, and appears, as an egg.

The Vignana (wordly) Atma which dwells in this body, is deluded by Maya during the states of waking, dreaming and dreamless sleep; but after many births, owing to the effect of good Karma, it wishes to attain its own state. Who am I? How has this stain of mundane existence accrued to me? What becomes in (sushupti) the dreamless sleep of me who am engaged in business in the waking and the dreaming states? Just as a bale of cotton is burnt by fire, so the Chidhabhasra[1], which is the result of non-wisdom, is burnt by the (wise) thoughts like the above. When wisdom is destroyed, Pratyagatma, that is in the Dahara (akas or ether of the heart), obtains Vignana (wordly wisdom) diffusing itself everywhere and burns in an instant Gnana-maya (sheathy) and Mano-maya (sheath). After this he shines always inside (or in the gross body) like a light within a vessel.

That Muni who contemplates thus till sleep and till death, is to be known as a jivanmukta (emancipated person). Having done what ought to be done, he is a fortunate person. And having given up (even) the state of a jivanmukta he attains emancipation in a disembodied state after his body wears off. He attains the state as if of moving in the air. Then That alone remains which is soundless, touchless, formless and deathless, which is rasa (the essence), eternal and odourless, which has neither beginning nor end, which is greater than the great, and which is permanent, stainless, and without decay.

Thus ends the Upanishad.

ZARAGH-GHRUNAH.

(*Continued from page* 338.)

"THE husbandman is God. The garden He is preparing, Divine Paradise. The seed bed, the earth. The seed sowed therein, mankind. The nurserymen, the ministering spirits of the air, earth, and that which is under the earth. The gardeners are preparing for themselves, the spirit states of their several spheres. The labourers they employ in the seed bed, their deputed agents, the priests and teachers of mankind."

"The ministering spirits, viewed in their essence, are a higher order of the functioning forces—a developed outcome of those forces whose interactions transform the invisible into the visible as manifested nature."

"These, having acquired intelligence and volition through functional evolution and the uses of life, thinking the work their own and that they did it of themselves, determined to do it for themselves."

"Man, the culmination of the terrestrial evolution of which they are the agents, whose spirit is derived from them, once placed upon the earth, their function was his protection from the perils associated with earth life. They were to watch over man's material welfare.

(1). It is the consciousness of man which becomes distorted and is unable to cognize itself through the bodies.

This was their providential charge in his regard, and for a time they fulfilled it."

"Now these several ministering spirits are diverse potencies of a single spirit, which, as the Spirit of the Earth, has absolute power in its own sphere."

"Man is, as regards his manifested nature, the outcome of natural function. Owing his earth life to a visible father, having vague reminiscences of an unknown past and undefinable aspirations for a possible future, he is impelled to attribute the invisible existence thus suggested to him, as underlying his visible being, to an invisible Father. The loving providence of his visible father teaches that this invisible Father cannot be less loving, less regardful of his welfare and happiness. This want of knowledge of his invisible surroundings—of the from whence he came, the why of his present state, and the whither towards which he is tending—convinces him that uncertainty in these regards, is an essential condition of his being, and therefore that all required of him is to live in loving trust, satisfied that the sole desire of his invisible Father is, to be loved and trusted as a Father."

"Man was not to devote himself to needless labour. Not to acquire. Not to accumulate. To do either of these things would have been to distrust the providence of his invisible Father, who anticipates all his necessities; to be wanting in love to his brother, who might need what he had appropriated; or to delude himself with a false idea of the meaning of his own life. He was simply to live, to love and to trust."

"But his life was not merely an existence. It was an opportunity and an occasion."

"The spirit of man—his evolved and evolving spirit—though not of itself imperishable, contains the germ of a potential immortality."

"This germ might be likened to a seed, which, if the conditions under which alone it could germinate and develop were fulfilled, would so regenerate the human as to enable the thus divinized man, when he fell into his last sleep in this world, to pass from his earthly frame as a living soul or immortal being, with the glorified form and ennobled aspect of the human body—in which it had grown and after which it had been moulded, as in a matrix—but far more perfect and fitted for the fuller enjoyment of a higher life. This, the true child of God, and in every way adapted to the state for which it has been prepared, passes into the Divine Paradise, there to renew the life and relations it commenced on earth, only under more ennobling conditions."

"But this—man's potential opportunity—is not made known to him. Nor was this necessary. The life on earth is the life assured to him; to be followed by a renewed existence as soul or spirit, according to the conditions under which the earth life has been passed. The spirits on leaving the human, enter the spirit state, to constitute the personating potencies and exercise the attributes of the Spirit of the earth. They are as diverse as the men from whom they proceeded, and

are destined to share the fate of the spirit state, for which by their lives they fitted themselves."

"Hence man's potential opportunity was not made known to him, because he could only contribute to the growth of his soul in one way. To him, when not misled by illusory suggestions, to live was to love. He could not live without desiring love, so strongly was the necessity for love stamped upon his being. But love was to begin on earth, that it might be perpetuated in the Divine Paradise. How could man love God, whom he does not see, if he did not love his brother whom he does? Moreover this love was not to be self seeking. It must in every case, and, above all, in that which calls forth its highest expression, be absolutely unselfish. Love, to be love according to the mind of God, must be wholly self forgetful. Self must give way in all things, to the good of the beloved."

"All who so love, love God. For the desire of God is to be loved in his off-spring, because only through these can He be reached."

"But all who so love, become void of selfishness, and innocent of everything displeasing to God, or hurtful to man."

"Hence all who so love, insensibly provide the conditions under which the soul grows and gains strength. And these conditions are—

(1). To lead a self forgetting life;

(2). To love with a love which realizes that it is more blessed to give than to receive; and

(3). To enjoy with the unselfish enjoyment which enjoys the enjoyment of others."

"But these conditions are found in no others. So that, in the evolution of the Divine through the human, those failing to fulfil these conditions, ensure the ultimate loss of their soul-potency—this because by their lives, they render themselves unfit for the Divine Paradise."

"Nothing but the fulfilment of these conditions, is required of man by God. And the fulfilment of these conditions, is left to man's option that his unselfishness may be genuine and not based either on selfish desires or selfish fears."

"But man being by nature the head of the animal kingdom, the inherent selfishness of that kingdom seeks to assert itself in him. And therefore the steward of the husbandman—that is, the Divine Guidance—is sent secretly, as a suggesting influence, to encourage the individual to resist, overcome and cast out this innate tendency, and guide and help him in developing a loving, self-forgetting disposition."

"The Spirit of the Earth, ignorant of the existence of his soul-potency, seeks the development of man by spiritualizing methods, that the natural may in him be transformed into the spiritual, and his spirit prepared for transference to the spirit state—the kingdom or garden it is preparing for itself."

"To do this, it undertook the training of man, and to that intent revealed itself on suitable occasions and in divers forms through

personating potencies—the disembodied manifesting spirits of deceased spiritualized men—and persuaded man that the natural state in which he finds himself, is a fallen state; that his natural impulses are degrading in their tendencies; and that it is his duty to strive to raise himself from this, his fallen state, by resisting natural impulses, and setting before himself spiritual aims: promising that, if he devoted his energies to spiritualizing self, he would be aided by the spirit, and be rewarded with the gift of knowledge—of revealed knowledge. Knowledge of the natural world in which he finds himself, with its relations to the Universe and function therein; of the meaning of his own life; of the spirit state, to which his aspirations should be directed, and of the spirit head of that state, whose earnest desire is to be in the closest and most intimate union with him: and assuring him that this union thus commenced will attain to its consummation when the natural body with its natural appetites is thrown off, as the one hindrance to final happiness: following these promises with the threat of retributive punishment to those who fail to accept and act up to the revelations thus made, and to obey the laws flowing therefrom."

"And man was only too easily persuaded. But, as his training progressed, some after a time became dissatisfied with its methods and aims, and sought to free themselves therefrom; while others resisted from the first. And these three classes are represented by the three kinds of plants growing together in the seed bed."

"Put this division of mankind into three classes—

(1). Those who receive teaching with gladness, and mould themselves in accordance with its dictates;

(2). Those who, after receiving the teaching, shrink from its outcome, and seek to free themselves from its influence; and

(3). Those who resist the pretensions of the teachers, deny the authority they seek to assume, and reject the teaching absolutely—caused the development of three sets of relations in the spirit state, interpreted as three separate states, one of which was to be entered by the spirit of man at his death."

"Hence three separate states were held to await the close of human life—

(1). Final union of the faithful with the Spirit of the Earth;

(2). Purgation of the unfaithful that, having repented of their disobedience, are to be thus reconciled through expiation, with a view to final union with the Spirit;

(3). Retributive punishment for the faithless—with whom those entering the soul state were ignorantly classed, and to which they were supposed to pass, the Spirit having no knowledge of the soul state."

"These revelations were not made all at once, nor to all. They come in disjointed fragments, through suitable mediums, as these presented themselves."

"To make itself visible, a personating spirit (or potency of the Spirit of the Earth), had to partially and temporarily materialize a phantom body. To do this it was obliged to use the exhalations of its medium. And as the fumes of just shed blood made materialization easier, it commanded the sacrifice of expiatory victims."

"More often, by the easier method of fascination, it made its subjects fancy they saw the teacher thus seeking to influence them and heard its voice addressing them."

"The power of the Spirit was, moreover, greatly increased when people met together to call upon it—especially if these were wrought to enthusiasm, as by singing in chorus or the like. Then it was enabled to do things out of the natural order which usually limited the exercise of its powers."

"These meetings were conducted by a favoured medium. At them sacrifice was offered and blood shed, upon occasion—sometimes even that of human victims, when remarkable manifestations ensued."

"In this way religious acts, religious worship, religion, originated. And by these means the Spirit of the Earth came to be regarded as the God of this world, to be the God of its followers: to whom it revealed itself under various aspects and designations, according to the special attributes it was showing forth—setting itself in an especial manner before the Jews under the name and in the guise of the territorial and tutelary deity of Canaan (now called Jehovah—IAO or IEUE) as the First Cause of all things, and the Deliverer of its chosen people."

"Then the gatherings became organized congregations, the mediums, mediators and sacrificers or priests. And so Churches were founded, in which anointed sacrificers or priests—of whom the chief or high priest was called the "Messiah" or "Christ"—stood between their God and man, as expiating mediators. And these were the labourers sent into the seed bed by the nurserymen. While the dung with which they were supplied to dung the plants was—the several "supernatural" means, phenomena and manifestations by which the primary revelations were supported, their authority established, and their doctrines confirmed. For the supernatural (so-called), is the way of the God of this world."

"But the way of the God of this world is the contrary to the way of God. Hence the way of God is the natural way. Hence the intervention of God is a natural intervention through a natural force—the steward of the husbandman—which produces that feeling of distress in wrong doing, known as the voice of conscience. And hence the son (word or voice) of God recalls man from the spiritual to the natural way of serving him, from the revealed to the created."

"Man, the culminating outcome of terrestrial evolution, is the naturally prepared organized medium for the Divine impulse seeking to actuate him. Hence man is a naturally predestined organ of God—the organ of his love—for in man, through man and by man is the love of God to be set forth. And hence every human being who fails to attain to the soul state, and so to become an organ of the love of God, has missed the end of his being and dropped out of the higher evolution."

"Owing to the mastery which the Spirit of the Earth and God of this world has acquired over the human race, many are beguiled by its specious doctrines and betrayed by its usurped authority who, because their one aspiration is to love and to be beloved, would not otherwise have fallen under its dominion."

"These are capable of being restored to the love of God. These the Son (word or voice) of God calls. To such of these as respond to this call, comes a renewing impulse; and this Divine impulse quickens, requickens, regenerates them, so that, re-entering the higher evolution, they again become potential organs of God—organs of his love."

"But this call is to the natural—that natural order which, by the process of terrestrial evolution, has placed man at its head. This quickening is in the natural—that natural order in and by which, the higher, the celestial, evolution is induced: for the love of God in man begins on earth as the fashioner of the only earthly, the human paradise, whose source is in the heart of man, that in the divinized human it may be transformed into the Divine paradise, as the matured fruit of terrestrial evolution—for as is the human, so will be the Divine, but as the starting point of an infinitely higher order."

HENRY PRATT, M. D.

OBEAH.

CHAPTER III.

(Continued from page 349.)

WE now come to some examples of Obeah of a character which admits no doubt of the fact that the performers of the feats had received instructions in the art of using their wills; but as yet I have not been able to find out any sort of organisation either of the Gúrú and Chelá type, or between obeahman and obeahman. In fact rather the reverse of the latter, is most frequently the case, as most obeahmen who get into trouble under the law, are denounced by their own brothers-in-obeah. In confirmation of my theory that Obeah is the disintegrating, but as yet undissipated relic of a real system of magic, it is somewhat important to note that the reason assigned by the negroes themselves for the present wide-spread belief in it, is that

down to a comparatively recent date,—since the emancipation of the slaves,—the knowledge and practice has been kept up by the occasional introduction of batches of "liberated Africans," who were slaves captured by H. M. Cruisers from slave ships. But there is another and yet more recent source of such knowledge apparently, for while the most distinguished performer in this locality, was from description and appearance a Moor, or of Moorish descent, more recent ones only became noted for their feats,—here duly recognised as Obeah feats,—after they had been in communication with, and had opportunities of learning from, Moorish, Arabic, Algerian *forcats* in Cayenne; who are rightly or wrongly credited by all the negroes in these islands with being passed masters of (Black) arts.

To account for the knowledge of such things among the Moors, it is said, and I believe with truth, that some twenty days' march west of Souss in Morocco, on the banks of a certain river (Wadi), there is an old established, but still large and active school, from which most of such learning spreads amongst the Moors of the present day. No doubt too, the Músalmán propaganda at present making such great headway south, towards the centre and west of Africa, carries with it some who are both capable of teaching what they know, and assimilating what they find.

On the other hand, it seems clear that there is already in existence, through more or less all the African negro tribes, a certain amount of arcane knowledge, which among the Julus of the south-east, includes the use of Glamour (Máyá), induced clairvoyance, and conscious projection of the double: while in the west, it is not long since I read a strikingly graphic account of a negro "Doctress" in the Cameroon Mountain country, who (if that account is to be trusted), seems to be a female '*black*' adept.

Here, in the following examples, we have the Semitic '*ilm* of the present day Moors of the north, recognised as Obeah by negroes who are the sons and grandsons of those who brought Hametic Obeah here with them from West Africa, and from places there that in most instances are separated from all chance of past or present Moorish instruction, by immense distances.

About sixty years ago, there were brought to the estate of L——, among other new slaves, two men who were distinguished from the rest by reason of their light brown color, and straight hair. They are also described as having had unusually large heads, prominent noses, and long arms. These peculiarities are inherited to some extent by the descendants of one of them, some of whom I have seen. I have no doubt that these men were Moors, as these descendants' physical characteristics go to show.

Some six months after their arrival, one of the brothers disappeared, bodily, and completely. The other, who meanwhile had 'married' a negress, accounted for his brother's disappearance by saying he had

'flown away back to Africa, and that he would have done so too, had he not eaten something that prevented him doing so' (my informants say, salt.) He—the remaining brother,—became known as 'Kongo Brown' and was one of the most highly accomplished professors of Obeah ever known here.

On one occasion Mr. Kongo Brown gave a party at his house, and for the entertainment of his guests, said he would show them something. He first sent out to his garden, and had a plantain 'sucker' about eighteen inches long brought in. He then dug a hole in the clay floor of his house, in a corner; and therein planted the said plantain sucker, which was then covered with a sheet. Then he stood up and waved his hands over it, and talked to it in a tongue not understood by his guests. Next, he had fetched into the centre of the floor a washing tub, which was filled with fresh water brought in buckets from a spring close by. This done, he produced a walking stick, a piece of twine about two feet long, and a fish-hook. These he put together, and asking the company to sit round the tub, saying he was going to fish. After waving his hands, and saying some unknown words over the tub, he began, and to the great wonderment of the company fished out of that tub of fresh water over a dozen large sized and living "snappers," and "groupers," (which are two kinds of sea fish). These he made over to certain members of the company, and told them to go out to his kitchen and cook the fish for him. When the fishing was over (and it took about two hours), he again turned his attention to the plantain-sucker in the corner. Being uncovered it was observed to have grown under the sheet, and was now about four feet high. Again putting the sheet over it, he held his hands above it for some time, occasionally muttering some words in the unknown tongue, and between times talking to the company. Finally, calling for a knife to cut this bunch of plantains, the sheet was taken off, and there stood a full grown plantain tree, bearing a large and well developed bunch of green—ripe plantains. These were duly cut, and also sent to be cooked.

My informants in this case are two old men, who were among the guests on this occasion and helped to consume these victuals. One of them remarked that 'although there was plenty of fish for all hands, there was only that one bunch of plantains,' and he thinks Kongo Brown *must have put some obeah into them to make them go round*, 'as all hands had a plenty.'

One of the old men was also present on an occasion when Kongo Brown, having committed some offence, was tied up to be flogged. Brown took the matter very coolly, and told the manager he had better not flog him in case the flogging hurt the wrong person. However the flogging proceeded, and about three lashes had been given, at which Brown only laughed, when piercing shrieks were heard from the great 'House' (Manager's residence) which was close by: upon this the operation was suspended, and it was ascertained that the shrieks were uttered by the manager's wife in the house, *on whose back it seems those*

three lashes had simultaneously fallen. Brown got off the rest of that flogging, and it appears that the manager's wife who suffered, was in some way the cause of the punishment being administered.

Another feat accredited to Brown was this:—L—— is a sugar estate, and it happened that towards the end of our crop season there were about 100 hogsheads (of 1 ton each) of 'cured' sugar in the 'curing house'; when information came one afternoon that a vessel to take the sugar on board had arrived in the shipping bay, which is about two miles from the 'Works' of that estate, down a very rough and precipitous road. Preparations at once commenced for carting down the sugar next day. However, Brown went to the manager and asked him what he would get if he could get that sugar conveyed down to the bay by daylight next morning. The manager laughed at him, and finally offered to bet him something it would not be done. Next morning the hundred hogsheads of sugar were found down at that bay, but how it got there, no one but Kongo Brown seemed to know, and he does not appear to have been much given to revelation. Carting it down, would have occupied the estate's cattle for fully a week.

These four feats of Kongo Brown are well known to all the negroes in this locality, and my two old informants,—apart, and at different times,—merely corroborated what I had already frequently heard. No other obeahman I have yet heard of here, is credited with performances of such a high grade, and it does not seem that the powers such as appear to have been involved, pertain at all to the ordinary practitioner. The fishing feat is one that has been heard of before in other parts of the world, while the plantain growing is a replica of the most scientific,—from an occult point of view,—way of performing the 'Indian mangoe trick': and the one bunch of plantains proving a plenty' for a housefull of negroes,—to any one who knows what the average negro appetite is like,—savours very strongly of 'reduplication.' If the 'Kodak' camera had been invented in those days, I very much doubt its power to explain these 'tricks' as hypnotism. The story of the flogging, possibly might be explained from a hypnotic point of view, but under the circumstances there is scarcely any room to suspect that, while the action of the process of 'repercussion' is distinctly suggested. The removal of the 100 tons of sugar to a distance of about two miles in a single night, is a feat which recalls the legendary one of how the great Michael Scot got the peak of the Eildore hill in Scotland split into three in a single night, and the sugar was most probably removed by the same kind of 'deil,' *i. e.*, elemental force. Altogether Mr. Kongo Brown seems to have been in possession of considerable 'powers,' and it is not easy to imagine how in such case he became a slave, or remained one; instead of—for instance,—flying away home to Africa, as 'his brother' is reputed to have done. At any rate it is not likely that the eating of salt prevented him doing so, although that may have been suggested by him, to cover the real cause.

Taking them as a whole, the details of these stories are not the style of thing the negro brain is given to invent or concoct, and I can scarcely avoid believing in their verity: and in sequence thereof that Kongo Brown was a real Moorish Initiate, who in some unexplained manner had contrived to get very much out of his latitude. Further, although these stories date back more than half a century, the knowledge that produced the feats by no means seems to be extinct at the present time in the West Indies, as I have heard of other events, which parallel these, as having happened within the last decade.

The deeds of the next two obeahmen to be considered, happened in much more recent times, and while on the one hand, they do not evince such high grade knowledge as Kongo Brown's, they are of no less interest to the occultist, and for the most part their verity is absolutely vouched for, by eye-witnesses: on the other hand, while the performers were both Creole (West India born) negroes, they only began to manifest such knowledge after visiting Guiana, where they had opportunities of meeting with Algerian Moors or Arabs.

M. B., who died in 1875, was by way of being a carpenter by trade, and had his beauty marred by some disease which had almost completely eaten away his nose. This disfigurement had also affected his palate, causing him to speak with a very hoarse voice. He returned from a sojourn of some years in Guiana aged about 45; and being of a very irascible temper and given to strong drink, he soon became disliked and feared, and the latter feeling does not seem to have been mitigated by his giving proofs of his powers as an obeahman. One of which proofs, was his being credited with the compelling of all sorts of people to give him employment,—even his declared enemies, and regardless of the fact that he was a notoriously bad workman, he always insisted,—and generally got his way, and the fruits thereof in the shape of increased pay,—on being foreman of the work.

The deed which first gained him prominence as a dangerous obeahman, came about by his one day meeting two young girls (sisters), on the road, who laughed at him, and jeered at his want of a nose. An altercation ensued, which terminated by his stepping up to them and passing his open hand down the face of each one, declaring as he did so that within three months they would be as noseless as he was, and no doubt would enjoy being laughed at for it too. This dnly came to pass, and one of the women who died recently, was once pointed out to me in confirmation.

The following three "tricks" of his are related by a carpenter in my employment, who worked with M. B. frequently and knew him well.

"One evening I was walking into town from M,—I met M. B. on the way. He had running in front of him a large and very ugly dog, which came up to me, and as I was in some fear of being bitten, I kept it off with my stick. Seeing this, M. B. said, "What do you meddle with my dog for? I'll show you something to teach you better manners, boy!"

And then pointing to the ditch of the side of the road, he said to the dog, "Go down, go down there and fetch that fellow up." The dog jumped into the ditch and in another minute was back, rolling and struggling in the middle of the road, with a large black snake wound round it. As soon as I saw this, as I am much afraid of snakes, I took to my heels and ran past them as quickly as I could. After running a few yards, I stopped and looked back, and saw the dog running on ahead as before and no snake to be seen. M. B. stood still on the same spot, and laughed at me and said, "Able boy! next time you meddle with my dog I'll send that fellow to tie *you* up." I was careful not to give him the chance.

"Another time, some years after that, my uncle was making some repairs to his house, and I and some other men were working with him at the job. My uncle disliked B., and though he asked for work, refused to employ him. One morning as my uncle was in the act of sawing a piece of board, B. turned up, and stood for a few minutes watching my uncle. He then said, "You're cutting that board too short"! My uncle said, "No, I'm not," and took up the board, and laying it over the space it was to cover, found it some inches too short. Taking another board, he laid it over the space, and marked the length off with his pencil. On his beginning to saw it, B. said, "You're cutting that board too short again!" My uncle said, "No," but placing the cut board over the space, found it two inches too short. A third time, my uncle took a board and marked it with his pencil two inches longer than was required. As he was cutting it, B. said, "You're going stupid! it's far too long this time." By this time my uncle was very angry, but he laid the board over the space, and found it about five inches too long. He then marked off the five inches accurately, and proceeded to cut it, as he was doing so, B. laughed at him and told him, "You're too short again!" And it *was* some inches too short. Then my uncle and B. had a quarrel and B. went away. But a little later, as my uncle was paring off a corner of his work with a chisel, B. came back again, and said to him, "Look! your hand is cut!" and my uncle's left hand had a very bad cut, right across the centre of the palm. It bled profusely, and pained him a good deal; he was a good deal alarmed, but B. laughed at him: after a little, B. thought proper to go off and gather some sort of green-leaves, with which he dressed the wound. As he did so, he told my uncle, "You'll be all right tomorrow morning." Next morning, *there was no trace or scar of any wound on my uncle's hand.*

"About this period, I was working under an old man called W. One day, both B. and W. and I were invited to a funeral. We all started together, B. and I riding ponies, and W. a large donkey. On the way W. praised his donkey very much for its docility, quietness, and good working qualities; but B. said he was sure it was wicked, and would play W. some trick beforelong. Arrived at the house the funeral was to start from, we found a considerable number of people

already collected. The house was on the top of a mound, and a steep bank sloped away from the door, down into a very dirty, muddy duck pond. When we had alighted and tied up our animals, B. went up to W.'s donkey, and catching hold of one of its ears, blew into it, and spoke rapidly into it in some foreign language, beginning with words like "likitaki, likitaki, likitaki," and ending with the words "C'est bon!" At which the donkey snorted and shook its head violently. This he repeated three times, and each time the donkey snorted and shook its head, greatly to the amusement of the bystanders, including W. himself. When the funeral was over, we returned to the house, where we had something to drink; after which B. arose and said to W., "Come on—let us go!" We went out, and mounted our ponies, and W. his donkey. We started, W.'s donkey would not move. W. coaxed him, and urged him to no end, then he began to beat him, at which the donkey wheeled round, and began to kick, and fling up its heels as if it was mad, W. holding on tightly. But it kicked and plunged right down the bank to the edge of the pond, when it stopped suddenly and shot W.'s head foremost into the muddy water, out of which he arose dripping, and covered with dirt from head to foot. He was much enraged, and ran to attack B.; seeing this, B., who had been laughing the whole time, called out to W. "Aha man! You've got it this time! that donkey of yours never plays any tricks!" and putting spurs to his pony galloped off as quickly as he could, amid W's vows of revenge against him, and the laughter of all the people."

A contemporary of M. B.'s was a man called B. D., who had likewise been to Guiana, and also brought back thence with him some learning of the same kind. However, after the fashion of obeahmen, the two could never agree, and their ill-feeling culminated in B.'s challenging D. to fight. They were to meet at a certain time and place to settle matters, and that was to be done in a manner that was certainly highly classical in its way. They were each to cause a snake to appear, and the snakes were to fight, the one which swallowed the other to be the victor. M. B. was at the place at the proper time, attended by some of his friends, but B. D. did not think proper to attend. B. was very much disgusted and angry; he cursed B. D. soundly, and remarked to his friends, "If that coward D. had only come, I could have settled him" with one hand, just like this—"striking a blow with his fist on the trunk of a gree-gree (palm) tree which they were standing closely,—and it would have dried him up like this." And as he spoke, *all the fronds of the tree withered, and became quite brown and dried up.*

A friend of B. D.'s informs me, that he several times "saw B. D. take a handkerchief off his head or waist and throw it on the ground, where it at once changed into a snake. One night we were together down at P— and we heard music in one of the houses. D. said to me 'there's a dance going on there, let's go to it.' I refused as I did

not know the people of the house, and neither of us had been asked. But D—rode off to the house, and I followed him. When near it, we got off and tied our ponies. D. then said, 'just you watch, and I'll show you some fun!' We went towards the open door, and saw the people dancing; D. stepped in, and as he did so, he took the handkerchief off his head and threw it into the middle of the room. It no sooner touched the floor, then it turned into a snake, a large yellow-tailed one. All the people became much afraid and ran shrieking out of the doors, and jumping out of the windows. Then the master of the house came up to D. and begged him to take away his snake, which he did by picking it up, and as he lifted it, it again became the handkerchief, which he retied round his head. He got a drink from the man, and then we went home."

"Another time he was fencing with the 'single stick,' and he suddenly turned his stick into a snake, greatly to the discomfiture of his antagonist."

"D. could "trick" animals too. Once he rode up to C.— on a donkey. While he was gone about his business there, his donkey got loose, and wandered off into the garden of a woman called C.—and began to eat her vegetables. Finding it in the garden, she took it up to the house and tied it there. When D. missed his donkey, he was soon told that Mrs. C—had taken it up for trespass. On going to her house for it, she demanded a dollar,—according to the custom here,—for the trespass before she would give it up to him. D. laughed at her, and going up to the donkey, clapped his hand on its hind quarters, and said something to it in a "foreign language," then he turned to her, and said, "All right Mrs. C.—Good day!" and went off.

"Presently Mrs. C— untied the donkey to move it to where it could be tied to graze; no sooner had she loosed its rope then it rose up on its hind legs, and attacking her, tumbled her down; then forthwith went off to its master at the top of its speed. And that was all the trespass damages Mrs. C. got out of D. and his donkey."

One thing about these three obeahmen seems to place them upon a different, and perhaps a higher platform than that occupied by all others of their fraternity whom I have yet heard of here. That is, neither of them were ever known to sell their services, or to use their powers for the purpose of making money, the reverse of which is distinctly the rule.

It appears that the snakes produced on all these occasions are always either the "black" or "yellow-tailed" snakes:—a kind common here where there are no poisonous snakes. The "yellow-tailed" is said to be the female of the "black," and they belong to the *crotalus* variety. Why these particular snakes should be chosen to protect gardens, and to be produced as above related, there is nothing to explain; except, perhaps, that the negroes hold them in more respect, than any others of the many kinds of snakes to be found here.

The production of snakes by B. and D. was probably due to the use of mesmeric or hypnotic glamour or Máyá, and in the case of H. C. referred to in my first chapter, the glamour was probably attached to the sticks by mesmeric impregnation, whereby they became in fact 'talismans'—after a fashion. And it is curiously interesting to find the classical feats of the ancient Egyptian priest magicians,—turning rods, &c., into serpents, which swallow each other too,—turning up in this quarter of the globe.—"Far in the folds of the dark of the West"—; at the hands of the children of Ham. I shall not be surprised some day to find one of them make his rod bear leaves, &c., too, for both feats can be done through the same process. B.'s hallucination of the carpenter as to the length of his boards, and the subsequent cutting and cure of his hand, is of course nearly the same glamour process carried a little further; and his destroying the noses of the two girls, is the use of "suggestion" *plus* psychic force, in the infection of disease.

B.'s killing the gree-gree tree is another exhibition of the same forces; and it recalls a similar operation in a part of India little known to Europeans. In one of the small tributary (and very jangali) states of the Chútiá Nágpúr division, lying near the C. P. boundary, toward Sambalpúr, there exists some sort of a fraternity of *Ojahs* and *Dainás* who impose a kind of test of power on those aspiring to be of their number; which consists of the neophyte being placed bound at the foot of a Sirhul (*Shorea Robusta*) tree, which she or he was to blast and kill within a certain time.

Of course, the same effects can be produced by the power of 'spells' (mantrá-sakti), and that obeahmen are not ignorant of that phase of occultism, is proved by the performances of both B. and D. with the donkeys, as well as in other cases. Another instance of the same occurred within the last few months; the performer being a grand-son of Kongo-Brown, who "tricked" a cow of his, which he had tied to graze on another man's land, in such manner that when the latter found her and loosed her to "take her up" for trespass, she turned on him, caught him up on her horns, and carried him in that position through all sorts of bush and bramble (whereby he was much scratched, and his clothes torn to rags) straight into her master's court-yard.

The Spanish Creole negroes of Trinidad and the Spanish Main, where there are many poisonous snakes, are said to use a spell when they find one, which renders the snake perfectly powerless so that they can kill it without danger. That particular spell, it is reported, has been taught them by the (Carib, &c.,) Indians of the Main. Of those Indians too, I have been hearing some curious stories, which perhaps may form the basis of a future paper.

MIAD HOYORA KORA-HON, F. T. S.

(*To be continued.*)

N. B.—Wherever the word *occultism* is made use of in these notes, it is as the translation of *gupta-vidya* and not meant to apply as to any particular one of the sciences grouped under that head.

The Adyar Convention Lectures.

A LECTURE ON HERBERT SPENCER.

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IN the system of Herbert Spencer, to which I would now invite your attention, the wondrous scientific advance characteristic of this century finds full expression. This encyclopædic body of doctrine may, as a whole, be recognised as incomparably the best extant approximation to that "complete unification of (scientific) knowledge" which its author bids Philosophy to aspire to. Spencer's versatility and industry have rendered him quite *the* philosopher of modern Britain and the United States. His influence on men of letters has necessarily been very considerable, while a good portion of his lighter thinking has filtered down to the level of the "at home" and the Man in the Street. Not of course that any value attaches to the deliverances of the latter sphere of critics. Still it is interesting to note the pervasive effects of his work; "work" in Fiske's words "of the calibre of that which Aristotle and Newton did, though, coming in this latter age, it as far surpasses their work in its vastness of performance as the railway surpasses the sedan-chair, or as the telegraph surpasses the carrier-pigeon."

Spencer is often referred to as the Agnostic philosopher *par excellence.* But this appellation has a tendency to mislead its hearers. Agnosticism was a word first coined by Huxley to denote that school of inquirers which refused to make assertions as to what might lie beyond phenomena. In this particular sense Spencer is not an agnostic at all, seeing that he claims to have established the existence of an "Unknowable" Absolute over against phenomena. It exists, but we are unable to affirm of it more than that it exists. How does he arrive at a cognition of this "Unknowable," or (seeing that *existence is a predicate*), better "Inconceivable" Absolute? In two ways: (*a*) by postulating a necessary Absolute as involved in the very assertion of the relativity of our knowledge. Unless the Absolute is posited, the Relative becomes Absolute which lands us in a contradiction. "In the very denial of our power to learn *what* the Absolute is, there lies hidden the assumption *that* it is, and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing but as a something"*; (*b*) from an indeterminate consciousness of It co-existing with determinate thought. "Besides that *definite* consciousness of which Logic formulates the laws, there is an *indefinite* consciousness which cannot be formulated. Besides complete thoughts and besides the thoughts which, though incomplete, admit of completion, there are thoughts which it is impossible to complete and yet which are still real in the sense that they are normal affections of the intellect".†

* "First Principles," p. 88.
† Ibid, p. 88.

Hamilton had urged that the Absolute is conceived merely by a negation of conceivability; Mansel, his disciple, had branded "Absolute" and "Infinite" as names not for objects of knowledge, but for the absence of the conditions under which is knowledge possible. Spencer, on the contrary, holds that we have an "indefinite thought" of the Absolute born from a "coalescence of a series of thoughts," this said consciousness being irreducible to logical relations and hence not amenable to critical demolition. The Absolute, thus sensed, is inscrutable. In shaping this doctrine Spencer seeks to effect the reconciliation between the affirmations of Religion and the destructive negations of Science. He proclaims it as the soul of truth in theologic error, as well as the necessary presupposition of the iconoclast.

Believing that "in its ultimate essence nothing can be known," Mr. Spencer necessarily holds the basic data of Science, Space, Time, Matter, Motion and Force as symbolic only of modes of the Unknowable. Even were it feasible to resolve the attributes and relations of objects into manifestations of Force in Space and Time, the last named trinity would still outstrip our comprehension.—("First Principles," p. 67.) Subsequently, p. 169, he goes on to say, "We come down then finally to Force, as the *ultimate of ultimates*....Space, Time, Matter, Motion, are apparently all necessary data of intelligence, yet a psychological analysis...shows us that these are either built up of, or abstracted from, experience. Matter and Motion, as we know them, are differently conditioned manifestations of Force. Space and Time, as we know them, are disclosed along with these different manifestations of Force as the conditions under which they are presented." And, again, (p. 165) he says that "Space and Time may possibly possess only a "relative reality" implying, it is true, some correspondential modes of the "Unknowable," but modes which may be utterly alien to the symbols of them welling up in our consciousness." In actual analysis it is seen that the widest generalizations of knowledge do no more than embody likenesses in our experience of the relations of Matter, Motion and Force. In the Unknowable, the knowable likenesses and unlikenesses of its manifestations, and the resulting segregation of these into subject and object, are decipherable as the postulates of philosophy. In view of this position, it is only an approximate or symbolic explanation of the world-process with which Mr. Spencer is able to provide us. For it must ever be borne in mind that it is nothing more than a sort of Herbartian system of symbols which the protagonist of Evolutionism has elaborated. When, for instance, he sketches the process of integration of a planet out of a nebula, he does not intend to portray the process as it might be supposed to have obtained beyond consciousness. With the ongoings of the '*Ding an sich*' he has no concern. He simply endeavours to piece together the visual pictures, &c., which, *would have presented themselves to a human percipient* had one been actually present *at that stage of Cosmos.* It is this doctrine of the relativity of perception implied in the fore-

going reservation that Mr. Spencer has styled "Transfigured Realism." "The realism," he writes,* "we are committed to is one which simply asserts objective existence as separate from, and independent of, subjective existence. But it affirms neither that any one mode of this objective reality is in reality that which it seems nor that the connexions among its modes are objectively what they seem. Thus it stands widely distinguished from Crude Realism." It will prove of interest to compare with this attitude the allied doctrine of Helmholtz.†

It is, of course, as the protagonist of Evolutionism that Mr. Spencer has led the 'best thought' of the later Victorian era. An evolutionist in the sphere of biology he was, long prior to the advent of Darwin's luminous "Origin of Species." The concept of Natural Selection as the dominant cause of biological advance served but to render it more clear to him *how* Evolution had been brought about—it provided him with a factor supplementary to the old Lamarckian hypothesis on the matter. Thus, in the 2nd Edition of his "Principles of Psychology" (Vol. I, 465) he overtly commits himself to the view that "life under all its forms has arisen by an unbroken evolution, and through the instrumentality of what are called natural causes"—an utterance antecedent the publication of the Darwin-Wallace hypothesis by three years. The contention, however, is obviously implicit in "First Principles." So far so good. But for Spencer it is not to the narrow department of Biology that the Development doctrine has to be confined. Briareus-like that doctrine must embrace all spheres of knowledge in its mighty grasp. Hence the Spencerian system has sought to generalize under one comprehensive formula the whole stream of known or inferable coexistences and sequences, from the revelations of astronomic and geologic science to the complex of interwoven facts yielded by biological research and the survey of human society. The formula in question runs:—"Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." It is intended to cover the ground of evolutionist psychology as well as that of objective science, but in what sense we shall see later on.

The steps leading up to this definition are briefly enumerable. Spencer's cardinal test of truth is the "Inconceivability of the opposite." As underlying, it transcends experimental proof, being fundamentally equivalent to the persistence of the Unknowable itself. Deductive verification can at best illustrate it. On this basis he erects the doctrine of the "*Persistence of Force*‡"—a generalisation, the validity of which no sensible inquirer is, however, likely to question. Derivative from this fundamental truth are the "Indestructibility

* "Principles of Psychology," Vol. II, p. 404. Third Ed.

† "Recent Progress in the Theory of Vision."

‡ Spencer's use of the term 'Force' may be seen from his classification of its main divisions: (1) the forces intrinsic in objects producing space-occupancy by

of Matter" and the "Continuity of Motion."* "Having previously seen that our experiences of Matter and Motion are resolvable into experiences of Force," the student will at once grasp the secondary origin contended for. Again, on the general fact of the "Persistence of Force," the belief in the *persistence of relations between specific modes of force* necessarily hinges. Every manifestation of Force has a relation quantitatively and qualitatively uniform with a given antecedent manifestation. In other words, given unvarying conditions, the amount and sort of the effect of a given amount and sort of force is always invariable. Thus the uniformity of causation in objective nature is reducible to the uniformity of the quantitative and qualitative relations obtaining between modes of Force and their equivalencies when transformed. A crucial instance in point is Joule's brilliant discovery that the fall of 772 lbs. one foot will always heat a pound of water one degree Fahrenheit. It will be seen here that the popular expression "the falling of the pounds is the *cause* of the raised temperature" is simply indicative of an underlying persistence of a relation between two modes of force. Force, however, in itself remains utterly unknown. In addition to this principle, Spencer enumerates the *Direction of Motion* which, born from the conflict of co-existing repulsive and attractive forces, takes the line of least resistance, that of the greatest traction or their resultant, and the *Rhythm of Motion*, *i. e.*, the undulatory or oscillating movements, molar and molecular, consequent on the conflict of forces not in equilibrium. All motion alternates.† The flapping of a sail in the breeze, the shiver of leaves in a blast, the oscillation of windlashed stalks in a cornfield, the phenomena of nebulæ, of prices, of magnetic variations, of the beating of the heart, of meteorologic rhythms and numerous natural cycles, are, with Spencer's usual profuseness of detail, cited in illustration. Both the Direction and Rhythm of Motion are deducible from the Persistence of Force. Considered in combination, these above noted agencies result in a continuous redistribution of matter and motion in general and in detail throughout the Cosmos. All change is their outcome, and change is divisible into the two great divisions of Evolution and Dissolution. It is at this point that we can take up anew the thread of Spencer's justly celebrated formula.

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which a unit of matter is passive but independent; (2) the extrinsic forces producing change (Kinetic energy) or tendency to change (potential energy). By reason of these a unit is or will be active but dependent, *i. e.*, on its relation to other units of matter. These forces include molar motions and the molecular motions, light, heat, &c.

* It must not be thought that Spencer acquiesces in the dogma of the continuity of motion as such. He points out in harmony with his other views that the *translation element* in motion is provably not always continuous, disappearing, for instance, in the case of a chandelier arrested in mid-swing to give place to *strain*. This "strain" is for him the objective correlate of our sense of effort. With this latter proposition we shall deal hereafter.

† So Tyndall, in his Essay on the "Constitution of Nature," speaks of the 'rhythmic play' of Natures' forces. "Throughout all her regions she oscillates from tension to *vis viva*, from *vis viva* to tension."

Evolution, in the first place, is primarily an integration or coming together of material bodies. It involves loss of motion. Thus the primeval fire-mist could not have condensed to a solar mass with its planetary children and satellite grandchildren unless it had been in large part divested of that vibratory motion which we call heat. "Alike," says Spencer, "during the evolution of a solar system, of a planet, of an organism, of a nation, there is progressive aggregation of the entire mass. This may be shown by the increasing density of the matter already contained in it; or by the drawing into it of matter that was before separate, or by both. But, in any case, it implies a loss of relative motion. At the same time, the parts into which the mass has divided, severally consolidate in like manner. We see this in that formation of planets and satellites which has gone on along with the concentration of the nebula out of which the Solar system originated; we see it in the growth of separate organs that advances *pari passu* with the growth of each organism; we see it in that rise of special industrial centres and special masses of population, which is associated with the rise of each society. Always more or less of local integration accompanies the general integration."*

The evolution thus initiated is simple or compound. It is simple if the forces are merely aggregative, if the aggregative forces are greatly in the ascendant, or "if, because of the smallness of the amount to be integrated, or because of the little motion the mass receives from without in return for the motion it loses, the integration proceeds rapidly." It is compound when slow integration admits of the modifying effects of other forces. With the deciphering of the secondary effects thus induced on primary integration, the subsequent Spencerian exposition is mainly concerned. In carrying out this task the *Principles of Psychology, of Biology, of Sociology*, develop in detail the several leading ideas outlined with such wealth of illustration in "First Principles."

It is from this point onward easy to follow Spencer in his expansion of that part of the formula which exhibits Evolution as a change from homogeneity to heterogeneity, from unity to variety, from definiteness to indefiniteness, from incoherence to coherence. His rich profusion of examples strews the path of the abstract thinker with roses. The "Instability of the Homogeneous" owing to the incidence of different forces on different parts of any aggregate, the "Multiplication of Effects" by which a Force impinging on any mass differentiates into numerous modes of manifestation corresponding to the complexity of the mass—make for ever increasing variety in inorganic and organic nature. The laws of segregation, on the other hand, yield definiteness by uniting like with like. The process so generalized is shown by Spencer to obtain from such astronomic phenomena as the formation and detachment of nebulous rings down to the origination and conservation of species, and the sorting out of sand, shingle, and fine

* "First Principles," p. 327.

sediment on sea-shores by the water. The root of the matter as of the rest is to be found in the Persistence of Force. Unlikeness in the material objects acted upon, where the incident forces are alike, must generate a difference of effects and *vice versâ*. It is not, however, practicable to convey any adequate conception of the resource and versatility with which Spencer has illuminated his several positions. Direct reference to his work will richly reward research.

But now comes the inevitable question. Is this process of Evolution manifest under so may phases,—astronomic, geologic, biologic, psychologic and sociologic, eternal? In no sense answers Spencer in his chapter on "Equilibration." A due series of deductions from the law of the "Persistence of Force" will show that an ultimatic Dissolution is inevitable. From this original law follow "not only the various direct and indirect equilibrations going on around, together with that cosmical equilibration which brings Evolution under all its forms to a close; but also those less manifest equilibrations shown in the re-adjustments of moving equilibria, that have been disturbed."* Recognising the gradual dissipation into space of the contained motion of the Solar system and in particular of the sun, we must regard all terrestrial changes whatever as "incidents in the course of cosmical equilibration." Eventually, therefore, a time must come when the stream of sun-force, which is the ultimate reservoir of the physical activity of plant, animal and man, as well cause of the bulk of other terrestrial changes, geologic, meteorologic, &c., will prove inadequate to the drain on it.† It is from that time that the antagonist process Dissolution, always attendant on Evolution, will necessarily begin to assume the ascendant. The Solar system like its contained minor aggregates 'must surely die'; that is, in Spencerian language, pass into that final equilibration which precedes an ultimate break-up. That break-up into the nebulosity of the primal fire-mist will ensue on the clash of planet on sun and sun on star, which universal gravity co-operating with the resistance of the ether to motion must ultimately produce. But this resolution of Solar systems back into their original homogeneity, whether partially or universally synchronous in space, will itself lay the foundation of new Evolution-periods. "Motion as well as matter being fixed in quantity, it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried,

* "First Principles," p. 517.

† The 'igneous changes' of geology and the phenomena of the tides are due to the as yet unexpended outfit of force which our planet received from its nebular parent. The former comprising earthquakes, elevations and subsidences of ocean basins, mountain chains, &c., and metamorphism of sedimentary deposits are due to the molten kernel of the earth; the latter represent a continual drain on its energy of axial rotation. Cf. Spencer, pp. 203—208. It is, however, we think premature to rely on a molten interior as a cause of igneous changes, Mallet's theory of secular contraction is considered by many geologists and seismologists as competent to cover all such phenomena, while there are other competing theories which labour under far less difficulties than the one Mr. Spencer adopts. Cf. Prof. Judd, F. R. S., "Volcanoes," pp. 331—351.

the indestructible Motion thereupon necessitates a reverse distribution." Apparently, the universally-coexistent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attractive forces prdominating, cause universal concentration, and then an immeasurable period during which the repulsive forces predominating cause universal diffusion—alternate ears of Evolution and Dissolution.* Thus we are finally confronted by Spencer with a Heracleitan doctrine of eternal cycles of world-building and unbuilding, the stupendous vistas of which dizzy the eye of the theoretical onlooker.

In matters psychological Spencer is an Experientialist of a revised evolutionist type. Extending Hartley's doctrine of Inseparable Association, he holds 'innate ideas' to testify to the unvarying constancy of external relations registered in the nervous structure of species. Thus his doctrine of Space and Time as intuitions for the individual, but as abstracts of experiences of co-existences and sequences for the whole line of ancestral organisms which led up to it, aims at reconciling the intuitionalist with the experientialist view. This line of thought is also interestingly exhibited in his theory that no small part of our emotions—sexual, aesthetic, religious, &c., harks back to obscure representations which once had place in ancestral experiences. ("Principles of Psychology," Vol. I, p. 472, *et seq.*)† Mind as such he regards as the subjective face of certain cerebral processes which have been evolved as links in the chain of adaptation of organic action to external relations. Still there is a conflict in his declarations to be noted. In his "Principles of Psychology,"‡ subjective states are regarded throughout as the *obverse* of special neural currents. But if we turn to "First Principles," we shall find that this 'obverse' theory common to Bain, Romanes, and Lewes is heralded by a very marked attempt to derive consciousness directly from molecular mechanics. There is no mistaking the import of such expressions as "the correlation and equivalence between external physical forces, and the mental forces generated by them in us under the form of sensations" (p. 212). "That no idea arises, save as a result of some physical force expended in producing it, is fast becoming a common place of science" (p. 217). It is needless to say that this is pure materialist psychology and utterly inconsonant with the doctrine elsewhere taught by him to the effect that Mind

* "First Principles," p. 537.

† This revision of the doctrine which restricts experience to be individual is in a sense incontrovertible. The older associationist theory cannot explain the original capacity of organising sensations which is native to the individual, while the varying degrees of this capacity, observable in different *individuals of different* human and animal species, are really left unanalyzed. Spencer justly adverts to the congenital character of the musical faculties in the higher races, and the contrast of Newtons and Shaksperes with savages unable to count up to the number of their fingers and speaking a language consisting only of nouns and verbs, as corroborative of his view.

‡ "Principles of Psychology," Vol. I, p. 140.

and Body are "the subjective and objective faces of the same thing." The one involves causation from motion to feeling, the other denies the assertion that any causal relation is traceable.

The reconciliation of *a priorism* and experientialism already noted is of a piece with Spencer's rational Utilitarianism in Ethics. He holds that the Expediency theory is in its ordinary acceptation defective. Utility as measured by the individual is not capable of covering the whole ground. "I believe that the experiences of utility organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications which, by continued transmission and accumulation, have become in us certain faculties of moral intuition—certain emotions corresponding to right and wrong conduct, which have no apparent basis in the individual experiences of utility."—(Letter to Mill). Conformably to his belief that human desires will ultimately acquire complete correspondence with social conditions, Spencer is an unfaltering optimist. "Pleasure being producible by the exercise of any structure which is adjusted to its special end,...the necessary implication [is] that, supposing it consistent with maintenance of life, there is no kind activity which will not become a source of pleasure if continued; and that therefore pleasure will eventually accompany every mode of action demanded by social conditions."* And again, "The adaptation of man's nature to the conditions of his existence cannot cease until the internal forces which we know as feelings are in equilibrium with the external forces they encounter. And the establishment of this equilibrium, is the arrival at a state of human nature and social organization, such that the individual has no desires but those which may be satisfied without exceeding his proper sphere of action, while society maintains no restrictions but those which the individual voluntarily respects.†"

Postscript.—The foregoing lecture on the great British thinker, perhaps after Aristotle, the most versatile and 'encyclopædic thinker' that the world has yet seen, calls for a comment. It is mainly of an expository character based, it is true, on long study and hence fairly representative, but lacking the critical touch. For the nonce let me defer my remarks in that direction until the issue of the first volume of my work now increasing rapidly in bulk. I propose then to submit the general Spencerian scheme to a close analysis, in so far at least as it bears on Theory of knowledge. But in order to effect this aim with any approach to historical completeness, it is necessary to throw Spencer, the Intuitionalists, the modern Associationists, the Germans, &c., into the same caldron of logic, a process which the exigencies of space alone would now deter me from attempting. Meanwhile as a pantheist and idealist, I need only express my opinion that the metaphysic, as opposed to the psychology and cosmology of Spencer, is one which must be rejected root and branch by every maintainer of the philosophy of Spirit.

E. DOUGLAS FAWCETT.

* "Data of Ethics," p. 166.

† "First Principles," pp. 512-13.

CHARACTER SKETCH—SANKARACHARYA.

IT is a fact that amid the greatest commotions that convulse the national life of a country to its lowest depths, liberators are born, whose mission it is to bring about its safe deliverance from the thraldom into which it has been consigned. Throughout the length and breadth of India such was the state of things when Sankaracharya was born. Buddhism was then the prevailing religion. It had been uprooting whatever was left illustrative of Hindu propaganda. Sankaracharya came into the world simply to sustain and replace the latter on its former footing. As in the case of all other eastern sages, we at this remotest period cannot get at faithful accounts of his life and the facts that are inseparably connected with it, his real history being shrouded all over with highly incredible and supernatural ideas concocted by contemporaneous writers. Besides, Biography was a subject which the *literateurs* of the good olden time did not care much to study and hand over to posterity. This is why we are sadly wanting in any authenticated accounts of the luminaries of even of a later period. So I must content myself with what little I have come across, and hope that the readers of the *Theosophist* will acquiesce in the situation.

At Chidambaram a certain form of Shiva, known as Akashlinga, was discovered. Sarvagna was a Brahmin born of the Mahendra family, who was a staunch devotee of the idol. Kamakshi was the name of his good wife. She had the signs of future greatness about her person. By the grace of the god named above, she got an accomplished daughter named Vishista, who was married to Vishwajit, a Brahmin of a peaceable temperament. A devoted wife, she was deserted by her husband who, in order to pass his days in retirement in deep contemplaion, made for the wilds. From that time she devoted herself exclusively to the worship of, and meditation upon, the presiding genius of Chidambarpore. It is said that once upon a time the god himself cast upon the lotus-like face of the fair young devotee a halo of light. She conceived. Be that as it may. If Christendom is to pin its faith to the story of the birth of the Prophet of Nazareth, why should not the credulous Hindus believe the legend of the birth of this Prophet, though both the stories are alike highly incredible. Like the small body of men, who first saw the child born in a crib, the people, who gathered themselves in the shrine, were much surprised at this marvellous manifestation. In the third month of the miraculous conception, the Brahmins performed the necessary rites as laid down in the *Vedas*. In due time she brought forth Mahadeva himself in the person of Sankaracharya. On his birth flowers were showered from heaven and sounds of music heard from thence. As regards this propitious event of the birth of this sage, philosopher, and reformer of India, there is another story, which is none the less untrustworthy. It is this. Sankaracharya's mother was a widow. She used to worship Shiva oftentimes. And it was customary with the females in those days, as it is now, when they are out on a pilgrimage

to the shrines of any of their numerous gods and goddesses, saints and saintesses, to pray for a male child. "Mahadeva," said she, "always blesses those who have husbands with a male child, but cannot do so to a widow like me. His greatness would be manifest, should he similarly bless me." She returned home saying all this. Some days after she came to know that she had conceived. Anxious to hide her shame she solemnly declared, "Oh, for misfortune! evil or good I know nothing about; what hath come to pass! Ye the Sun, the Moon, the Air, the Fire, and other elements, ye are my witnesses! I have never done anything wrong, have never committed a sinful act; what a misfortune hath befallen me? There is nothing but death to blot out the stain? So I will hang myself." During the night her father was informed by a strange revelation, *údesh* or injunction from above, as it is called, of what had transpired. He was also informed that the child conceived was no other than the great Shiva himself, and that precautionary steps must be taken, so that abortion or the killing of the embryo in the womb by any other means, be not resorted to. In the morning following, the good father abode by the injunction and dissuaded his daughter from committing suicide. The babe born of this widowed mother was Sankaracharya. It is therefore not to be wondered at that the people of this country look upon him as Shiva.

My authorities say that there is a book in the Telugu language entitled *Kéralotpatti*. According to this work Rajah Sheoram was then the reigning monarch of Malabar. He defeated Rajah Krishna Rao in a battle. During his reign Sankaracharya as a boy was living there. Rajah Sheoram reigned in Malabar not more than a thousand years or so ago. So it might perhaps be safely said that our hero was born of a Namburi Brahmin family in Malabar in the 8th century. Madhavacharya, his biographer, lived 500 years ago. So it might be opined that the period as given above was approximate if not exact. Some say he was born at Shringapore, a town on the Tungabhadra in the Karnatic Provinces. At the prescribed age of eight he was twice-born (invested with the sacred thread) and he began to study the *Vedas*. Anandagiri writes that his chest was broad; that there was the effulgence of the crescent moon on his forehead; that of the full moon on his face; that his arms were long, reaching the knee, thigh and ankle thick, leg short, nails red; the palm of the hand and the middle of the hollow of the foot bore marks of *shankhachakra* (conch and circle prognostic of future greatness), mark of Shiva's trident on the left of the head, while on the right was that of a crescent; these were the marks that bore close resemblance to what obtained in the divine person of Chidambareswar. He put on a mendicant's dress, and used to teach that these were the practices that should be best observed in conformity with the rules laid down in the *Shastras*. Owing to perseverance, to an uncommon intellect and to a sense of keen penetration, he within a short time became well read in the *Shastras*. Whatever he learned of his teacher, had never to

be told him twice. He regarded him as a Tree of Knowledge—the six *Darsanas* are its roots; History, its trunk; the *Vedas*, its branches; the *Sarhangas* of the *Vedas*, its twigs; the rules (*shroutas*) of the *Vedas*, its flowers; the *Mantras* of the *Vedas*, its unripe fruits, and Wisdom its ripe fruits. Sankaracharya under no adverse circumstances would show a disinclination to learning. At the age of eight he entered the life of an ascetic. This was contrary to the rules followed by the Brahmins in those halcyon days. After the study of the *Shastras* they had to go through two different stages of self-abnegation to reach the final goal, which he at once leaped. He believed that it was not necessary that all should undergo the same active but, at the same time, tedious process. One might, on the very day he would, tear assunder the ties of the world and practice asceticism. None before him advanced this theory. At a very tender age, as I have said above, he longed to lead the life of an ascetic. But no mother could easily approve of, and give sanction to, a course of life such as this. And the mother of Sankaracharya was no exception. At first she did not permit it, as she could ill afford to part with him, whom she loved more than her own self. But it so turned out that she could not but give him the long-sought permission. One day he, in company with his mother, went over to the house of a relation of hers, hard by her own house. They had to cross a fordable river on their way to the relation's. In the meantime a shower of rain added to its volume of water. The immediate consequence was that it was full to the brim. On their way back home they were troubled to find that it was next to impossible to ford it. There on the river-side they waited for some time. The volume of water lessened; and they made an attempt at crossing. They had not advanced far into its bed, when the water rose high up their necks. Thus placed in a nice fix, they had to dig for themselves a watery grave. The dutiful shrewd son had the presence of mind to make the best use he could of the opportunity thus presented to wring from his mother the permission to leave her once for all and live as a recluse in the jungle far from the habitation of man. "Mother!" he asked, "may I invoke the aid of God to save us?" This she granted. It was not so much self-preservation as the preservation of the beloved son that rose superior to all other considerations. Sankaracharya then swam over to the opposite bank safe and sound with his mother on his back. Thus having served a double purpose, with renewed vigour and strength he gave thanks to the Author of the Universe to his heart's content. He then bowed at the feet of his mother and took leave of her. Obedience to parents is the cream of the cream of our moral nature. But in the case of Sankaracharya, his mother's will was a question of life and death unto him. On one solitary occasion he, to his deep regret, disregarded her bidding. When marriage was insisted upon, he did *not* hear her and act up to her dictate. But a justification was found when we consider that he was thus ordained. Had he been hampered

with a married life, he would, in all liklihood, have failed to do his mission.

Padmapad, Hastamalak, Samitpani, Chidbilas, Jnankand, Vishnagupta, Shuddhakirtty, Bhanumarichi, Krishnadarsan, Anandgiri and a host of others were his disciples. They commenced to serve him. They followed him, when he was out preaching the truths of his religion. And wherever he went he came out victorious. As it is useless to dilate on the subsequent accounts, which have been dwelt upon at sufficient length in these pages in an article on the Age of Sankaracharya, I stop here, hoping to resume, if possible, the subject.

NAKUR CHANDRA BISVAS.

SANDHYAVANDANAM, OR THE DAILY PRAYERS OF THE BRAHMINS.

SECTION II.

(*Continued from page* 378.)

IN this Section I mean to confine myself to answering the various questions connected with the performance of Sandhya—in other words, the settlement of the following issues.

They are :—

1. *What is Sandhya ?*
2. *Why should it be performed ?*
3. *Who should perform it ?*
4. *When should it be performed ?*
5. *How should it be performed ?*

These "issues" being enumerated in a logical order, I shall deal with them in the same order, taking, however, the first two together.

1. *What is Sandhya* ? and 2. *Why should it be performed* ? Sandhyávandana or Sandhya, as it is briefly expressed, is a religious performance, the object of which is the Sandhyádévata. It comprises the whole performance from the first act of sipping (áchamana) to the final prostration (*dignamaskàra*) towards that direction, facing which the Sandhya is prescribed to be performed. Sandhya is so-called, because it is performed during the "Sandhis" or junctures in a day. We have, strictly speaking, two such junctures, first in the morning between the appearance of twilight and the sun, and in the evening between the appearance of the sun and of the stars.

Sandhyádévata is no elemental as we generally understand the term *devata*. It is a spiritual force, and not a material one. It is also called Chichakti, and the sun is said to be the centre of that force. This force is personified, and addressed as a female deity, as creative forces are generally held by the Hindus to be: and on this account the appellation *loka Janani*, or mother of worlds[1], is applied to it. The

1. Vasishta Smriti :—"Yásandhyasá Jagatsutir Máya theetháhi nishkalá Iswaree Kèvalá sakti statwa samudbhavá, Dhyátwárkamandalagatam savitrim vai japódwija."

ancients held it as a manifestation, or aspect, of the "Spiritual Sun" latent in the Physical Sun, the Spiritual Sun being in its turn considered as a manifestation of Parabrahmam. Thus Chichakti (lit., force or power of knowledge) is an aspect of the creative force latent in Parabrahmam, and is therefore an aspect of the Logos. It is the same as Gáyatri dévata, *i. e.*, the *dévata* to which Gáyatri is addressed. Consequently we are told to perform the Japa of Gáyatri, identifying ourselves with the Parabrahmic force in the Physical Sun and identifying the Gáyatri dévata with Parabrahm[1]; in other words the worshipper should place himself *en rapport* with these spiritual forces. It is therefore plain that this is one of the highest magical performances. —I use the term magical in its highest sense—and can *really and fully* be performed only by the Highest Adepts.

This is the macrocosmic aspect of Sandhya dévata, and an explanation of the Sandhya performance from that stand-point. In its microcosmic aspect Sandhya dévata is a force located in the heart, and one should perform his Japa by identifying himself with that force. No wonder then that the sacred books say that he who performs Japa in that Japa of Gáyatri is sure to attain to Parabrahm,[2] for it is one of the best practices of Rajayoga.

This leads us to a consideration of the second question, Why should it be performed?

The reason is not far to seek. I have already said that this one of the performances belonging to the domain of white magic. Now every magical act is preceded by a 'determination' or *Sankalpa*, as it is called, to do such and such a thing for such and such a purpose. In the case of Sandhya, the Sankalpa is that the preformer does it with a desire to destroy sin committed by him. In fact the sin committed during the night is intended to be got rid of *at the end* of that night, that is, during the 'Juncture' in the morning; and the sin committed in the morning is intended to be got rid of at the end of the day, that is, during the Juncture in the evening. The only class of sins that are intended to be thus washed off are those unconsciously committed. But at the same time it should also be said that nothing can be effected without the exercise of will-power, which played so important a part in every magical or religious operation, ancient or modern.

Another object of Sandhya is to do universal good by bringing down the spiritual influx upon 'mankind:' and in the Sankalpa the words repeated are 'for the sake of obtaining the good-will of Náráyana.' To gain these ends, then, the performer must be a really good magician. At any rate, he should be able to invoke the beneficient forces in nature for working for the good of the Universe, and although such people cannot ordinarily be found at present, there can be no doubt that they

1. Vyasa.—Thadévam pratipadyèta gayatrim brahmanássaha sohamasmityupásuta vidhivá yenakenachit.

2. Vyasa.—Gáyatrim chintayédyasthu hritpadmé samupasthithám dharmá dharma vinirmukthassayáti paramángatim.

once existed. But the fact that such a thing cannot be achieved in these days is no reason why the modern Brahmin should entirely neglect it. Indeed, he cannot hope to gain the desired ends in the same way as his ancestors did. It is only by trying to do our best that we can hope to become better in course of time, and not by entirely neglecting the act. Its importance was so well known in ancient times, that it is said in the Taittireya Brahmana "the Sandhya should be daily performed," and also by all the ancient law-givers that he who does not perform it, is not fit to perform any sacrifice whatever, and is not a Brahmin.

Having thus far impressed the necessity of performing Sandhya, I shall try to answer the next question.

3. *Who should perform it ?*

It was a principle insisted upon by our ancients that any act to be done, should be done with a full knowledge of its significance. This principle was applied to all acts and performances,—religious, political or social. Much more, therefore, was this insisted upon in case of religious ceremonies, and the benefit accruing thereby was, of course, considered to be very great.[1] Hence any performance done without a proper knowledge of its significance, was considered useless. For, by knowing what each mantra means, we are enabled to find out the application of the mantra itself, and thereby to concentrate our minds on the same. This last is called *Sraddha.* A glance at our ancient laws will show that the modern method of learning the Vedas by heart in a parrot-like manner, was not observed in those days. It is, in fact, condemned everywhere, and such a Brahmin was considered a Sudra.[2]

Another qualification is that he should have undergone the ceremony of Upanayana or initiation, the most important point in which is the Brahmópadésa, or the initiation into Gáyatri—all else being only preparatory. It was therefore found necessary that the initiation into such a mystery as Gáyatri, should always be performed by one who knows it. This idea is well expressed by Apastamba in his Dharma Sutras.[3]

Thus the performance is restricted to those classes which have a right to Upanayana, viz., the Brahmin, Kshatriya, and the Vaisya. Manu (II. 38) lays down that a Brahmin should undergo Upanayana before his sixteenth year, a Kshatriya before the twenty-second, and a Vaisya not later than the twenty-fourth; but the ceremony is now done much earlier than the periods of life given by him.

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1. Chandogyopanishad.—" Yadevavidya karóthi sraddhayà thathéva veeryavaththaram bhavati.

2. Vyasa.—" Gnáthwá gnathwácha karmani janayóyom va thathe, vidusháhkarmasiddhisyaththadhanávedushobhavet."

2. Taittireya Brahmana says:—Bháravàha kiláyam adeethya vedannavijánáthi yortham, yorthagnáha Sakalam bhadramasunthè.

3. Thamasovaèsha thamahpravishati yama vidván upanayathe yascha vidvámthihi brahmanam.

It is quite clear that in the olden days, Upanayana was really what it literally means *viz.*, "an additional eye," that is, the eye of spiritual knowledge,—which was opened by a proper initiation into Gáyatri.

These are the qualifications required for performing the ceremony with all its details. In case of pollution, Sandhya may actually be performed up to Arghya, and the following mantras mentally repeated; but on no account should it be omitted, when the performer is healthy.

This rule is a little relaxed in case of those suffering from diseases in which there is loss of consciousness, such as high fever, and others, and although the proper time is exceeded in such cases, no sin is committed[1] and further still in case of those who are mad or seriously suffering from diseases which *absolutely* prevent them from doing it, either the father, brother, disciple, or any one else can perform it for him.[2]

4. *When should it be performed?*

It should be performed daily[3]. It is on that account called a *nitya-karma*. No Brahmin can remain one without performing it. The ancient Sutras are very severe in such cases. Apastamba says that such a one should undergo a penance called Traividyaka, then get the Upanayana ceremony performed and make Udakasparsa for a year. Gobhila considers him a Sudra who does not know Sandhya or who does not perform it: and the Vishnu Purana points to a Hell called Tamisra (lit., darkness) as the place of punishment for such people. Sounaka is more rigorous still when he prescribes Upanayana a second time in case the Sandhya is not performed for seven days. Manu prescribes fasting, followed by an expiatory ceremony even when it is omitted for a single day.

As for the proper time for its performance, I have already given out the unanimous opinion of the Indian law-givers that it should be performed between the twilight and the disappearance or appearance of the stars, according as the Sandhya is that of morning or evening. As this was found a little vague, later writers have fixed the Sandhyákála (time) for the morning, at about an hour and a quarter before sunrise; and a similar period before sunset in the evening, for the evening performance. This calculation is entirely based on the ordinances of Baudhayana, Apastamba, Gautama, and others already mentioned. But this short period of an hour and a quarter was futher sub-divided into three shorter periods, and, according to a well known law in Astrology, coupled with the fact that the sun has a great deal to do with Sandhya, its performance in the morning and evening, when that luminary is in the sky, was considered most efficacious; but if performed when the stars could not be seen, it was considered neither good nor bad; and if when the stars could be seen, it was considered quite useless.

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1. Gobhila.—Agnihotrádihomártham, suddhismathkalikee smritá. Yágnavalkya. Anàrthaschótsrijethyasthu saviprassúdrasammathah.

2. Athri.—Unmaththa dóshayukthasya, vyádhitasya, nityasah, pitábhritá tadhányová sandhyavandavamá charêt.

3. Taitteriya Brahmana.—"Aharahassandhyámupasita."

If this particular time is exceeded, there is a little penance to undergo. This penance consists in performing the Japa a thousand times; but if intentionally omitted for a day—I say *intentionally*, because these penances apply only to such cases, and omissions due to extraneous causes do not require any penance at all, but only a mere inaudible repetition of the mantras of Sandhya—then the penance consists in fasting for a day and a night, and in making a Japa of Gáyatri ten thousand times, besides the Sandhyas of that day. In case the morning Sandhya is not done, but it is time for the Mádhyánhika, the proper time for which is when the sun is just over our head, then the former should be done first, and then the latter; but if the Mádhyánhika is omitted, and if it is just the time for the evening Sandhya to be performed, then the latter should be gone through first, and then the former. But this question of priority is, however, left by the ancient writers to be settled by the elders in different parts of the country, and I may say that in this part of the country, it is a rule that that which is omitted should be performed first, and the one just due done afterwards. At present the penance for exceeding the proper time lies in simply determining for himself that a handful of water is poured down, followed by the repetition of Gáyatri, after the usual number of arghyas enjoined for the performance on that occasion is gone through. Thus, when the morning Sandhya is performed late, the usual number of arghyas for it, namely, three, are given, and then an extra arghya, preceded by a Sankalpa or determination to the effect that it is for its later performance.

We now come to a consideration of the fifth and the last issue. *How should it be performed?*

This question I have to answer with special reference to the practice of these days, and I do so with the full belief that the times require only such a practice as is observed at present, however elaborate it may be.

The simple performance of the Sutra Period was not found sufficient by the subsequent law-givers, who were also Rishis, because the times became more and more degenerated, and in order that it should be as effectual as before, new additions had to be made, as subsequent occasions demanded. An enumeration of what is actually done now-a-days in the way of Sandhya, will not therefore be out of place.

1. *Achamana.*—This is necessarily done before any religious act is begun. Its object is simply purification of the body. The old writers on Indian law declared it necessary to perform Achamana, which, in their time, consisted of merely taking a little water in the palm of the right hand just sufficient to moisten a grain of pulse (*másha*), and sipping it: and this process was repeated three times, after which nine parts of the body were touched.[1] Subsequent writers found it necessary to enlarge it, and they accordingly classified it under three heads, viz., *Shroutàchamana*[2], *Smártáchamana, and Puránáchamana*, or achamana in (according to) the Vedas, Smrities and the Puranas res-

(1) Taittireya Brahmana. (2) Also called Smrityáchamana.

pectively. Shroutáchamana consists of sipping a little quantity of water three times, while the three *padas* (feet) of Gáyatri, each of which contains eight syllables, are recited ; and then touching nine different parts of the body as in Puránáchamana, followed by a repetition of *Ap hishtámayóbhuvah*, and other eight mantras prefixed by the seven Vyáhrities (*Ombhuh Ombhuvah, &c.,*) and the Gáyatrisira (*Omápójyóteerasómritambrahmabuvarbhuvassuvaróm*) divided into two parts. Asvalayana says this is necessary when any yagna or vedic ritual is to be performed, such as Brahmayagna.

There are several persons who perform Shroutáchamana without uttering any mantra at all, and thus follow the dictum of the Veda to the very letter. The Shroutáchamana, according to Vyasa, is a little different. It consists of sipping three times, while the Pranava (Om) or the seven Vyahrities, or the whole of Gáyatri, should be repeated, instead of those mentioned by Asvalayana.

Next comes Smrityáchamana. Manu says that a small quantity of water should be sipped three times, after which the lips should be closed and the mouth touched by the root of the thumb, and the five organs of sense touched. Yagnavalkya follows him (I. 12). But Daksha lays down that after sipping water, in the aforesaid manner, the lips should be closed and the mouth touched by all the fingers extended except the thumb; then the various organs that are now touched ; Sankha, however, adds one more organ to be touched, viz., the head.

Lastly, we have *Puránáchamana.* According to this method, water should be sipped : while the mantras Késaváyanamah, Náráyanáyanamah and Mádháváyanamah are repeated, then the two hands should be washed while Govindáyanamah, Vishnavénamah are repeated. Then the lips should be closed and during the repetition of Madhusúdanáyanamah and Thrivikramáyanamah, the mouth should be softly touched and passes made twice from the right to the left side : then with the mantras, Vámanáyanamah and Sridharáyanamah, the head should be pinched, and two downward passes made; with that of Hrisheekesa, the two shoulders: with Padmanabháyanamah, water should be sprinkled on the two legs: and lastly with the mantras, Damodara, Sankarashana, Vasudeva, Pradyumna, Aniruddha, Purushottama, Adhokshaja, Narasimha, Achyuta, Janardana, Upendra, Hari and Sri Krishna, the head, chin, the right and left nostrils, the two eyes, the two ears, the navel, the chest, the head and the arms respectively.

There are, however, other ways mentioned by Bodhayana, Harita, and Vikhanasa, in which the Smrityáchamana and Púránáchamana should be performed, but I need not trouble the readers of the *Theosophist* with all those details. The Púránáchamana, judged from the occult standpoint, is the least effective. It cannot exactly be said which of the various classes follow a particular method of Púránáchamana, but that which was above described is the one adopted by the followers of

Madhvácharya and by several Rigvedis. The followers of Ramanja *generally* follow a different method altogether. First of all the mantras *Achyutáyanamah*, *Anantáyanamah* and *Govindàyanamah* are repeated while the water is sipped : then with the Mantras Kesaváyanamah, Náráyanáyanamah, Mádhaváyanamah, Govindáyanamah, Vishnavénamah, Madhusúdanáyanamah, Thrivikramayanamah, Vámanáyanamah, Sridharyanamah, Hrisheekésáyanamah, Padmanábháyanamah and Dámódaráyanamah, the different parts of the body named by Daksha should be touched.

This method is based on the Pancharatra Agamas, and described in detail in the Pádmasamhita ; but the different ways in which Achamana is now performed, have sprung up owing to the fact that the ancients handed down to their posterity the particular method which the chief Guru in each community adopted. All these methods aim at one result, viz., purification of the body as a necessary preparation for the performance of Sandhya, and it should beadded that the mantras—even the names of Vishnu in the case repeated Puránáchamana have an esoteric signification, the explanation of which I hope to shortly undertake. These mantras have some connection with the parts touched while they are being repeated ; and the whole process is simply the establishment of a magnetic current, the object of which is to prevent disturbance from the supersensuous plane. This will be found to be the case when we connect this process with the mantra usually repeated after it by most Brahmins, and which means " Let the *bhútas* and *pisáchas* which bear the world rise and go away (and thus preserve tranquillity and purity), so that I may perform this Karma (ritual) to Brahma." The result thus aimed at was internal as well as external—internal when water is sipped, and external when the different parts of the body are touched. The importance of these acts can be understood by a beginner in mesmerism and its allied sciences, and I need not therefore further dwell on it at present.

2. *Sankalpa.*—This is *a determination* or willing that such and such a thing should be done. The two hands are brought together and placed on the right thigh with the right palm crossing over the left when the Sankalpa Mantra which usually runs " *Sri bhagavathágnayá Sribhagavathprithyartham prathassandhya* (or Sáyamsandhya, or Mádhyanhika, as the case may be) *mupasishye* is being repeated."

S. E. GOPALACHARLU, F. T. S.

(To be continued.)

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *February*, 1891.

I am sorry to have to begin my letter with the news of H. P. B.'s ill-health. It is, unhappily, the case that she has been far from well of late again: and we can only hope and trust that, with the disappearance of frost and fog, she may regain somewhat of health and strength.

By the time this reaches you, copies of the March number of *Time* will be speeding their way far and wide; and, I cannot but believe, carrying with them the means whereby conviction may be brought home to many, as to the heinousness and gross injustice of the, now, only too well known "Psychical Research Society's report upon certain phenomena," etc., etc. Mrs. Besant has gathered together somewhat of the mass of evidence against the validity of Mr. Hodgson's report to his Society, and publishes the same in the shape of an article in the March number of *Time*. Whether the appearance of this much-needed defence will result in a searching and thorough re-investigation on the part of the S. P. R., "Time" alone can shew; that it *ought* to have such result will surely be the verdict of all who read Mrs. Besant's article.

A most important addition to our theosophical literature—in the shape of H. P. B.'s exhaustive "Glossary" of terms used in the "Secret Doctrine," and other standard theosophical works—is now in the printer's hands, and will, it is hoped, very shortly be in ours. The value of the book, as an important factor in our studies, can hardly be over-estimated. The second part of the "Transactions—Blavatsky Lodge," is now out, and the third will shortly follow. Another edition of the "Secret Doctrine," too, is in course of preparation. This will be published with a new and exceedingly good Index (so sorely needed), compiled by Dr. Keightley! Moreover H. P. B. has already started on Vol. III; so, altogether, you see we are far from inactive: I may add that nearly everything issued from Heard-quarters (*e. g.*, the new edition "Secret Doctrine," *Lucifer*, etc.,) is printed by the Women's Printing Society, whose work is excellent; surely a "sign of the times."

Our brethren in Spain are manifesting the greatest activity possible for so small a band of workers. They are at present engaged in issuing a new series of pamphlets, to which they are giving wide circulation. Sweden and Holland, too, are "well to the fore;" this, however, you will see by the "Theosophical activities" in this month's *Lucifer*.

The British Section Rooms are now in course of transference from Duke Street to No. 17, Avenue Road, where a fine double room, 33 ft. 18 ft.

and 30 feet high, is being fitted up; a large conservatory opens out of it, which will prove a great addition. Classes will be held regularly at the rooms which will be open all the evening; and it is confidently anticipated that the nucleus of a really good Theosophical Library may be formed there.

In the January number of "Mind," there appeared a review which, to my thinking, is, by far, the most important that has as yet been noted; so closely in accordance with occult teaching are the views therein set forth. As I have not seen the book, I can only give you the gist of the review thereof, which is evidently a most favourable one, by Professor Seth. The book is "L'Evolutionisme des Idies-Forces," by Alfred Fouillée (Paris. F. Alcan, 1890); and I will keep as closely as possible to Prof. Seth's own words, which are distinctly what may be termed anti-Spencerian—that is to say, the book reviewed is so—the Spencerian "great gulfs" between inorganic and organic, and between organic and conscious, being said to be due to the non-recognition of factors of a mental order in the totality of factors of evolution. The result of this omission is, necessarily, the reduction of mental life to the mere subjective and accessary aspect of a living *automaton*. The author would substitute an immanent monism for the dualism of Spencer: "all the facts of the universe must be embraced in the bonds of action and reaction, and form a dynamical whole." Within this whole there is a gradation of forces, and the fundamental force is not the physical but the psychical; not motion, but volition. Hence psychical states reflect the mental, not the opposite: Hence "Idées-Forces." The Spencerians *describe* evolution simply, and do not solve the problem of its origination, or of the immanental motive-force. These are to be found in the subjective or "appetitive" side of phenomena. Appetition is to be traced under every motion, animate and inorganic. It is always desire and feeling, reasoned or not, that results in motion along the line of least effort. "There is an element of the mental order *among* the principles of mechanism.....The activity of the Universe is unintelligible without a Universal sensibility.....Everything is produced both by way of mechanism and by way of sensation and appetition." Thought and consciousness are present all along evolution, as the cause. The appetitive process is defined as "an impulse accompanied by pleasure or pain.....a need seeking for its satisfaction." It occurs in three stages, (1) a sensation, a change in consciousness; (2) a feeling (*e. g.*, pleasure or pain); (3) an act of volition, resulting again in (1), and so on. There is nothing unconscious, only obscure in its consciousness. Everything is a self, only its consciousness of self is undeveloped. The Spencerians, etc., are thus convicted of obscuring the sub-conscious with the unconscious, and of not demarcating the consciousness from self-consciousness.

Again, Prof. Seth says, "The author's criticism is valid against materialistic theories of every complexion." The activity of the psychic is a force and acts from the heart of the Universe. "There are not two spheres, nor even aspects of reality, but only one, and that the psychical or spiritual; not two evolutions, but only that of mind; not two forces, but only the Idée Force.....In consequence of the profound identity of will and motion, in taking will, in seizing will, we seize the reality of motion itself." Comment on all this is, I think, needless; by substituting terms familiar to us as Theosophical students, for Fouillee's "appetition," etc., we shall find ourselves singularly in sympathy with his ideas.

I was rather struck with the concluding stanza of a curious little mystic poem, by Julian Hawthorne, published in *Harper's Magazine* for January. He calls it "Atonement;" and begins the poem with the question,

"What ails you, my heart?"
.....
"What is lacking, my heart?
What you craved has been given."
.....
"Yet hear, O my heart!
Success is illusion,
To love is to lose,
And content is confusion."
.....
"Immortal, my heart,
Is your birth—is your fate—
Infinitely aspire
In bonds finite who wait,
Buy nor sell in earth's mart,
For the rose of desire
Is surrender, my heart!"

How strangely this is in accord with many of the injunctions to the aspiring disciple contained in "The Voice of the Silence." To take only one such, "T'is from the bud of the Renunciation of the self, that springeth the great fruit of final Liberation."

The plaintive little wail, uttered by Prof. Max Müller, against us, in the pages of the *New Review* for January, has already been noticed in *Lucifer*; he is good enough to add, however, that, "the apostles of Esoteric Buddhism may really have been doing more good than they are aware of (!), if they have helped to bring questions like these before a larger public, and made people see that truth does not depend on majorities (an argument—by the way—rather for, than against, Theosophists!) that truth does not depend on antiquity, and that truth does not cease to be truth, because it is held by others beside ourselves," and so on, and so forth.

In the space allotted to the review of "Contemporary Literature," the *Westminster Review* notices the late Dr. Edwin Hatch's Hibbert Lectures on "The Influences of Greek Ideas and Usages upon the Christian Church," as being one of the most important and original English Theological works of recent times. As the Reviewer says, "It is the sign of the beginning of a new era. The days of the Fathers are over, it is no longer sufficient to quote them as the sole source of our knowledge of early Christianity". The Gospels, it is said, do not explain the Church, whose genesis must be sought elsewhere: very truly did Prof. Clifford once say "that the Gospels came out of India, but the Church and her dogmas came out of Egypt." (The student of the "Secret Doctrine" is also aware of this, and many other significant facts). Dr. Hatch, however, is content with showing that the doctrines and usages of the Church came out of Greece. "The difference between fourth century Christianity and the Gospel is the difference between the Nicene Creed and the Sermon on the Mount." The admission which follows next in order is the most important one, from our point of view; it is this: "In these days of Ritualistic revival, the lecture on the influence of the mysteries upon Christian usages is of especial interest. Attempts to connect the Gospels with esoteric Societies have not been successful, but Dr. Hatch clearly shows that *such societies played a great part in the creation of the Church. It is doubtful if there is anything in ceremonial Christianity which was not previously in the mysteries. Initiation, baptism, communion, confession, are of Greek origin, and*

were practised at Eleusis centuries before they were adopted by the Gentile followers of the Palestinian teacher." The italics are, of course, mine; for, has not H. P. B. been saying all this, and much more besides, for these many years past?

An anonymous author, in a recent number of *Blackwood*, has taken occasion under the title "Wanted: A new Religion"—to throw what he doubtless considers to be most effective ridicule upon Theosophy, and Esotericism generally. He remarks that the tendency to put a symbolical construction upon "perfectly plain and explicit passages of scripture is a phase of modern thought, of which due note should be taken. The familiar process of torturing words and sentences out of their obvious import is a highly convenient one, as things can in this way be made anything the reader pleases." Exactly so, but our amiable critic apparently forgets that this is an argument which cuts both ways; a two-edged sword can as easily be turned against the would-be critic, as it can be wielded by himself against those whom he ventures to assault. "Symbolism," he continues, "be it remembered, is the key-note of Occultism, and our new religion will be nothing if not occult. Theosophical canons of construction differ from most others in the free scope they allow the imagination, and in your role of Gnostic or Christian mystic you will be able to give your powers of invention full rein:" and much more to the same effect; the sentences I have quoted being, I think, amply sufficient as evidence of the type of criticism here attempted; which has for its basis an inflated ignorance, which fears not to attack that which it is neither able nor willing to understand. The recent discovery of the long-lost treatise of Aristotle on the Constitution of Athens, together with the important find in the limestone cliffs of the Libyan Mountain west of Thebes, bring to mind H. P. B.'s prophecy, made in the pages of the "Secret Doctrine" I think, namely, that before the end of the century many important discoveries—important to science—would be made, apparently quite by accident. This prophecy is evidently not delaying in its fulfilment. According to the Cairo Correspondent of the *Times*, the unrifled tomb discovered near Thebes has two stories, in the lower of which "240 sarcophagi have already been discovered, the oldest dating back to the Eleventh Dynasty, 2500 B. C. There were also in the tomb 100 papyri and some large statues of the Theban triad, Osiris, Isis, Nepthis, with vast quantities of statuettes and votive offerings." The lower storey had not yet been explored at the time of writing, says the *Times* Correspondent.

A. L. C.

To the Editor of the Theosophist.

Sir,

The curious experiment mentioned by your correspondent Mr. Peacocke is well known to scientific men. R. S. Wyld in his Physics and Philosophy of the senses thus writes on the subject: "When we go into a dark room and cause a small lighted taper to move in different directions, obliquely, at the outer edge of the eye, we may perceive certain dark red branching lines, called Purkinge's figures; these lines are, in fact, the shadows of blood vessels which traverse the anterior layer of the retina of the eye, which being cast on the sensitive part of that membrane which lies below, deceive us by appearing as if they were external bodies."

F. W. Thurstan, M. A.

THE HINDU SABHA MOVEMENT.

DEAR SIR,

I am thankful for the kind notices referring to me and the Hindu Sabha movement in the January *Theosophist*, and request that the annexed exposition of the present development of that movement will be also published for the kind consideration of the allies of the Theosophical Society. While Buddhism and Hinduism are one in maintaining the "Gnyana" Kándam comprising Bhakti, Yogam and Vedántam, the Buddhists have lost or repudiated caste and adopted a few universal rules of good "Karma" as sufficient for Theosophic progress. But the Hindus hold that Veda-smartha Karma is also necessary for the purification of the lower nature of man and of his "Purva-vasana." The Veda-smartha Karma is adjusted to Varnam (caste) and Asramam (order in the caste). Louise Cotton, F. T. S., has shown that the inborn tendencies and capacities of every man can be found out by proficients in Physiognomy and Palmistry. *A fortiori* can the Rishis. And thus were the Hindu castes organised and the rules of caste perpetuation promulgated. Those who cannot keep to the Vedic and Sastraic Karma are welcome to become Buddhists. But it is forgetting the lessons of Indian history to revive now the old militant activities which proved so disastrous to both parties—in the Buddhists retiring out of India, except the mountainous provinces of Nepal, &c., and in the Hindus losing their Kshatriya and Vysia greatness along with the extinction of those castes. The mistake of the Hindus has been in not readmitting the apostates from Srauta (Vedic) and Sastraic Karma into caste on appropriate Prayaschittams and conditions, and thus restore their Kshatriya and Vysia castes with Buddhists, Mahometans and Christians who think better of the Hindu scriptures and of the Hindu organisation and Dharma Karma. Colonel Olcott was honored with the sacred thread by the Pandits of Benares, and I know of educated native Christians and Mahometans who know why and how their ancestors gave up the caste Brotherhood and who would now gladly come back. No two things are the same in the Universe—no two noses or hands. Yet there is and can be co-operation, harmony and adjustment. And such is the Hindu caste Brotherhood very much misunderstood now-a-days. But our ignorance is no argument against trying to know, and misuse is no argument against good use.

A. SANKARIAH, F. T. S., P. F. H. S.

EXPOSITION BY A. SANKARIAH, B. A., F. M. U., P. F. H. S.

SUBJECT I.—*The H. N. R. College and the Aristocratic Union.*

Since June, there have been formed a Landholders' Association at Madras and a Kerala Jenmi Sabha at Calicut. It remains only to bring the Tamil Mirasdars together. Those two associations are of opinion that there should be a College at Madras and one at Calicut, and I would give prominence to Telugu and Malayalam respectively at those centres, with Sanscrit, of course, in aid of the vernaculars. And all three associations (including the Tamil Mirasdars) will, it is hoped, supply the members of the Aristocratic Union of the H. N. R. College and meet personally or by proxy or delegation at the anniversary of the Colleges and on such other occasions as their Secretaries may decide. The Union will be the true and powerful leader of society in matters of social and political reforms when the time is ripe.

So I have addressed the rulers and leaders of the Hindu community not to shirk their duty and responsibility for the good of themselves and their heirs, for the welfare of their countrymen, and for the information and guidance of their civil government.

Some of them, richer and better educated than the late Pachayappa, will rather count their hoards again and again or misspend them in personal pomp and pleasure than utilise them in the present life, and also to lay by stores of merit to bear fruit in the next life. The section on Danam or gift in the Suta-Samhita begins with praising the gift of education as the only way to salvation. I beg your pardon if you think that I am urging you too early to emancipate yourself from the endearing folds of Maya. But there are a hundred and one stages of Mukti before that goal is reached. We must first emancipate ourselves from the clutches of avarice, selfishness, superstition and vice. We must emancipate ourselves from the corrupt rapacity of officials who are too many in the public service, and who are the cause in part of the demoralisation and cowardice of our gentry and the people. That is not the virtuous courage called "Dhriti," which makes some of our countrymen rush out to address applauding audiences abroad or protesting audiences at home in condemnation of the ancient institutions and organisations, of the origin and purpose of which they know so little. No nation wanting in individual self-respect and national respect is fit for political self-government or for achieving moral and social reforms in their midst. The courage that is at a discount now is that of honest, active co-operation for educational, including religious work in our own country and amongst our own people.

I conclude this subject by informing you that the reason for my frequent exhortations at this place is, that this a stronghold of Hinduism, and by reminding you that if you are backward in working for the love of your town, your nation and religion, there would be no special reason for locating the College here.

P. S.—Local committees of Graduates and Mirasdars are being formed to assist in the organisation of the Aristocratic Union and the National University, and I shall be glad to hear from all towns on the subject.

SUBJECT II.—*The Hindu National College.*

Granted that the substantial leaders of the nation will support the H. N. R. College, which is called Noble and Rajkumar in honour of its patrons, but not as confined to students of their families, which will be conducted in a national and religious spirit,—the next question will be, Who are to be the lecturers? I may not be personally worthy of the trust, or equal to the direction, and nothing will be more gratifying to me than to be relieved as early as possible of the trust and direction. Now, I am happy to tell you, gentlemen, that the Hindu Sabha is in alliance with the great Theosophical Society by treaty engagements for mutual support. That Society consists of the flower of our secular graduates and sastraic pandits, and has already the support of our gentry, both official and unofficial. It has also in its ranks M. A.'s, B. L.'s, and the B. A.'s of England, Europe and America, who most self-denyingly labour to tell us what they know, and to learn from our pandits and priests what they can teach. For a time, at any rate, till Hindu Graduates acquire the self-confidence and self-sufficiency necessary for the success of the Colleges, they will be assisted by our Theosophic friends as principal lecturers. The Hindu Graduates number nearly two thousand from this Presidency, and will be supplied early with voting papers for the election of Fellows at annual meetings to be held on the 'Dwadesi' day succeeding the Srirangam Ekadesi feast. The elected Fellows will, I hope, be mostly Graduates in charge of High Schools like our Sivasankara Pandiyaji. And the lectures of our Colleges and Fellows of the Government University will be regarded as ex-officio Fellows of the National University. The total number may be limited to the proportion of one Fellow to ten Graduate members who are electors. The Independent High schools, too often deserving to be called "Adventure" schools, will be united under proper supervision. I am glad that a Law class is already working here under the instruction of honorary lecturers, who have taken the B. L. degree and are practising in the Local Courts. Their Madras brethren have also associated together to publish a Law Journal and to sit in an Arbitration Court. While we find Euro-

peans, missionaries, politicians, tea-totallers and Theosophists labouring in our midst in all parts of the country for our instruction and at their own expense, why should not some of the Graduates of our own community give an account of their learning to their own brethren in their own land? Graduates have formed Associations at Madras, Vizagapatam and other places, and their first and earliest duty is to prove and spread their knowledge and appreciation of the subjects in which they have graduated. If they are not numerous or qualified enough to be the directors and teachers of what they know, how can it be said that they are numerous or qualified enough to govern and legislate for the whole country? While most nations politically backward have yet the education of their youths in their own hands, there is no instance of self-government in a country educationally governed, that is mentally enslaved, by foreigners in a foreign language. All that the Congress seeks and more will come to us naturally when we have the national education of our youths in our hands. The incompetency of our men and the insufficiency of our literature were the only grounds for establishing our present form of Government education in English and of perfecting it under the ægis of Government Universities. But English is and deserves indeed to be part of our National literature, as the common language of the representatives of Provinces and Native States of India, as a bond between them and the subjects of Great Britain, and as the vehicle of mutual instruction and information between us and the nations of the earth. But for all that, we need not continue under the tuition of non-Indians a day longer than it may be absolutely necessary; and so long as that is necessary, we should be content to be a subordinate section with lesser privileges and aspirations and behave in all respects as pupils to gurus. The National University I advocate is not to supersede the Government Universities, at any rate all at once; but to provide for the requirements of Government Universities and of such students as seek knowledge for its own sake. I am sure that the Fellows of the National University whom the Graduates elect and the diplomas which the Fellows grant, will carry in time due weight with the Government and the people, nor do I want the Colleges which they establish to supplant at any rate all at once the Government and Missionary Colleges, but only to pass for some years batches of proficients in Hindu and English Literature and Sciences, who will become teachers in their turn. Of course the teachers even of the most self-denying spirit must live, and I am sure what may be required in addition to the fees will be supplied by the Aristocratic Union and the Graduates of means.

A. SANKARIAH, B. A., F. M. U.

KARMA.

DEAR SIR,

Some days ago this question about Karma suggested itself to me.

Karma is the force that readjusts disturbance in the equilibrium of the world by recompensing the injured party. As any force generated is not exhausted or lost through length of time but reacts upon the subject, so Karma of any sort is never cheated and must have effect. So what is the difference between a Karma that binds the individual and one that does not, being performed as a duty? In either case the "actor" disturbs the equilibrium of the Universe, but how does it affect the Ego if it is performed with egoism, and what becomes of it when it is done without egoism? We unconsciously create so many Karmas. Many beings suffer by them. If we are not responsible for them, how are the victims to be recompensed? And in the case of a child who is not responsible for his acts till his seventh year, there is the same difficulty; the same also in the case of a born idiot. The same question arises in case of a man who, without the least intention of doing so, kills another. Are we

to say that he is not to be held responsible for it? Then what becomes of the persons or things that suffer from the Karma of beasts? Even if they do not bind the actor, what of the victims?

There is another thing. The term *astral body* is used very vaguely in all theosophical writings. What does it mean? Is it the 2nd principle, Linga-Sarira, or the 4th principle, Kama Rupa? The latter cannot be called a body, as at is simply the lower passions and animal instincts. What is that astral body in which the adepts go out? What principles are included in it? Has it the power of thinking? If so, is the brain there and has it life (Prana)? Again, what is that astral body that goes into Kamaloka? Does it think and produce Karma; for it should, having the lower Manas in it, the chief power of thinking. But the Kamaloka is a plane of effects not causes. When the ego goes into the Devachan, what is the name of the body with which it goes there? The principles are so many well-defined aspects of consciousness. Then why call these bodies? For example, the 4th principle, called the Kama Rupa, is not a body at all, not a conglomeration of atoms, ethereal or not?

C. R. Srinivasayangar, F. T. S.

Premising that the following is simply the expression of my personal opinion as the result of a careful study of Theosophical writings, I should answer the questions raised in the above letter as follows :—

The whole point of the first paragraph turns upon the question as to the difference between the Karma which binds the individual and the Karma which does not so bind him. It is laid down in the most authoritative of Hindu works that the cause of bondage is the mind, and that it is the mind or *manas* which is bound or freed from bondage. Now the mind, in this sense, is the thinking principle in man, as the word itself indicates. I should therefore say that a man is bound by action or Karma when he so connects his mind with the action and its results that he will again identify *himself* with those results in their future development. To illustrate this by an instance. Take the case of a man who kills another. If he commits the murder intentionally and deliberately, he has by so doing established a very close association between his own mind and the consequences of his deed. Hence those consequences, in their ultimate reaction upon himself, will produce great disturbance, *i. e.*, suffering, in his mind. But if, on the other hand, he has killed the man accidentally, without his mind being directed with intention or purpose towards the deed, then, although, the self-same effects may ensue as regards himself in future, yet, since his mind has not been "bound up" with the causes of those effects, neither will the effects themselves be capable of producing great mental disturbance or suffering in him.

The same clue can, it seems to me, be applied to the other questions in this paragraph. In all cases a man is bound or affected by Karma, not because the effects flowing from a given action occur in one case and do *not* occur in the other—for since Karma is simply the law of causation in nature, the effects occur equally in either case—but, because his mind, *i. e.*, *that which in his present condition he feels to be himself*, is affected painfully or pleasurably by the results ensuing from his actions.

With regard to the second paragraph about the astral body, I agree with the questioner that this term is very loosely used in most of the theosophical writings. Strictly speaking, it should be confined only to the Linga Sarira. Its more common usage, however, is to denote any form subtler than the

grossly physical form and which may or may not be the temporary vehicle of consciousness. Thus, besides denoting Linga Sarira, it may denote also the Kamarupa, in so far as the latter has assumed and maintains a definite form owing to the action upon it of the lower manas.

The astral body projected by the conscious will of the adept is neither the Linga Sarira nor the Kamarupa, but should probably be spoken of as the Manasarupa, since it is the mind itself which assumes a definite form in accordance with the mental image of its projector. For instance, if an adept thinks of himself in his physical form, his "Astral body" will appear in that form, or should he think of himself in the form of any other being, his appearance will assume that shape.

With regard to the Linga Sarira, since it is the exact ethereal duplicate of the physical body, it clearly possesses an ethereal brain. But the question as to whether it possesses the power of thinking or not, can be answered only when we know to what extent it serves as a vehicle for the higher principles; just as, in the case of the physical, the brain thinks when we awake, *i. e.*, so long as the physical body serves as a vehicle for the higher principles, but apparently ceases to do so when it no longer acts as a vehicle for their manifestation: as in sleep and death.

The astral body that goes to Kamaloka is the Fourth principle with such elements of the lower manas as have become assimilated with it and thus united to it. It possesses the power of thinking in proportion to the amount of manasic elements united with it. But it can only produce Karma so long as it serves as a vehicle for the higher principles as well. The reason for this is that, in the ordinary use of the term, the word Karma means that the effects which ensue from action re-act upon the individual himself, and since the individual is nothing but the higher principles in man, *i. e.*, *Atma Buddhi* and the higher *Manas*, therefore when those are completely separated from the shell in Kamaloka, the action of the latter produces no Karma in this sense, though, of course, effects are produced which form part of the general process of nature. In speaking of Kamaloka as a plane of effects and not of causes, it must be borne in mind that the whole series is continuous, and that what is an effect in one moment of time becomes a cause in the next instant.

The vehicle, or the body of the ego, when it goes to Devachan, is, I believe, the Karana Sarira modified according to the amount of manasic elements associated with it during the earth-life just closed.

Of the seven principles spoken of in the theosophical writings, six cannot properly be described as *aspects* of consciousness at all, since they are really only vehicles of consciousness and *objective to it*. In association with each of them consciousness manifests itself in a different manner, and hence we speak of the plane or state of consciousness corresponding to each of the six principles regarded as objective; while the Atma or the Seventh principle, being universal, is alone properly to be called consciousness, or more accurately "the Knower."

With regard to such of the lower six principles as are sometimes spoken of as bodies, this term can be applied to them only so long as they possess definite configuration. When that configuration is destroyed and they are resolved into a mere conglomeration of atoms, they are no longer spoken of as bodies or even as the vehicles of individualised consciousness.

B. K.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

The Adyar Convention Lectures.

THE IDENTITY OF THE MICROCOSM AND MACROCOSM.

MICROCOSM is man, and macrocosm the universe. The essence of the whole of Adwaita philosophy is to show the identity of man with the universe. The universe is the *logos* in its manifested state; the *logos*, according to Vedantism and according to all philosophy, being either manifested or unmanifested. In my lecture, I do not make any distinction between the manifested and the unmanifested *logos*, and the manifested and the unmanifested ego, but treat of the two as one generally. This identity is proved by such statements as these in our Hindu philosophy :—

Ekam Anekam,
Ekamevadwaiteeyam,
Sarvam Kalvidam Brahma,
Sarvam Vishnu Mayam Jagath.

Let me explain these. *Ekam Anekham* means: that which is one is manifested as many,—the one is the reality, and the many is an unreality. The subject of Adwaitism as a whole is to show that there is only one logos, and that what appears as many is a delusion. That this one becomes many, is illustrated by the arguments of what is called *Bijánkurnayaya*. It is the chief basis of argumentation in Adwaita philosophy. As below, so above. In order to understand the truths of the spiritual world, they have to be understood by comparison, inference and analogy. So I would illustrate the first aphorism

"*Ekam Anekam*," by the analogy of a seed. For instance, the seed of the banyan is the tree which exists in a potential state; perhaps it may be questioned that we do not see the tree in the seed; but there are some seeds in which the tree can be seen, for example, the lotus seed or seed of the lily. Take a lotus seed and saturate it with water; if you break it, you will see the plant and the leaves in the seed itself. So the tree does not come out from the seed without its having existed already potentially and inwardly in it. Hence *Bijánkuranyaya* is taken as a basis of argumentation, that what appears as many is really one. If you sow one seed, you do not get only one out of it, but many. Whence are all these seeds, the flowers, the blossoms and the branches? From that seed itself. Just as a large group of people is compressed into small space in a photograph, so the whole universe is compressed potentially in what is called the seed, and this seed is the logos of the universe. The universe was, before it was manifested, in the seed state, which is called the causal or *karana* state. From *karana* or cause, comes consequence or action. There is no difference between cause and consequence; one is involved in the other, the manifestation of the cause being the consequence. When a thing that exists potentially is evolved or developed, it is manifested; so the world exists for ever and ever, either in its causal or manifested state. I have shown by analogy that what appears as many or differentiated, is in reality one: that is, the whole world exists in the cause, which, when manifested, appears differentiated. This is the principle that underlies the whole of the Adwaita philosophy. Such being the case, there is no such a thing as many worlds, or many men, or many beings, in reality. The difference is, that what is one is the potential, and what are many is the evolved. So duality is a delusion; and it is the ignorance of this fact that makes us to regard the whole universe as different from the one Logos or Spirit. Hence the truth of the doctrine, "Unity in multiplicity," and "Multiplicity in unity." So far in regard to *Bijánkuranyaya*, or the seed argumentation.

"Ekamevadwaiteeyam"—There is only unity, and *no* duality. I have already explained that what appears as a multiplicity is a delusion. When the universe is viewed as a whole, it would appear as unity in multiplicity, or as multiplicity in unity. When I say unity, I do not mean absolute oneness or monotony; that oneness is more a matter of conception than reality; for unless the universe with all its inseparable forces exist for ever and ever, it cannot be manifested in phenomena. By the term universe, I mean the world or nature or logos with all its forces. Of course there can be no universe except with all the principles involved in it; so the universe is not oneness, but a principle including many principles, many powers, many properties and many forces. So when I say universe, I mean the whole of nature, in its *Sthoola*, *Sukshma*, *Kárana*, and *Mahákárana*, as also its *Jágrath*, *Swapna*, *Sushupti and Thureeya* states.

Then again there is "*Sarvam Khalvidam Brahma*," *i. e.*, all is Brahma; all is consciousness or spirit. "*Sarvam Vishnu Mayam Jagath*" means that the whole universe is made of the one thing or substance called Vishnu (pervading principle). These sayings go to show that there is unity in multiplicity, that the one only real principle includes all the others, which are only apparent or manifested, and the one Supreme principle is Parabrahmam. The whole universe is in every atom, as in the largest body or system, as signified by the aphorism, "Anuroraniyán mahato-maheeyán." Just as the sun could be reflected in the smallest or the largest vessel of water, so the universe or the Logos is reflected by, in, or through every atom.

The universe exists potentially in every mineral particle, vegetable atom, human monad and spiritual being. It may be asked whence is this differentiation of the manifested universe? It is only from or in conception. In the Absolute State there is no conception. What is inconceivable, or what could not be cognised, is said to be the Absolute. When once conception begins, there is a limitation, and this limitation is evolution. There can be no conception without three things:—the conceiver, the conceived, and the conception. This is called *triputhy* (triad) in Hindu philosophy. The ego is the cogniser, the objective world is the cognised, and the medium between the two is cognisance. The whole of the Hindu philosophy goes to show that the three are separate only in conception, but in reality they are one and the same; for the ego in its unconscious state does not see nor perceive this trinity. When it enters into the conscious state, it sees something which it did not see in its unconscious state. Whence does this objective world come? From the ego itself. The world emanates from the *ego* by its own conception. This ego, according to Hindu philosophy, is in four states of manifestation—*Sthoola* (gross), *Sukshma* (subtle), *Kárana* (causal) and *Mahákárana* (supremely causal), which are the four states of its vehicle. Then again there are four states of its consciousness—*Jagrath* (wakeful), *Swapna* (dreamy), *Sushupti* (sleepy) and *Thureeya* (conscious).

So the states differ, but the ego is the same. The powers, properties and the forces of nature emanate from the *ego* itself. There is nothing beyond this ego; so this ego is the eternal One from which the whole emanates, and this is supported by the transcendental sayings of the Vedas, which are:—

"*Ahambrahmásmi*,"
"*Ahamasmi*,"
"*Tatwamasi*;"
"*Vignananam Brahma*."

Tatwamasi means 'you are That'; *i. e.*, man is the universe. *Tat* is the universe, and thwam is man or any objective being. If you are the universe, then this differentiation, limitation or condition is caused by your conceptions of space, matter, motion and time. Whence are

these conceptions or forces again? From the Ego itself. Of course I use the word Ego in its generic sense, applicable to Paramatma or Atma. The whole of Adwaitism, which means the philosophy of one Tatwam, Essence, Sat, Self or Ego, demonstrates the manifold nature of the cosmos, by explaining that all its forces and planes are no other than the various states of the *Atma*; these various states being due to evolution from, and involution into, Itself. So what appears as the universe, is only an emanation or evolution from yourself—from your own ego. There is a saying that the centre of Parabrahmam is everywhere and its circumference nowhere. So every point in space may be taken as the centre of Parabrahmam. So every human being, every spiritual being, every mineral and vegetable being, is a centre of the universe or the logos or Parabrahmam.

Thus it is only when you consider that you are not the centre of Parabrahmam, that delusion or illusion occurs. The soul is the vehicle of *Atma*, and *Atma* is the vehicle of Paramatma. When you are the centre of the universe, the universe is only a circle radiating from you, as centre; and, as I have already said that one seed produces many seeds, thus each centre, reflected in the matter that emanates from that centre, shows itself in many forms; just as one sun by the help of its own light is reflected as many, in many vessels, so matter or *maya*, that has emanated from the ego itself, reflects that one ego as so many egos; thus the one is the reality, and the many the unreality.

The sole object of the study of Adwaita philosophy is to recognize one reality, in which lie all the powers of nature, and all the forces which, according to that philosophy, are 25 (25 *tatwas*). Hence you see that every atom, every monad, every god, is a *logos* in itself, differing only with reference to their various states, which emanate from the ego and exist for ever potentially or noumenally, manifesting when the *manvantara* begins, and being absorbed when the *manvantara* ends; thus the ego is eternal, whether you call it Atma, or Paramatma. When you know what you are, you are Paramatma; when you do not know what you are, you are Jivatma (conditioned Atma). When you know what you are, you know Paramatma intellectually; when you realise what you are, you are yourself *Paramatma*. So the power of developing individuality lies in this. How is this power to be developed?

There is no other means of developing individuality, or Jivatma into Paramatma, saving by knowledge or wisdom. Hence it is essential that you should know yourself, as said by Plato. Vemana, one of the greatest occultists in the Andhra country, says, "Thannuthá thelisena thané po Brahmambai," meaning that he who knows or realizes himself or his Higher Self, is Brahma. He also says, "Sakalakarúdú ananthúdú Sakalathmaloyundu, sarva sakshiyu thaniy sakalamuna neruckavandakalanka sthithini Brahmamana badu vema," signifying, "O Vema! that which is of all forms, infinite, witness in every Atma, unmodified in every thing it exists in, and withal an unchangeable

state, is termed Brahma. It produces the phenomenal world like a juggler. This objective world is phenomenal, the phenomenon itself being from yourself. So in reality you are the logos, and you are *Paramatma*; you are everything, and the whole universe proceeds from you. This is the essence of the Adwaita philosophy.

When I say this, I do not mean or think that this philosophy is inconsistent with other philosophies. The Adwaita philosophy enters into the metaphysical nature of everything more deeply than any other. From its philosophy, all other philosophies have emanated. By this system every problem of the Universe can be solved. The principles of all religions, philosophies and sciences are to be found in the Adwaita philosophy. It is therefore the exponent of all philosophies.

What did Sri Krishna say in Bhagavatgita? He said, "I am the logos, I am the Universe, I am everything." The 'I' means Atma, which is the centre of everything, and from which everything is evolved. Atma is the potential or noumenal world, and the external world is only a manifestation of it. Hence, exoterically, it might mean that Sri Krishna alone was the Universe; but esoterically or spiritually, the Atma of every man is really the centre of the Universe, and as such, the Universe itself. Of course it means that only when you realise that you are yourself the Universe, you are really so; but so long as you do not realize it, you are only a personal or narrow soul in the Universe. It is ignorance or delusion that makes you not to identify yourself with the Universe; but when once you know what you are, you identify yourself with it. All our Puranas say, that it is only through evolution and self culture that progress is achieved. It is man that ascends to the celestial regions; it is he that progresses to the state of the three gods—Thrimoorthi—Siva, Vishnu and Brahma; which are the various states or phases of one and the same logos or ego. So when Sri Krishna said that he was everything, it meant, esoterically speaking, that the Krishna in every man is everything. This ego is said to be *Indrajala*, *i. e.*, a charmer or enchanter. Just as the charmer produces phenomena by the help of his own powers, so this universe is evolved from the ego (which is the evolver and the involver).

So our Shastras say that the ego, in its manifested state, evolves the world, and in its unmanifested state involves it; *i. e.*, when you are in Sushupti state, the world retires itself into your inner self; and when you awake yourself, you see it emanating from your own self. So this world that you see, is manifested or evoluted from yourself, and involuted into yourself. Wherefore the universe and yourself are identical. This wakeful or gross world is seen in our waking state, and the dreamy or subtle world in the dreaming state. If anything could exist beyond or without yourself, you would be incapable of seeing or knowing it, your own consciousness being the only medium between yourself and the objective world. There is no other way of solving this question than by replying that the world emerges from yourself. This is

the chief feature of the Adwaita philosophy, for it does not admit of a second principle existing independent of and beyond the Higher Self. One may raise his individuality to that of the Logos or Iswara, or lower it to personality, the differentiation being caused only by matter or manifestation of various degrees or planes; itself (matter) being only an emanation or radiation of the Logos or Ego, as the lines that are drawn from a centre may be said to emanate from that centre.

The universe is a radiation from the Central Spiritual Sun, Atma. When this sets, the radiated world is absorbed into it, and when it rises, it is evolved from it. Hence you see that the world and you are one and the same. I have already told you that Paramatma is a circle whose centre is everywhere and whose circumference is nowhere; as regards multiplicity, I have said that it is illusion (*máya*), making one thing appear as many. I have already explained it by the seed argumentation, and how you emerge from the absolute state. When you are unconscious of yourself, you are said to be in the absolute state, (*i. e.*,) you are in the subjective state. When you emerge from such a state, you emerge in the form of the objective worlds, so you are not separable from it. Hence what is called personality, individuality, and the absolute, are merely the three states of the *ego*. Similarly the different states, called the vegetable, the mineral, the animal, the human, and the spiritual kingdoms are only different states of matter. Then it might be questioned, 'If that be the case—if the ego is the logos or the universe—why should it pass through what is called births? Why should it undergo misery by undergoing incarnations? The ego, to know itself, has to pass through its own matter, which has emanated from itself, for you cannot understand anything unless you enter into it and study it. So, the ego, to know its own powers, is obliged to evolve so as to pass through matter, or what is called evolutionary progress, which is a series of births. When it has passed through them, it re-enters into its natural or perfect state,—a state in which it will not consider that it is different from the Universe,—a state in which it identifies itself with everything in this Universe, and which is called *Moksha*.

Manayava manushyánám káranam bandha mokshanam.

Through *manas* (lower), the ego enters into the bondage of matter; and it is by the same *manas* (upper), or knowledge, that it frees itself from matter. By its own ignorance, it enters into matter, and by its own knowledge, it frees itself from it. So the ego is a free agent. It is free either to rise above to a state of divinity, or to fall low into the most material state. There is nothing external or beyond the ego. Everything originates and emanates from it; therefore it is said in Hindu philosophy that man is his own saviour, or his own ruiner. Now this knowledge, by which it could know itself and enter into its proper state, may be achieved, according to the fervency of its aspiration, either in a short or in a long period. If the ego wishes to be led away by the charms of matter, it may tarry in it; but if it has

learnt and realized that matter is only an illusion of the senses that has emanated from itself, it may rise above it and enter into its proper state.

Ichhá mátra prabhú srushti,—the Lord or Atma evolves the world by his or its own will. *Yadrusi bhavanúyathra siddhirbhavaty tháthrusi*—as you conceive, so it will be. Hence it is necessary for every man to know himself, so that he may not tarry long before he reaches his original, primitive, and proper state. When you are identical with the universe, your thoughts, words and deeds must affect others and re-act upon yourself. The law of *karma* is based upon this. Our thoughts, words and deeds are not confined to ourselves. They act upon the whole world. Just as the ripples caused by a stone cast into a pond extend to its utmost limits, and then must return to the starting point, so our actions, thoughts and words affect the universe before they re-act on us. The recognition and realization of this identity of man and the universe, leads you to moksha. So the key of all philosophy lies in the cognizance of the truth of the four transcendental sayings of the four Vedas stated already.

"Ahamasmi" means: I am that I am. "Vignanam Brahma" means that Brahma is consciousness, or that there is nothing except consciousness. It is the realization of the wisdom conveyed in the four sayings referred to, that leads one to moksha or nirvana or kaivaliyam. The non-realization of it is what is called the state of Jivatma. The unity of man and the universe is recognized in certain religions only intellectually or theoretically, but not practically, *i. e.*, the identity of nature and man is merely understood but not acted on. Unless you act on what you mentally realize, the benefit is only partial, *i. e.*, you are saved only intellectually; but not in word and deed, or physically. Man is composed of seven principles. Unless he realizes their correlation and interaction, he cannot attain to integrity or perfection. He should experience or experiment on them, and draw his knowledge and wisdom therefrom. Only he who does so can be said to be a jivanmukta (one who realizes moksha even on this plane). To him illusion or matter does not exist; or he is above it, for he has passed through it and knows what it really is. When each being sees himself or itself reflected in every other being, where is separability in nature? When he realizes this fact, he can logically have no affection or hatred for anything or anybody, and this is the basis of what is called universal love. It is on this principle that the first object of the Theosophical Society, namely, the culture of universal brotherhood, has been based; hence the recognition and knowledge of the identity of man with the universe gives the rationale of that object. Hence it is binding upon every man to love his fellow being and not to hate him; and there is no way of one's saving oneself except through his saving others. Such a knowledge leads to harmony in action, thought and word; and he who recognizes it, will not do anything contrary to nature. Hence I would exhort you to study this identity and act upon it.

C. KOTAYYA.

ASTROLOGY.

(As conceived by the Hindus).

III.—THE SUN.—(*continued.*)

THE *Ashwins*, as the twin deities of the sense of smell, are not all that the Ashwins of the Vedic hymns are said to be. In this connection they only represent the odoriferous aspect of the sun. The fact that it is possible in nature for the olfactory nerves to exist so as to perform a function quite different from other sensory nerves, is, of itself, sufficient to prove the existence among solar forces of the prithwi tatwa, the odoriferous ether of *prana*. The preponderance of the yellow colour in the sun, marks for the time being the preponderance therein of the prithwi tatwa. The yellow sun of our mornings and evenings is by pre-eminence odoriferous, although, of course, the force is always present there. This yellow sun performs many other functions, as I shall show further on. Here we have only to see that he presides over the sense of smell.

The *prithwi tatwa*, like all the other *tatwas*, always surrounds us. Why then do we not always smell just as we always see? If we look a little around us, we shall see that in some lower animals the sense of smell is developed to an extent far higher than that in man. The dog, for example, can smell out game at comparatively very great distances. Besides we see among men themselves a large range of the degrees of the power of smell. This shows that the sense of smell is not equally, and, therefore, not fully developed in all men; and not in the human race generally to the extent that it might be. Thus Vyasa says in his Commentary on the Aphorisms of Yoga (Aphorism 35, Book I):—

'If the attention is concentrated exclusively on the nose—the organ of smell—he (the yogi) begins to sense heavenly smell.'

Now this heavenly smell is nothing but the smell of the odoriferous ether of the sun, which reaches just the same distance with light. As we see, so should we smell the heavenly odour, if our sense of smell were developed as much as our sense of sight; and not only smell, but, as the learned author referred to above says, we should taste heavenly savour, feel heavenly touch, and hear heavenly sound. None of our senses is developed to the extent to which it is possible for it to develop, and some of our senses are even less developed than the others, on account of the greater use of the latter. Of this, however, I shall speak a little later. At present let me say something more about the sense of smell. According to the teaching which I am expounding, the odoriferous ether of the sun plays a very important part in the phenomenon of smell. The true process, no doubt, is this, that the odoriferous ether of the solar prana assumes the *shape* of the particular smell, and thence being transferred to the olfactory *prana*, is carried to the brain. . . . .

The *Ashwins* then are the sun. And so is *Varuna* too, the deity of the sense of taste. The tatwa, which is sacred to the sense of taste, is the *A'pastatwa*, and hence *Varuna* is by pre-eminence the deity who

presides over the *watery* kingdom of the world—*i. e.*, the kingdom where the Apastatwa prevails. A little consideration will show that the Apastatwa prevails to a greater extent in liquids than in any other earthly product.

We see thus that the sun is the source of all our sensory powers. Were the tatwic forces of the sun not existent, we should have had no senses.

The organs of sense are called *Devas*—which, by the way, is a name given by pre-eminence to the sun—because they are in fact terrestrial concentrations of the solar tatwic forces.

The objects of sense, too, are terrestrial objective concentrations of solar force.

All our surroundings are full of tatwic solar forces in their terrestrial state. There is not a single atom of terrestrial matter which is not full of all the five ethers.

Wherever the sun is present, or any other object in the *solar state*, the solar ethers turn the terrestrial ethers into the solar state, and thus, while performing many other important functions, serve to transfer the objective tatwic vibrations through the senses to the brain.

The negative solar ethers, and the lunar and planetary ethers, which are but the reflections of the positive solar ethers, and also ethers from the other lights of heaven, are really the same in nature; and so the working of the senses need never cease with the temporary absence of the sun. This subject, however, will receive fuller consideration further on.

The distance at which an object is perceived depends, the *luminosity* being the same, upon the power of the sense. It is well known that in many animals the senses are not so much developed as in others. We see actual variations in the human race itself. And here we enter upon a very important subject—

THE ORIGIN AND DEVELOPMENT OF OUR SENSES.

One of the names given to the sun is *Pramanakrit*, the maker of the *pramanas*. One set of our *pramanas* is the five senses, and the sun besides bears also the name of *pratyaksha*, which means sense. The sun then is the maker and the source of the senses. As I shall show further on, and as I have noted to a certain extent in "Nature's Finer Forces," the sun is the source of the whole organic and inorganic life of the earth. The sun is thus called *Savitri*, the creator of all the forms of the earth. All terrestrial life is from the sun appearing in various vestures of gross matter. What is mineral life, but individualized solar life? What is vegetable life, but individualized solar life of higher development? And what again is animal life, but individualized solar life of a higher description still? And in what does the difference consist? In the greater or lesser concentration of solar forces of course. Thus, to be brief and to talk only of sensuous beginnings, in the mineral kingdom the solar tatwas act and produce colour, touch, taste, odour and sound. In the vegetable kingdom the solar tatwic rays

appear to have a higher influence. Thus there are many flowers which open to the sun and shut while he is absent. Every atom of life that sustains any vegetable form in any particular shape is a picture of the sun. What happens when we put a seed under the earth! Under the influences of the solar tatwic forces beating upon the seed, it draws towards itself certain earthy matters, and chemical action takes place, which turns the earthy matters into cellulose. During the process of this chemical formation a certain amount of light—and along with it the other ethers of prana—is absorbed. For "the researches of Bunsen and Roscoe show that wherever chemical action is induced by light, an absorption of light takes place, preferably of the more refrangible part of the spectrum. Thus when chlorine and hydrogen unite under the action of light to form hydrochloric acid, light is absorbed, and the quantity of chemically active rays consumed is directly in proportion to the amount of chemical action." It is this solar life which is thus absorbed, that forms the life *truti*—monad—of any vegetable organism. The picture of this life *truti* depends upon the nature of the seed. I shall take up this subject further on. Be it sufficient here to say that this individualized type is never destroyed, and as it lives in its carbonic vesture, it is exposed to all the effects of the surrounding solar ethers. The forms which they assume of the surrounding sensuous qualities beat upon it constantly from every direction. All the sights, the sounds, the touches, the tastes and the smells of the surrounding world of objects, as they enter an individual vegetable organism, must make their permanent home there, by the working of the Law of *Vasana* (see Nature's Finer Forces, page 99). And as these sensuous impressions are stored up into the life organism, its *receptive power* must increase too by the working of the same universal law. The increase of this receptive power necessitates the evolution of better *means* for the reception of all these sensuous forms. Now the Sanskrit word *pramana*, in the sense given to it by Gautama, is exactly 'the means of receiving these sensuous forms,' and this, as says the great Indian Logician, is, in the case of perception, the organ of sense itself. Hence, in the vegetable organism, the development or rather the beginning of sense-development. When this stage is reached, the vegetable life monad—truti of prana—leaves the vegetable kingdom, and enters the animal. The organs gather greater and greater strength, until they reach the human stage. In man their power increases race by race. It might here be mentioned, by the way, that karmic causes may retard or accelerate the march of this progress. We have thus reached our present state. But our organs of sense are not yet fully developed. As the sun goes on influencing them through ages yet to come, they will become stronger and stronger. In our present state we can see at a certain distance. Our sense of hearing is less developed, and we hear from a shorter distance. Similarly with the other senses. But a time must come, when our senses will become so very strong as to give cognisance of sensuous objects from the

remotest quarters of the earth. All of these, of course, exist in the solar prana of our planet, but we lack enough of strength in our senses to sense them. As we have got to our present state of sensuous perfection, by the beating of the solar etheric rays upon our formerly senseless life principles, so, in time, the same forces will strengthen them to a point above hinted at.

Patanjali's exercise of Yoga with a view to attain what he calls the power of *Vishayavatepravritti*, is a practical way of proving this philosophical theory. The word *Vishyapravritti* has been translated by Dr. Ballantyne and Govinda Deva Sastri as 'a sensuous immediate cognition' (see Mr. Tukaram Tatya's edition of 1882, p. 42. Aphorism 35, Book I). It is simply impossible to understand how the translation coincides with the text. The word 'immediate' carries in this connection no idea to my mind. The translation of the commentary is still more beautiful! It runs thus:—

"Objects of sense are odour, savour, colour, touch and sound. Whenever these exist as fruits, that case of perception or especially immediate cognition is sensuous:—and this, when it is excited, causes fixation of the mind." It is such translations that bring discredit upon ancient Hindu thought; for the conclusion must naturally come to the mind of every uninitiated reader that the original must be as absurd as the translation. Alas! to what low depths have we fallen that our Shastris too should give such an explanation of their scriptures to the world, to say nothing of unsympathetic Orientalists. But it is the Shastris alone that can give such explanations. For the Just though Terrible Law of Karma has now shut up their minds against the spiritual truths contained in their philosophy, because they in their time deprived many aspiring souls of even the sight of our sacred books. There may, however, still be found philanthropic, unassuming, and therefore unknown masters, who would open your mind to the light of truth which the sacred words of our books ever shed upon aspiring souls.

I cannot help laughing again and again as I contemplate the beauties of this translation. Who in the world ever heard of "sensuous perception or especially immediate cognition," causing 'when excited,' fixation of the mind? To leave it however to its fate, and to see what the actual meaning of the text is. Patanjali uses the word *vritti* in the sense of manifestation. The prefix *pra* in *pravritti* gives to the word the idea of *fulness*, and hence it means '*full manifestation*,' *i. e.*, manifestation *to the highest possible extent*. Hence the word signifies manifestation, such as is not possible in the present state of human perfection, but which the exercise of yoga developes sooner in a yogi than in ordinary humanity. The commentator Bhoja Raja, whose commentary Dr. Ballantyne has meant to translate, explains the word rightly. He defines the word as 'the higher or, better still, more highly developed manifestation, which brings to your ken objects yet unsensed.' But the translator would render the word which means 'higher,' into 'immediate,' and thus make a mess of the whole thing.

With this explanation the meaning of the word *Vishayavatepravritti* is quite clear. It might be translated, until better words are suggested, as the 'Higher sensuous manifestation.'

This 'Higher sensuous manifestation' is the natural end of human sensuous evolution under the constant influence of solar ethers, and the exercise which is laid down for the attainment of this power is natural enough. Fix your exclusive attention, as says the commentator of Patanjali, on the olfactory apparatus, and you will smell celestial odours. Now the word for which celestial odour here stands, is *divya gandha* in the original. It means such odours as are present in the solar *prána* of our planet, but which we cannot ordinarily perceive, and also the general sense of something odoriferous—the *prithwi tatwa*,—filling all our space like the *luminiferous ether*. As we exclude all other objects from the range of our attention, and sit down with an unshakably fixed determination to sense only what our olfactory apparatus brings us, we do two things. Firstly, we expose ourselves to the undisturbed influence of the solar odoriferous ether, and secondly, make our olfactory nerves more receptive than in the ordinary state. The result is natural. After some time the odoriferous ether begins to be perceived as a constant odour, and out of it come the particular individual odours of a thousand terrestrial objects.

Take, again, the sense of sight. Fix your exclusive attention *on* the palate—a point *over* the palate from where you can transmit your force of attention to both the eyes equally. Sit in this receptive state with eyes half open. You will in time begin to receive impressions of colours to which till then you have been an utter stranger. This is the unfolding of the power of Higher Vision which is yet latent in mankind, and which the continued influence of the solar luminiferous ether has to develop in the race generally.

Similar directions are given for the development of the *Higher Audition*, the *Higher Touch*, and *the Higher Taste*. You must try and develop, says Vyasa, some one of these 'Higher Sensuous Manifestations.' 'For,' continues he, 'unless some one set of these sensuous phenomena is perceived by your own organ of sense, everything will remain as if quite unknown.' You might take them on faith, but that means no real knowledge or development.

As the evolver of these and other powers, the sun is given five peculiar names:

1. Yogi.
2. Yogatatpara.
3. Yogishwara, the governor of the yogis.
4. Yogavati, having the power of yoga.
5. Yoginipati, the Lord of the yoginis.

The first epithet means that the sun has got in himself all those high powers which the human race is destined to attain to,

The second means that he is always influencing the human senses so as to develop them to the highest state of perfection. And not only human senses; the word signifies a good deal more. It means that the sun is ever performing the very important function of developing individual life monads of the mineral kingdom into those of the vegetable kingdom, and thence upraising them through animality to humanity. Of this, however, I shall speak at some other time.

The third epithet, the governor of the yogis, signifies that to help the human aspirants who would try to develop their latent powers, is the very law of his existence.

The fourth epithet means that the power of application, which is the necessary antecedent of mental embellishment, is itself another manifestation of the sun. For, what is application, if not the keeping *in contact* (*yoga*) of the sense with its object that might be.

The fifth I need only briefly notice here. The *yoginis* are certain forces (Saktis) which manifest themselves in the constitution of man when he enters the occult kingdom of *yogic* powers. They are but so many manifestations of the sun—combinations of the five tatwas of solar prana, or what are otherwise called elementals—who preside over the kingdom of yoga, and affect the neophyte as he deserves. And here ends the Section on Perception. In this I have shown that sensation is the sun playing in our sensory nerves, and that our senses are destined to receive greater and greater strength as the influence of the sun continues upon our life-principles for ages yet to come.

Sensation as it evokes these powers by *Vasana* into the thousand-petalled lotus of the brain, is the beginning in the formation of the OBJECTIVE MIND. It is this group of objective percepts which in its turn becomes the source of conceptual knowledge, as I shall attempt to show in the next article.

RAMA PRASAD.

(*To be continued.*)

CHILD CULTURE.

"TRAIN up a child and *away* it goes," is the humorous American reading of the old proverb; but under the apparent flippancy lies a grim truth, and one that Theosophists would do well to examine.

One of the first questions that occur to us in our occult studies, and the deeper views of life that they open up, is—"How can we as fathers and mothers save our children some of the arduous steps we have climbed—how can we keep them from the devious paths and blind alleys down which we have wandered—how may we train them from the beginning to lead the Theosophic life?" For though each human being, even from infancy, is different from every other, with a varied potentiality of development in each case, it is nevertheless possible to indicate in certain broad lines, how early training may be made a preparation for the life of a true Theosophist. Those who have had occult teaching themselves, will readily understand how

much of the difficulty of the first steps may be obviated by early education of the right kind. It is intended here to throw out a few hints suggestive of this training.

No matter what the race or form of religion may be, mother-love is the same all the world over, and is in its very unselfishness, a more true reflection of the Divine, than some of the selfish emotions that are mis-called love. Therefore here, in the nursery, so to speak, is a common meeting-ground, a place where all mothers can join hands and be entirely united in their aims, even though diversity of country and custom makes the practical carrying out of these aims, various.

To earnest Theosophists these differences of detail come to mean very little, when the unity and harmony of nature is once understood.

In considering the question of education, we need first of all to ask ourselves, "Why, after all our thought and care, do our methods so often fail? Why is the result of the training so often precisely contrary to that expected and desired? Why have we trained our children that they go *away* from all our methods, *away* from the straight road we carved out for them, *away* from our heart's love and confidence, *away* to alien thoughts and feelings—becoming at last utter strangers to us?" Many a parent has thus asked in bitterness and disappointment, when it has been too late to retrace the road and undo the training of their children.

We all understand in speaking of the material world what is meant by the law of re-action; and in dealing with material facts in a scientific spirit, we make all due allowance for this law, but are very slow, as a rule, to see that the same law is equally potent in mental and moral facts, and is an important point in education. To understand the effect of this we must ask ourselves, "What is the material with which we have to deal? Is every child a mere bundle of raw material—the same collection of nerves, muscles, bones, &c., which we can mould and develop as we will? Is the brain a congeries of cells and atoms, alike in every infant—merely waiting the modern magic of education to turn it into a mill that will grind anything put into it?" It seems foolish even to ask such questions when we think for one moment of the marvellous variety of these same conglomerated atoms, and of how not one out of millions of human beings can be said to be precisely like another; yet practically we try to shape and mould our children as if they were beings of clay on a potter's wheel, and could be turned out alike with almost mathematical accuracy. Here, instead of raw material, we have in each human being, varied physical conformations and moral tendencies, all, in fact, that is usually understood by the term *heredity*; and before we, as parents, can ask ourselves what we shall *make* our children, we have to diligently seek and inquire what they are already, before we attempt the serious task of education. How many of our own failings have we given them? How do our weaknesses show in their physical frames? How far are they, living object lessons to us, of the great doctrine of Karma? We do, in very truth, spiritually *make* our children, as we *make* ourselves from moment to moment, and have to take the consequences, so that it would seem the first step to be taken in their education is to teach ourselves, to uproot our own hereditary tendencies, to strengthen ourselves when we are weak that we may the better fight the same battles for our children, and teach them how to continue the warfare for themselves.

Take as an instance the weakness *fear*—either physical or moral want of courage. Suppose that we know it to be one of our failings, what do we say

and do? We generally excuse ourselves. We say it is "constitutional," or the result of temperament and cannot be helped; we therefore do not try to overcome it. Then comes the result—our child is timid and fearful, he *inherits* the failing, we say, it is unlucky, but cannot be avoided—so nothing is done, only a few more links are made in the evil chain and a greater amount of effort needed in a day that we do not look for, when the Karmic account is due and has to be paid. What ought we to do as Theosophists? *Never think or say that a failing cannot be helped.* Set to work at once to root it out; first to conquer ourselves, and by this to help our children to conquer. We know, as Theosophists that our mental state affects those around us, whether we speak or not—act or not—the idea in our minds has a distinct influence, and it is our duty to make that influence a good one.

And so with other faults and weaknesses; we can counteract our evil tendencies if we will; even if we do not quite master, we can modify them, and no effort for good is ever lost, though we may not see the result at once.

But whilst we are trying to educate ourselves and our children, we cannot do better than to found all our methods on the great Doctrine of Karma, and teach them from the very beginning, the unalterable law of cause and effect. Do this or that, and such or such a result will follow most surely—not at once perhaps, but in the long run. Bit by bit, day by day, is the seed sown that will grow to our harvest, which we *have* to reap; sow seeds of selfishness, carelessness, disobedience, vanity, such seeds thrive apace, and bear their fruit, each after its kind, just as the gradual uprooting of these weeds leaves space for good seeds to grow and flourish. Nothing is lost in this slow building up of our characters; it will all result one way or the other—either in happiness to ourselves and others, or in misery just as far-reaching in its effects. Children may very easily be taught to understand this, and it will tend to give them a firm grasp of the meaning of life and its discipline, and will impress them more than all else with the idea of absolute justice, and of the part they must fill in the great scheme of nature, each fragment of humanity, no matter how small, helping to make or mar the perfect whole. This added responsibility increases the power of well-doing—for many a young sensitive soul had been crushed into despair by feeling that its actions and itself were too small and insignificant to make one way or another, whereas this doctrine of Karma teaches that nothing can be too small to have results—that everything is under absolute law. So punishment should be explained to be a *consequence*, rather than a penalty, the inevitable effect following the breaking of rule and law. It is far better too to forewarn the child. "If you do such or such an act, a certain result will follow." Too often the anger of parents is taken by the child as the cause of the punishment, whereas all punishment should be given calmly, with the quiet sense of justice, as a disagreeable consequence of a broken law,—a consequence by no means to be foregone—but used as a healthful reminder to the child not to repeat the act which necessitated it. Children are very just and quick to see and appreciate calm even-handed methods of government. Above all, parents should beware of letting their own tempers escape from control, and never punish in the heat of passion. It has a most injurious effect on all children. But let all consequences of wrong-doing be *certain*. Never threaten if you do not mean to perform. Forgive instantly, and let your love comfort the little culprit, *but let the threatened consequence take place*, let the punishment be quite a separate thing from the forgiveness. Many people make the mis-

take of believing that forgiveness of sins means escape from the penalty of sin. It is bad training for a child ever to allow it to coax or persuade a parent to forego a threatened punishment. Their love and respect is more likely to be given to a parent who is wise and strong enough to stand firm, to let no weak yielding, so often mis-called affection—interfere with the ultimate well-being of the child. Steadiness of purpose and stability of character are so gained, and a child will soon feel the love that regards not the fleeting pleasure of the moment, but the more permanent good of the future.

But side by side with this firm discipline should go the necessary relaxation of the same, or rather the suspension of discipline for stated periods, otherwise the growing mind and soul are cramped and forced in one direction, thereby losing independence of character.

To get this re-action properly, there should be in all children's daily life, some portion of the day in which they shall be free, free from supervision, alone if possible, and *within certain limits* allowed to be "naughty." Rules and regulations should be few but stringent—in the multiplicity of commands lies much that not only harasses a child's mind, but induces deceit, and the period of freedom which is recommended should be enough to work off superabundance of animal spirits and take away the worrying sense of always being watched and guarded. Constant supervision enfeebles the character, and a child must be left as much to try the growing moral and mental powers, as it is wisely left to learn to walk alone.

It is better if possible that those who have the care of children should be different in temperament and character from the parents; this prevents the influences always acting in one direction and often saves that strange rebound of the whole personality which shows itself in both sexes at the age of puberty.

We can always see the alternating processes in the natural world. We allow that rest and labour should alternate in regular periods, but the same law is rarely if ever taken into consideration in mental and moral training, where it is really of great consequence. So much failure arises from this forcing process, this disregard from the very first of what the child's tendencies really are, what the faults and virtues; instead of studying these, an ideal is set up by the parents of what they wish their child to be like—the cramping process is begun early, and with the tender plastic mind and body an apparent similitude to the parent's ideal is gained. But all the time, under the surface, the re-actionary force is at work, added to and strengthened little by little, till in a strong nature a kind of moral fermentation is set up, the cramped energies are suddenly liberated, too often expending themselves in a wrong and wasteful way, sometimes making complete havoc of the character. In other cases the cramping process may wither the faculties, and a colourless nonentity, a machine-made character, will be the result. Then parents should remember that all true growth must be threefold, that is, that physical, mental and spiritual development must, as far as possible, be equal, not one part of the complex nature left unregarded. In youth and with quite young children, the physical development is very important and comes first; the body should be trained to its greatest possible physical perfection, using all the powers regularly, learning bodily control, overcoming tricks of body and anything which interferes with the bodily health. For this reason the early years of a child had better not be spent in too much brain culture, very little of this is needed; and by this is more particularly meant the

putting in of material in excess of the assimilative power of the brain. Instead of this putting in, there should rather be a drawing out or educating of the senses and all the perceptive faculties. Children are very intuitive, and this faculty of intuition is more easily developed in youth than later in life. The imagination too, as being part of this intuitive sense, should be carefully cultivated, and a sensitive imaginative child should not be laughed at and called "fanciful"—nor in any way checked in the natural play of fancy. Too often complete want of sympathy in this direction from the elders of the family, results in a child being thrown in upon itself and its own imaginings, causing a morbid state of mind, and very often great fear of what is called "the supernatural." It is never well to insist on the impossibility of anything to a child, all things are possible; they may be improbable or of rare occurrence, but the idea of impossibility tends to a narrowing process very hard to counteract in later life. In saying that physical, mental and spiritual growth should go together and be equally developed, it is not implied that these parts of our nature are developed at once.

The conscious spiritual growth begins, as a rule, much later, and it is well to remember that in these stages of development, the emotional, which is part of the mental growth, should be most carefully guarded from any forcing process. A child should never be asked to be good or to do anything for an emotional reason, a parent should not work on the affections at all. These are only too easy to move and should be left to grow and mature naturally—"Be good and obedient because I tell you, and I know what is best for you," is a far better method of reasoning with a child than—"Be good and obedient because you love me." The right-doing moved by love is of much later growth, and the forced emotion is more likely afterwards to degenerate into selfishness.

Besides the lesson of absolute obedience is a most necessary one; obedience to authority wiser and stronger than ourselves; obedience, first as a blind habit, growing after to obedience, because the wisdom of the command is understood and trusted. Without such training there can be neither reverence nor respect, and it is too much the tendency of the youth of the present day to have neither reverence nor respect for anything or anybody.

Out of the obedient habit of mind will spring unconsciousness of self, which, in its truest senses is neither more nor less than unselfishness. A child should be trained to be useful, to feel that it can help others from its earliest years, and this can be done in so many ways without making the child feel any self importance. The habit of thought and work for others cannot be too soon commenced.

Finally, to gather up these few hints and to show how they may be adapted to varied cases, we can only say there is one royal road to the right education of our children. We must *love* them. But in that word *love*, lie many unwritten volumes. We must love them, not ourselves—this means our own *self-sacrifice*, and herein is the keynote of the whole matter.

From the moment we cease to be self-regarding, we begin to understand others, their needs and how we may supply them; their joys and sorrows, their temptations and failures, and the many conquests of self that look to outward eyes defeats—all this we shall understand, and also know our own duty and how we can best give aid; but we must bear in mind always that our power to help others depends entirely on our own unselfishness and purity of aim. If we help because it is a pleasure to ourselves to do it, it will be of little

avail. No mother ever hesitated to minister to her unconscious baby, because it could give no thanks in return or respond to her love. She gives all, looking for nothing again, and if this love, which is perhaps half an instinct with mothers, could be made to grow to conscious perpetual disregard of self, half the difficulty of training children would disappear, because parents would then know what was needed, and this same unselfish love would bring with it that most beautiful of all human virtues, *patience*, patience which can trust and wait, knowing that it is love and love alone that can redeem.

F. A. BRODIE-INNES.

GHARBA[1]-UPANISHAD OF KRISHNA-YAJUR-VEDA.

(Translated by two Members of the Kumbakonam T. S.)

THE body is composed of five (elements); it exists in five (objects of sense, &c.); it has six supports; it has the association of (the) six (gunas); it has seven Dhatus (spiritual substances) and three Malas (impurities); it has three yonis (wombs) and is formed of four kinds of food.

Why is the body said to be composed of five? Because there are five elements in this body (*viz.*), Prithivi (earth), Ap (water), Agni, Vayu and Akas. In this body of five elements what is the Prithivi element? What Ap? What Agni? What Vayu and what Akas? Prithivi is said to be that which is hard; Ap is that which is liquid; Agni is that which is hot; Vayu is that which moves; Akas is that which offers no resistance[3]. Of these, Prithivi is seen in supporting (objects); Ap in cohesion; Tejas (or Agni) in making forms visible; Vayu in moving; Akas in giving space. (Then what are the five objects of sense, &c.)? The ear exists in sound; the skin in touch; the eye in forms; the tongue in taste and the nose in odour. (Then) the mouth (exists) in speech; the hand in taking; the feet in walking; the anus in excreting, and the genital organs in enjoying. (Then) through buddhi he knows and determines; through Manas he thinks and fancies; through Chitta he recollects; through Ahankara he feels the idea of 'I.' (Thus) these perform their respective functions.

How has it (the body) six supports? There are six kinds of Rasas (essences or tastes)—sweet, sour, saltish, pungent, bitter and astringent. The body depends upon them while they depend upon the body. There are six changes of state (*viz.*), the body exists, is born, grows, matures, decays and dies. And there are also six Chakras (plexuses) depending on the Nadis (astral wires) in the body (*viz.*), Muladhara (sacral plexus), Swadhishtana (prostatic plexus), Manipuraka (epigastric or solar plexus), Anahata (cardiac plexus), Visuddhi (laryngeal or pharyngeal plexus), and Agnya (cavernous plexus). Also the gunas are six—Kama[2]

(1). The Upanishad treating of conception, embryo, &c.

(2). Kama (passion), Krodha (anger), Lobha (greed), Moha (delusion), Mada (pride), and Matsarya (malice); Sama (mental restraint), Dama (bodily restraint), Uparati (renunciation), Titiksha (patient endurance), Samadana (serenity of mind), and Sraddha (faith).

(3). The Sanskrit word thus translated means literally "tubular" or "perforated," conveying the sense rendered in the text.

(passion) and other (bad ones), and Sama (mental restraint) and other (good ones). The association with them (as stated in the opening verse) means being in them. The body has this being (*viz.*, such an existence.) Then there are seven kinds of sounds (*viz.*), Shadya (sa) Rishabha (ri), Ghandhara (gha), Maddhyama (ma), Panchama (pa) Dhaívata (dha), and Nishada (ni); and there are seven kinds of Dhatus (spiritual substances) having seven colors (*viz.*)[1], Sukla (white), Raktha (red), Krishna (dark blue or indigo), Dhúmra (blue), Peetha (yellow), Kapila (orange red) and Pándra (yellowish white). In whomsoever these substances arise and increase, the Rasa (the essence or taste) is the cause of 'the one following and so on (as stated below).' (These) Rasas are six in number; from the Rasas arises blood, from blood flesh, from flesh marrow, from marrow bones, from bones sap, and from sap Sukla (male seminal fluid). From the union of Sukla and Sonita (female fluid) arises Gharba (conception in the womb). It (one of the two) makes its stay in the heart. In the heart of persons (there is) an internal Agni; in the seat of Agni there is bile; in the seat of the bile there is Vayu; in the seat of Vayu is Hridaya (mind).

Through having connection at the time of Ritu (the season) fit for raising issues, it (the embryo formed in the womb) is like water in the first night; in seven nights it is like a bubble; in the course of half-a-month it becomes a ball. In a month it is hardened; in two months the head is formed; in three months the feet, and in the fourth month the stomach and the loins are formed; in the fifth month the back (or spinal) column; in the sixth the nose, the eyes and the ear; in the seventh it becomes animated by life; in the eighth month it becomes full (of all organs); in the ninth it becomes fatty. Sukla belongs to the males and Sonita to the females. Each (by itself) is neutral (or is powerless). (But in their combination) a son is born when the father's Sukla preponderates. A daughter is born when the Sonita preponderates. Should both be equal an eunuch is born. Since females have more of passion on account of their deriving more pleasure (than males), a greater number of females are born. Action corresponds to the mental state (of the actor). Hence the child (born) takes after (the thought of) the parents. From parents with minds full of anxieties (at the time of cohabitation) are born the blind, the lame, the hunchback, the dwarf and the limbless. (From the impregnation formed) during the eclipses of the sun and the moon, children are born with defective limbs. Increase or decrease, similarities or dissimilarities, arise (in children) through the influence of time, place, action, Dravya (substance) and enjoyment. From a well-conducted intercourse (or union), the child being born with the form of the father possesses his equalities just as the image in a glass reflects truly the original. When Sukla bursts into two through the interaction (or blowing against one another, *viz.*,

(1). The first and last colors are not the proper ones; but the other colors have been so translated as to be brought within the true colors.

Sukla and Sonita of the Vayu of both) then twins (of the same sex) are born. In the same manner when the Réthas (the seminal fluids), *viz.*, (Sukla and Sonita) of both the parents burst into two, then mixed progeny (male and female) is the result. Among mankind five embryos (only can be formed at a pregnancy in the womb). A womb with one embryo is common. There are some with two. Those with three are only to be found (as rarely) as one in a thousand. Where there is a frequent pouring (of seminal fluid into the womb) a greater number of limbs is produced (in the child). When the pouring (within the womb) is only once, then the child becomes dried up (or contracted). By pouring (within) more than once, couples are (sometimes) born.

Then (*viz.*, in the ninth month) this (body) made of the five elements and able to sense, order, taste, &c., through Tejas (spiritual fire) and Antahkarana (internal organs) which is also made up of the five elements —this (body) cognises the indestructible Omkara through its deep knowledge and contemplation. It cognises it as the one letter (Om). Then there arise in it the eight[1] Prakritis and the sixteen Vikaras (changes). Through the food and drink of the mother transmitted through her Nadis (astral nerves—to the child) the child gets prana. In the ninth month it is full of all attributes.

It then remembers its previous births, finds out what has been done and what has not been, and discriminates between actions right and wrong. (Then it thinks thus): "Many thousands of wombs have been seen by me, many kinds of food have been tasted (by me), and many breasts have been suckled (by me). All parts of the world have been my place of birth as also my burning ground in the past. In 84[2] lakhs of wombs have I been born. I have been often born and have often died. I have been subject to the cycle of re-births very often. I have had birth and death, again birth and death, and again birth, and so on. There is much of suffering whilst living in the womb. Delusion and sorrow attend every birth. In youth the sources of sorrow are grief, dependence on others, ignorance, the non-performance of what is beneficial, laziness, and the performance of what is unfavorable. In adult age (the sources of sorrow are) attachment to sensual objects and the groaning under the three[3] kinds of pain. In old age anxiety, disease, fear of death, desires, love of self, anger and non-independence—all these produce very great suffering. This birth is the seed of sorrow, and being of the form of sorrow is unbearable. I have not attained the means of overcoming (the cycle of) re-births, nor have I acquired the helps of Yoga and Gnána (spiritual wisdom). Alas! I am sunk in the ocean of sorrow and find no remedy to get out of it. Fie on this Agnana (non-wisdom), fie on this Anyana; fie on the troubles caused by desire and aversion; fie on

(1). The 8 Prakrit is—Mulaprakriti, Mahat, Ahankara and the five (subtle) elements) according to Sankhya philosophy. The 16 changes are—the organs of sense, 5; the organs of action, 5; vital airs, 5; and mind, 1; the whole being 16.

(2). The Hindus believe that there are in all 84 lakhs of Sentient existence of creatures in this world.

(3). The three kinds of pain are those arising in the body through the Karma of the body, the elements and gods.

the chains of Samsara (the cycle of re-births). I shall attain wisdom from a Guru. If I get myself freed from the womb, then I shall practice Sankhya Yoga which is the destroyer of all evil and the bestower of all rewards and emancipation. If I get myself freed from the womb, I shall seek refuge in Maheswara (the great Lord), who is the destroyer of all evil and the bestower of the (four)[1] ends of life. If I get myself freed from the womb, then I shall seek refuge in that Lord of the world, who is all Sakti, is the Chidátma (Atmic consciousness) and the cause of all causes. If I get myself freed from the womb, then I shall seek refuge in that Supreme Lord Bharga (Siva or light), who is Pasupathi (the Lord of Pasus or souls), Rudra, Mahadeva (the great Deva) and the Guru of the world. If I get myself freed from the womb, I shall perform great penances. If I get myself freed from the womb, I shall worship Vishnu in my heart, who is the bestower of nectar, who is bliss, who is Narayana, and who never decays. I am now confined in my mother's belly, and were I freed from its bonds, I shall please the divine Vasudeva without diverting my mind from him. I alone am burnt through actions good and bad committed by me for the sake of my relatives, whilst those who enjoyed the fruits thereof have disappeared. Being a non-believer (or atheist), I formerly gave up all fear (of sin) and committed sins. I now reap their fruits. I shall become a believer hereafter.[2]

Thus does the Jiva (entity) within (the mother's womb) contemplate again and again over the many kinds of miseries (it had undergone), and remembering always the miseries of the cycle of re-births, becomes disgusted with the material enjoyments of the world, often fainting at (the idea of) his Avidya (nescience), desire and Karma. Then this being, who has entered (many) hundreds of wombs (in his previous births) comes to the mouth of the womb wishing to get emancipation. Here being pressed by the Yantra (uterus instrument), it suffers much trouble. Moreover it is much afflicted by Prasúthi (delivery) Vayu. As soon as it is born, not only does it cease to remember anything of the past, but it also ceases to be the cognizer of the real. Coming in contact with the earth it becomes fierce-eyed and debased. The evil of the eye after it is rubbed with (or cleaned by) water vanishes; and with it vanishes the knowledge of birth and death, good and bad actions and their affinities. Then how does he understand (things) below? Vayu, bile and Sléshma (phlegm), when they are in their proper state, produce health; with a disturbance (in it) diseases are generated. It should be known that one becomes capable of knowing through a proper quantity of bile; through having a little more or a little less of it

(1). The four ends of life are the performance of duty, the acquisition of wealth, the gratification of passion and emancipation.

(2). The reason why the child in the womb has a knowledge of its past birth and other knowledge which it has not during its world-life, is because Prana and Jiva are seated in the Pineal gland as in the case of Mahatmas who locate their consciousness there and get higher knowledge—this being stated further on in the same Upanishad.

he comes to know more. When the bile is changed in quality, he becomes changed and acts like a mad man. And that bile is Agni. Agni influenced by Karma is kindled by Vayu, the source (or seat) of virtue and vice, as fuel is kindled by fire through the blowing of wind.

And of how many kinds is that Agni? It has three bodies, three Réthas (seminal fluid), three Puras (seats), Dhatus and three Agnis of the form of the three Vedas. Of these three Vaiswánara is bodilesa. And that Agni becomes (or is sub-divided into) Gnánágni (wisdom fire), Darsanágni (sight fire), and Koshtágni (digesting fire). Of these Gnánágni pertains to the mind; Darsanágni pertains to the senses; and Koshtágni pertains to Dahara (Akas), and daily cooks (or digests) whatever is eaten, drunk, licked or sucked along with Prána and Apána. Darsanágni is (in) the eye itself and is the cause of wordly knowledge. It enables one to see all objects of form. It has three seats, the (spiritual) eye itself being the (primary) seat, and the two eye-balls being the accessory seats. Dhakshinágni (or Gnánágni) is in the heart; Gárhyapathya (or Koshtagni) is in the belly, and in the face is Ahavaneeya (or Darsanágni). (In this sacrifice with the three Agnis) the Purusha is himself the sacrificer; Buddhi becomes his wife; Santhosha (contentment) becomes the Deeksha (vow); the manas and the organs of the senses become the sacrificial vessels; Karméndryas (the organs of action) are the sacrificial instruments. In this sacrifice of the body the several gods who become the Rithviks (sacrificial priests) perform their part following the master of the sacrifice (*viz.*, the true individuality) wherever he goes. In this sacrifice the body is the sacrificial place, the skull of the head is the fire pit, the hairs are Kusa grass; the mouth is the Antirvedi (the raised platform in sacrifice); Kama (or desire) is the clarified butter; the period of life is the period of sacrifice; nada (spiritual sound) produced in Dahara (akas) is the Sama Veda (recited during the sacrifice); Vaikari is the Yajus (or Yajur Veda Hymns); Para (Pasyanti) and Madhyama are the Riks (or the Rig Veda Hymns); cruel words are the Atharvas (Atharva Veda Hymns) and Khilas (supplementary texts of each Veda); true words are the Vyáhritis;[1] Life (Bala), strength and bile are the pasus (sacrificial beasts) and death is the Avabhritha (the bath which concludes the sacrifice). In this sacrifice the (3) fires bless him, and then according to the desires of the sacrificer the devas bless him. All who have consciousness (in this world) are the sacrificers. There is no one living who does not perform Yagna (sacrifice). This body is (created) for Yagna, and arises out of Yagna and changes according to Yagna. If this Yagna is continued in a direction changed (from the right course, or is abused), then it leads to the ocean of misery.

In this body there are 16 side teeth having each a membrane (at its root) and 15 tubes. It (body) is measured by 96 digits. There are in it 14 nadi seats and 108 joints. There are 72 tubes and 72 nadis

(1). Vyáhritis—they are parts of the Gayatri mantras, viz., Bhu, Buvah and Suvah, representing the worlds of earth, lower Astral and upper Astral.

between them, of which three are important, *viz.*, Ida, Pingala and Sushumna; Pureethathi is the fourth, and Jeevitha is the fifth. Above Jeevitha is bile and above bile is Pureethathi. Above the navel, 2 digits to the left of it, is seated the source of bile. The food taken in, is divided into three parts—urine, fœces and sara (juicy essence). The urine dividing itself into two, spreads to the left below the navel. The fœces is in the right side and is of seven kinds. The Sara is of 5 kinds and spreads itself over the body in five ways. Hence the semen and blood are produced from food and drink. In this body Vayu which is moving with Prana is the Sutratma. Through it one breathes up and down and moves (his limbs). Without it no limb of the body will be animated. Through it the current of blood is driven into the nadis from the Chakra (plexus) of the heart, and those which can be touched (on the body) are easily discernible. The juicy essences (of food) which arise out of digestion enter the womb which is suspended in the stomach of the mother and coming near the child's head nourishes the child's Prana through the Sushumna (on the head or Pineal gland). Sushumna is the Brahma Nadi. Prana and others are found there. It (Prana) descends lower and lower as the time of birth approaches and settles in the heart when the child is born. Through Yoga it should be brought from the middle of the eyebrows to the end of Sushumna (*viz.*, Pineal gland) when he becomes the cognizer of the real like the child in the womb. In a body of this nature Atma travels within latent and deathless and is the witness and Purusha. It lives in this body being surrounded (by Maya). Prani (or the Jiva having prana) has Ahankara (I-am-ness) on account of Nescience. Agnána (non-wisdom) which surrounds it is the seed, Antahkarana (the internal organs) is the sprout and the body is the tree. In this tree (of body) there are 8 crores of hairs, eighty-hundreds of joints, 8[1] palams of heart, 12 palams of tongue, 1 prastha (or two palams) of bile; 1 chataka of phlegm, 1 kuduva (or ¼ prastha) of Sukla and 2 prasthas of marrow. One should consider everything as evanescent like the child in the womb (with its prana, &c.) stationed in the Sushumna (of the head). Then he becomes freed and gets no more body. If not, an ignorant man becomes subject to the cycle of re-births, &c., is exposed like a worm to the drink of wine and fœces and undergoes in this body the sufferings of hell. Therefore knowing all this, one should be averse to worldly objects. Thus ends the Moksha Shastra of Pippala—thus ends the Moksha Shastra of Pippala. Thus ends the Upanishad.

OM TATSAT.

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(1). Eight palams amount to ⅛ of a lb. (avoir.) according to modern calculation.

ओं

THARA-SARA UPANISHAD OF SUKLA-YAJUR VEDA.

OM.[1] Brihaspathy asked Yagnyavalkya—That which is called Kurukshetra is the place of the sacrifice of the gods and of the study (or contemplation) of Brahm. Therefore, where should one go in order that he may cognize Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm. (To which Yagnyavalkya replied)—Avimukhta[2] is Kurukshetra, the place of the sacrifice of the gods and of the study of Brahm, because it is here that Rudra initiates (one) into the Tháraka[3]-Brahm at the end of (his) life. Through this one becomes immortal and the enjoyer of Moksha. Therefore one should always be in the midst of that place Avimukhta and should never leave, Oh reverend Sir, the Avimukhta. Thus said Yagnyavalkya.

Then Baradwája[2] (*viz.*, Brihaspathy) asked Yagnyavalkya—What is Tháraka ?[3] What is that causes one to cross (this mundane existence). To which Yagnyavalkya replied ;—*Om*[4]-*namónáráyanáya* is the Tháraka. It should be worshipped as the Chidátmaka (Atmic consciousness). Om is a single letter and of the nature of Atma. Namaha is of two letters and is of the nature of Prakriti (matter). Náráyanáya is of five letters and is the highest nature of Brahm. He who knows this becomes immortal. Through *Om* is Brahm produced; through *Na* is Vishnu produced; through *Ma* is Rudra produced; through *Na* is Eswara produced; through *Ra* is the Anda-Virát (the Virat of the universe) produced; through *Ya* is Purusha produced; through *Na* is Bhagawat (Lord) produced; and through *Ya* is Paramátma produced. This Ashtákshara (8 letters) of Náráyanà is the Supreme and the highest Purusha. Rig-Veda is its first feet (or half). That which is Om is the indestructible, the Supreme and Brahm. That alone should be meditated upon. It is this that is of the 8 subtle letters. And this becomes 8 being of 8 forms. A is the first letter; U the second; M the third; Bindu[5] the fourth; Náda the fifth; Kala the sixth; Kalátheetha (that beyond Kalá) the seventh; and that which is beyond these is the eighth. It is called Tháraka[6], because it enables one to cross this mundane existence. Know that Tharaka is Brahm and it alone should be meditated upon. The (following) verses may be quoted here." "From the letter A came Brahma named Jámbaván[7] (the Bear). From the letter U came Upéndra[8] named Hari. From the letter M came Siva

(1). The Upanishad treating of the essence of Om.

(2). This is one of the many names given to Benares; for Benares is (esoterically) the seat of emancipation which in man is between the two eyebrows.

(3). Tháraka is Om.

(4). It is in Sanscrit thus composed of 8 letters ओं नमो नारायणाय.

(5). Bindu is lit: the (spiritual) seed and Náda the spiritual sound.

(6). Tháraka is from the root Thru—to cross.

(7). As Jámbaván the Bear, Brahma incarnated on this earth during Vishnu's incarnation as Rama according to Ramayana. Some of the principal characters of Ramayana are explained in the light of Om in this.

(8). Upendra is the manifestation of god said to preside in man over his legs.

known as Hanumán[1]. Bindu is named Iswara and is Satrughna[2], the lord of discus. Náda should be known as the great Lord named Barata[3] and the conch itself. From Kala came the Purusha himself as Lakshmi[4] (the goddess) and the bearer of the earth. Kalátheetha is the goddess Seetha herself. That which is beyond is Paramátma named Ráma and is the highest Purusha. All this is the explanation of the letter Om, which is the past, the present, and the future, and which is other than these (following, *viz.*,), Tatva, Mantra, Varna, Devata (deity), Chandas (metre), Rikh (Rig Veda hymns), Kála (time), Sakti and Srishti (creation). He who knows this becomes immortal. Yajur-Veda is the second feet. Then Báradwája asked Yagnyavalkya—Through what Mantra is Paramátma pleased and shows his own Atma (to persons). Please tell us those. Yagnyavalkya replied.

(*1st Mantra*) Om. He who is Paramátma the Náráyana is the Lord described by (the letter) A and Jámbaván (bear) and Bhuh,[5] Bhuvah and Suvah. Salutation to Him.

(*2nd Mantra*) Om. He who is Paramátma the Náráyana is the Lord described by (the letter) U and is Upendra (or) Hari and Bhuh, Bhuvah, and Suvah. Salutation to Him.

(*3rd Mantra*) Om. He who is Paramátma the Náráyana is the Lord described by (the letter) M and is of the form of Siva or Hanuman and Bhuh, Bhuvah and Suvah. Salutation to Him.

(*4th Mantra*) Om. He who is Paramátma the Náráyana and Lord is Satrughna of the form of Bindu and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(*5th Mantra*) Om. He who is Paramátma the Náráyana and Lord is Bharata of the form of Náda and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(*6th Mantra*) Om. He who is Paramátma the Náráyana and Lord is Lákshmi of the form of Kalá and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(*7th Mantra*) Om. He who is Paramátma the Náráyana and Lord is Kalátheetha the goddess Seetha of the form of Chith (consciousness), and is Bhuh, Bhuvah and Suvah. Salutation to Him.

(*8th Mantra*) Om. He who is Paramátma the Náráyana and that Lord that is beyond that (Kalátheetha), is the oldest purusha and is the unconditioned, the immaculate, the enlightened, the emancipated, the true, the highest bliss, the endless, the secondless and the all-full—that Brahm is myself. I am Rama and Bhuh, Bhuvah and Suvah. Salutation to Him.

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(1). Siva has 8 mouths or forms, *viz.*, the five elements, sun, moon, &c. Hanuman or the monkey God of Ramayana is an incarnation of Vayu, which is but one of the aspect of Siva.

(2 & 3). There is here a mistake in the original, as, according to Ramayana, Baratha was an incarnation of the discus or consciousness and Satrughna was an incarnation of conch or Akas whence Náda proceeds.

(4). Lakshmi is the mother of Seetha and is bearer of the earth which gave rise to Seetha and which took her in at last.

(5). Representing the three worlds, or earth, sky and heaven.

He who has mastered this eight-fold mantra is purified by Agni, he is purified by Vayu, he is purified by Siva, he is known by all the gods. He attains the fruits of reciting Itihasas,[1] Puranas, Rudra (mantras) a hundred thousand times. He who thinks of (and recites) the Ashtákshara (the 8 letters) of Náráyana gains the fruits of the recitation of Gáyatri a hundred thousand times or of Pranava (Om) ten thousand times. He purifies (his ancestors) ten (degrees) above and (his descendants) ten (degrees) below. He attains the state of Náráyana. He who knows this (attains the state of Náráyana).

OM—TATSAT.

OBEAH.

CHAPTER IV.

(Continued from page 419.)

THE references hitherto made to the use of "spells" or mantras only extended to their use in regard to animals, reptiles and inanimate objects; but to say that the Obeahman's knowledge of Mantra-vidyá ends there, would be to convey a very erroneous impression, as the most important use of that knowledge to him lies in its application to living human and sub-human beings. There is little doubt—although for the present no quotable case of it is at hand,—that some, but not the majority, of Obeahmen have elementals at their command. There are indications too, that in the procuring and utilising of such servants, that Mantra-sakti is the predominant means made use of; but, in addition, what I have no doubt will seem surprising, is the conjecture that has been forced upon me through consideration of the somewhat scanty details on the subject which I have been able to gather, that a considerable portion of their knowledge of mantras has been obtained mainly through the agency of elementals and other similar—perhaps higher—entities. They have no other source as ample or available.

The Indian Mantra-vidyá, we know, has special occult *formulæ* for every purpose under the sun, from snake charming upwards. The Norse "Troll-runes" (magic runes) from what is now known of them, were a similar system. The "spells," or "incantations" of the European witches (it is on record that certain Scottish witches used actual Norse runes), was another; and the "foreign language" speeches and chants of the Negro Obeahmen correspond. Probably if one of the negro "foreign language" chants can be obtained,—say, the one used to summon a "jumbi,"—it will be found to be identical in sounds, number of syllables, and rythm with the Indian Mantra, the Norse Rune, and the later European spell for the same purpose. For all those *formula* whenever used, are in the same,—the Universal, "element language:" the use of one predicates the present or past knowledge and use of the whole system, and in short the existence of a system of magic in a state

(1). The Itihasas are Ramayana and Mahabharata.

of development depending on the surroundings and other circumstances. As students well know, that language is composed of "sounds, not words" &c., so the reason of Obeah spells for ever being said 'to be in a foreign language,' is not far to seek.

In the description of the "Ballade dance," we had the 'spell' supposed to be used to induce "possession" by "jumbis" or so-called spirits of the dead, and, certainly, to produce a species of frenzy. We have since seen it applied to the production of snakes (or their mayavic forms) for the protection of fields, &c. Now, we have it acting on the human animal too, and we are destined to see more of it before we are done with Obeah. Last year, in the month of March, an Obeah-man called A,—living at the village of M——, on his recovery from a "spree" of some days' duration, discovered that some bottles of rum had been stolen from him. By whom he could not find out; so he employed the following characteristic and effective plan for that purpose. He sat down in a chair, and knotting a piece of twine so as to form an endless band, passed it under one of his feet. Then he began to chant a song in a 'foreign language' (as usual), at the same time pulling the twine band round and round his foot with his hands. Whilst this operation was going on, a young man, called B., in a house at the other end of the village, suddenly had a curious fit of suffocation and choking, during which he managed to gasp out that A. was choking him with a string! A sister of A.'s happened to be at hand, and hearing this ran off to her brother's house, and entering, rushed up to him and snatched the twine out of his hands, exclaiming "What are you choking poor B. for?" Her brother replied, with a grin of satisfaction, "All right! I know who stole my rum *now*!" That is the use of the 'spell,' pure and simple, between man and man.

These members of the T. S. who pursue the 'Third Object,'—to whom I especially beg to dedicate these necessarily rough and incomplete notes,—will, I think, agree with me that the European witch and wizard of the past, particularly those of Germany and Scotland, of which latter, Buckle in his History of Civilization in England says, "In England the witch was a miserable and decrepit hag, the slave rather than the mistress of the demons which haunted her; she, in Scotland rose to the dignity of a potent sorceress, who mastered the evil spirit, and forcing it to do her will," &c. With their mysterious unguents, spells, familiar spirits and queer doings generally,—even after the deductions due on account of exaggerations and "superstitions,"—had a remarkable resemblance in most of their interesting practices to these Obeahmen of modern times. Excepting the fact that the "broomstick," that venerable (?) and mysterious aerial conveyance of eld, seems to be unknown to the Obeahmen; and the no less venerable, though 'gay and festive' social institution the "Sabbat," (at which his Satanic Majesty was reputed frequently to preside in person, and even occasionally to conduct the orchestra, *teste*' "Tam O'Shanter") is also as yet wanting to complete the resemblance. In the accounts of witchcraft the use of the 'spell' is

comparatively seldom referred to, but there are many cases in which it, as used by the Obeahmen, would explain things that now appear to the writer inexplicable in any other way. Such as, for instance, certain mysterious hurtings and killings of cattle by witches, and other equally mysterious cases of fits and convulsions, and sinking of boats at sea, among their human victims; not forgetting their much disbelieved reputed manipulation of the winds; and, generally, where purely Hypnotic effects seem out of the question.

Amongst the Kaffir "Doctors" and "Rainmakers" of the South East of Africa, this same mantric phase of occultism appears to be not a little developed, and they rival the witches of old in their practical knowledge of local, vegetable and other drugs; but among the West India Obeahmen, if a knowledge of local drugs for other than mere medicinal and toxical purposes exists, it is exceedingly rare or industriously and successfully concealed. And, while the "Rainmaker" is to be heard of as inducing clairvoyance in himself and others by anointing the eyes with a paste composed of the ashes of a certain plant mixed with water, and projecting his astral body by aid of the smoke from the burning of a similar plant,—a "fumigation" in fact,—inhaled to assist in overcoming the corporeal resistance; the Obeahman in such cases apparently relies on the 'spell' to the total exclusion of the drug, whether used in the form of an unguent as by the witches, or as a 'fumigation' as by the "Rainmakers."

To illustrate this I must first explain that among the negros here certain individuals of both sexes are called,—behind their backs,—"Hags." All Obeahmen of repute are supposed to be able to do all that the hags can, and more, are supposed to be able to keep hags in check: so, to call a person a hag, does not necessarily imply that he or she is an Obeah practitioner of the usual kind, or *vice versa*. 'Hagging,' as they call it, besides being an acquirable faculty, is in many families supposed to be a hereditary one.

To be a hag is to have the power to "change the skin" at will; and, 'changing the skin' is the vernacular phrase in local use for "projecting the double." This operation is generally supposed to be performed after nightfall, and always in a cool and unfrequented place. The performer is said first to strip quite naked, and having disposed the person in a comfortable position, *to sing a song*, at the conclusion of which the "skin is changed," or, in other words, the body left soulless, and the astral form free. The skin being changed, the skinless hag can become invisible at will, or assume the shape of any person or thing desired, and is also able to fly through the air, and pass through walls and other *impedimenta* without difficulty. The normal form of the skinless hag, when visible, is in appearance compared to an egg-shaped mass of faint light or fire. The descriptions I have heard (and they are many) all compare the luminosity of these masses of faint fire to the phosphoresence of decaying fish, or

rotten wood, as seen in the dark. This luminosity is further described as forming a kind of envelope of semi-transparent mist, through which, if near enough, one can recognise the features and form of the hag, the size being somewhat less than that of the same person in his or her ordinary corporeal form. Amongst the descriptions of this appearance the following is one of the most striking :—

One night recently, J. G. and four other men were rowing up by sea from C——Bay to that of M——, where there is a large village. When about a mile from their destination, a mass of faint light was seen coming towards them at a height of about eight feet above the water. The men were at first much afraid, as they did not know what to make of it, but, as it came on and passed right over their heads, they saw it was a man moving through the air as if swimming, or rather floating without moving his limbs. They then knew quite well what it was, but they will not confess to having recognised the person. In the village at M—— there are at least two men and several women credited with more or less frequent performances of the sort.

The most dreaded hags are females, and frequently old ones, who are looked upon by the other negros much as the witches used to be in Europe; but the 'cantrips' they are most feared for, are such as they are accused of performing unseen, *i. e.*, in astral form. And it is exclusively against this variety of hagging that the Obeahmen's supposed checking power is invoked.

The "cantrips" that the old women hags are accused of are (A) entering people's houses at night invisibly when the inmates are asleep, or sending asleep any they find awake by breathing on them (this is a device ascribed to all hags), and then sucking their blood,—generally that of young children: and (B) "Drawing the shadow" of young children.

A. Blood sucking or Vampirism is quite well proven, inasmuch as blood certainly is sometimes, but not commonly, sucked; and traces of it found on the bed-clothes and floors: but there is nothing to show that it is done by hags, or any human agency at all, *ante* or *post mortem*. As yet therefore that accusation against the hags is nothing more than a 'superstitious belief.' On the other hand, there is a strong presumption that whatever blood sucking is done, is done by Vampire Bats. These bats are not yet recognised by scientists as existing here, nor is it probable that they do exist in large numbers; but in the next island, only separated from this by a narrow strait some seventeen miles broad, they are quite common, and do much damage, sucking the blood of both human beings and animals. From time to time very large bats have been killed here, and one night a few weeks ago, in a friend's house, one was killed in my presence, which, from its appearance, I have no doubt was one of that undesirable species. Nor, from an occult point of view, is this living, human blood-sucking a probability, because if a person having the faculty with which the hags are credit-

ed, wished to sap or assimilate the strength of another, it is scarcely likely that actual sucking of blood would be the mode resorted to.

B. "Drawing the shadow," sounds like an item of quaint old world devilment. It means here *abstracting* the shadow (? Astral form). But whatever form or effect the operation may have, I have been able to learn no practical details of the *modus operandi*. The negros assert that when a hag wishes to hurt both, or one or other of a married couple, she chooses, as the most vulnerable point, the last born baby: and usually before the child is a year old the attack is made. By some as yet unexplained procedure she is said to abstract its shadow, and the reported result is that the child "pines away," refuses sustenance, and subsequently soon dies. It is also alleged that if the hag be known, and can be propitiated, she can by dandling and kissing the child restore its shadow, whereupon it rapidly recovers.

That phrase is a rather suggestive one to me. It reminds me of a queer German Romance called "Peter Schimmell (or a similar name), by Adalbert V. Chamisso," about a person who sold his shadow to the devil, and, if my memory serves, made a good bargain of the transaction. It reminds me of a much famed master of old, who is said to have cast *no* shadow when he walked abroad,—probably because on such occasions there was nothing corporeal enough about him to cast one. It reminds me too, of a photographer, who had been in Arabia, and who told me that some people there absolutely refused to be photographed on the score that by doing so the photographer would imprison their shadows, and through that obtain magical power over them. Perhaps they knew "it is related of Nimrood that he was once desirous of effecting an evil on a king, and for this purpose he had his portrait made and placed before him. By continually gazing upon this figure, and by the exercise of his power of the will, he so seriously affected the health of the king that he would have died." On all of which things I should like to see some comments in these pages, not by a 'a brother of the shadow,' but by a student of the "*Scientia umharum*," if any such there be now-a-days.

Here is an instance of "changing the skin" by the use of a 'spell':—One day in 1875, at M—— parish school, the children were out to eat their lunch, and were all sitting together in the shade of a tree. One little girl, about 8 years of age, called J. B., said she had forgot to bring any lunch, but if the others would give her some of theirs, she would show them how her grandmother (with whom she lived) changed her skin when she was going hagging. This was agreed to, and after she had eaten what they gave her, she went a little way apart and told them to watch her. She first stripped herself,—not an elaborate function for a black child of that age here,—and then sat down on the grass and began to sing a song (the words of which were *not* understood by her audience). The song had not lasted long before the singer lay at full length on the grass, and as the last words passed her lips, *there*

appeared two little J. B.'s before them,—one standing at the head of the other lying down. The audience were much frightened, and ran off to tell the schoolmaster what J. B. had done; however, by the time the master reached the spot, there was only one J. B. left, sitting quietly on the grass, with her garments on. The grandmother being a hag of evil repute, the master sent J. B. home with instructions not to come back. J. B. is still alive and grown up, and I have met with about ten eye witnesses to that performance. All the narratives of the act of 'changing the skin' have a strong general resemblance to the above, and it would seem that the use of the 'spell' here completely supersedes either the use of drugs, as "powders of projection," or the severe mental and nervous exertion which is entailed upon students essaying this operation, for the first few times, by the process prescribed by Eastern occultism, which lays the whole strain upon the will of the student when unassisted.

Various means are employed by the negros to prevent the operations of hags: one of the most common is to make all round a house a broad chalk line, or a circle of + chalk crosses, which are always kept regularly fresh chalked, it being the popular belief that no hag in or out of the skin can cross a fresh chalk line. Ordinary Obeahmen, too, make the supposed prevention of hagging one of the departments of their profession. Parents take their children to the Obeahmen to be "washed," so that no hagging or other power of Obeahism can affect them,—a sort of devil's baptism, to defend the child from the powers of his fellows while not affecting the officiating Obeahman's own powers. The unholy water made use of on these occasions to dip the children in, is some decoction of roots, &c., of which the ingredients are as yet unknown to me,—if indeed there are any particular ingredients. The Obeahmen of past times are said to have made use of a sort of ceremonial for capturing skinless hags, which partly consisted in the Obeahman on, catching sight of the hag, drawing a small chalk circle before him on the ground, and making a blow towards the hag, with a sharp pointed knife or other weapon, which blow was to be continued down to the ground till the weapon stuck inside the circle,—the Obeahman of course 'fixing' the hag with his eye all the time,—thereupon the hag was supposed to be 'compelled' into the circle, where he was obliged to 'materialise,' and remain at the mercy of the Obeahman till allowed to depart. But that operation is now said to be numbered 'amongst the lost arts.'

Now-a-days, complete control is said to be obtainable over a hag by finding and seizing his or her empty "skin" or body, much as is related to have occurred to the "swan-maidens" and "wolf-men" of Norse mythology, in like predicaments. As already mentioned, skinless hags can assume any shape they will; and there are instances here of their having assumed the shapes of other persons; but, in other phases, "Lycanthrophy,"—which the witches were so fond of,—is said to be much practised by Obeahmen. As a case in point, in the island of T——, one

who was "wanted" by the Police having been pursued into a cul-de-sac, vanished, and in his stead a large black dog appeared, which flew at the policemen and routed them. The same individual is reported previously to have escaped from the prison-gang under some similar metamorphosis. Many are the similar stories of Obeahmen turning themselves into wild Cats, Snakes, Boulders, Ants' nests, &c., to escape observation or capture;——"Anansi-stories" in fact, altho' not told as such. However, nothing of that sort has as yet come within reach of my own enquiries, and I fancy an eyewitness would find it a very difficult task to discriminate between a case of true Lycanthrophy, and one in which "glamour" was used as substitute.

Let me now give an example of what a male Hag used his power for. In August last year, I was staying in the town of A——, and one evening went to drive with my friend Dr. R——. He was absent when I arrived at his house, but came in after a little, and apologised for having kept me waiting, saying he had unexpectedly been called to see a patient. After dinner he remarked to me, that I would perhaps be interested to hear some details of the case which had made him late for dinner; and that he would like to hear my opinion on it. He had been called to attend a colored woman (a widow, called O——, aged about 35), at V——, who was suffering from the effects of some severe nervous shock, which she accounted for, telling him that the night previous, she was lying awake in bed, and was much started by seeing a lame negro called J—— (a man of bad character, who lived close by) come into the bedroom apparently through the wall. He then began to advance towards her with the evident intention of "taking a liberty." She however snatched up a water caraffee and threw it at him. It struck him apparently about the waist, but went thro' him and broke against the wall, while he promptly disappeared. She said he had threatened her, and troubled her before, but not to this extent. Dr. R—— added, that his patient was weak, and suffering from some severe shock or fright, but that there was nothing in her condition likely to cause hallucinations, and he did not know what to make of the story. I gave him my opinion as requested, which, I must say, he naturally held to be very doubtful, as an explanation. The only doubt I had, was as to the *truth* of his patient's story, and that was dissipated on the following morning; when I met with Dr. P——, a professional rival of my friend. I happened to ask Dr. P——, where he had been; he said he had been to visit a lame man called J—— living at V——, who had got badly cut about the groin some two days ago, by, as he said, falling amongst some broken glass. But, as Dr. P—— remarked,—the groin was an unusual place to fall on, and it was curious he could find no fragments of glass in the wounds,—which were deep! That is the use that I believe most Hags,—who are not at the same time "high class" Obeah practitioners,—make of their power. And it is one of the mildest of the evil uses such a power would be put to, should the mode of using it become popularly known, in more densely inhabited countries.

The "Silk-Cotton" tree (*Bombax Ceiba*), which is not uncommon here, closely resembles its East Indian congener the "Simal." It grows to a great height and size, and supports itself by immense buttresses thrown out from its root. This tree is the one which, in this part of the world, represents to the negro a combination of the affinities ascribed by the natives of India to the Pipal and the Seris trees, besides other qualities. Few negros can be induced to fell one of these trees, and that only when supplied with rum, part of which is libated to the "spirit" of the tree, and (the greater) part drunk; the sacrifice of a fowl at the foot of the tree is generally also a requisite, and then the felling proceeds amid profuse apologies to the "spirit" who is supposed to inhabit it. Besides being the habitation of some sort of (? elemental) spirit, (which is generally described as a white woman, frequently with a child in her arms, and another on foot beside her) to which the (Methodist Christian) negros are continually offering food, cloth, &c., on the sly: the Silk-Cotton tree is of great importance to Hags. Its height, the shape of its huge branches, the hollows formed by buttresses, and perhaps other points, combine to make it a safe and suitable place for a Hag to change his or her skin in, and in which to have the empty skin or body. Also, several very large specimens of this tree in different parts of the country, are believed to be the meeting places of the Hags, when they gather from time to time "to consult," or to hold their sabbats. Only the other day, it was reported to me that the night before, one of these trees, a few miles from my house, had been seen occupied by over a dozen 'balls of fire,' each of which was a Hag; but I regret to say I did not witness the occurrence. To the smoke of tinder made from the decayed wood of the Silk-Cotton tree, is attributed the power of instantaneously turning sick and killing Hags (whether in or out of their skins) who are brought in contact with it, but it does not appear to be frequently made use of for that purpose. The operations of Hags are believed to be in some way influenced by the moon and the 'Yellow Sandus' tree (*Bocida Capitata*) which, when dressed, is said by the negros to vary its color with the changes of the moon, is stated to be used by Hags for some purpose, as yet unknown to me. But, I have had the curiosity to have a piece of that wood planed up, and have now had it under observation for some months, without perceiving any variation of color whatever during that time.

MIAD HOYORA KOIA-HORI, F. T. S.

A CHAT ON THE PIAL.

Mundanus.—Whither away so fast Mysticus? I have been seeking you for the last three months, and I was thinking of you just now, is it not very strange?

Mysticus.—Only a mere "coincidence" as you would call it. You seem radiant with delight. May I know the cause?

Mun.—Why it was on that very point I was about to speak to you. I have joined the Theosophical Society, and by studying the Occult World by Mr. Sinnett, have come to the conclusion that the first and best thing I could do now, is to see the Theosophical Mahatmas; and I have been trying to see them by following the advice of some of the members. But finding that fruitless, I have resolved to set out for the place where they are.

Mys.—Ha, this is news indeed. But, without any disrespect to the members that advised, may I know the methods you practised to attract the attention of the Masters.

Mun.—Certainly. I will tell you them one by one, and you will explain to me why they failed.

Mys.—I shall try my best. Please begin.

Mun.—The first person I came across advised me to study the current Theosophical literature attentively, and said that once being on the intellectual plane, I might draw the attention of the Masters who were the custodians of these doctrines. I took the advice in good part and followed it, but could see no results. Can you tell me why it failed?

Mys.—I think I can. There is a Sanskrit work that says: "Persons who study the Vedantic doctrines are of four classes. Some study them for their novelty; some because it would look learned; some because they want to criticise it; and some to know the real truth and realise it. Of these, only the fourth obtains the fruit of it." If what you say be true, then these four classes of persons must see the Masters. But, so far as I know, only the fourth class do so. The Masters, so far as I know them, are great on other planes beside the intellectual, and to approach them you should try other methods. Now let me hear what the second member told you.

Mun.—He told me to lead a pure and virtuous life, and thus I could approach them on the moral plane which was higher than the intellectual. Why did this fail?

Mys.—You bathed twice, avoided evil company and cultivated in yourself a peaceful disposition. Is this what you mean?

Mun.—It is.

Mys.—There is a Sanskrit sloka that says, "The fish is always bathing, the serpent lives upon air, the goat lives upon leaves, and the hermaphrodites are contentment; if Moksha is to be attained by these means, then the office of yama would be supernumerary." What you practised was passive purity only; the active side is wanting. And if moral purity alone is a sufficient passport to the good graces of the

Masters, then it would be a very easy thing indeed. This was something better than the first plan, but even this is not enough. Proceed.

Mun.—The third member told me to go to the Head-quarters and have a good view of the Masters, from their portraits. Then I was to fix my attention on their forms, and will that I should see them. This seemed to me rational and sure of success, as I have heard that one can attract another person by having his portrait or figure before his eye, and willing him to come. Why did this fail?

Mys.—Ha! this is serious indeed. So you have been trying to practise black magic upon the Masters and conquer them by overcoming their will-power. I never thought you could be so rash. You do not realise the consequences it seems. You would like to drag the Masters into your presence whether they will or no. In the first place have you gauged the extent of their will-power, before you set yourself against them. A man beating his head against a rock, makes no impression upon it, but he has his head broken for his pains. Now here is my final answer to your questions. You cannot attract the attention of the Masters by any of the above means, unless you co-operate with them in their work—altruistic labour for the spiritual regeneration of Humanity. For that they live and work, and you will most easily see them, and feel their assistance, by working like them unselfishly for Humanity. Now all your plans have a strong substratum of selfishness: your object was to see the Masters, and make them assist in *your* progress, and that is what they are not born to do. They think that every one should work altruistically for others, and that he cannot do so without unconsciously improving himself. Again your very object itself is absurd. Suppose the Masters come to you, what will you do? What would you gain by going to Thibet and living with them? Your moral defects are still in you, and will be intensified by the increased power of the imagination in solitude. Do you think that the Masters can wipe out your defects and hand you up into Nirvana, in a wink?

If you were with them for a century and heard their teachings about occult sciences and the secret powers in Nature; unless you have a strong substratum of moral purity and undaunted will added to an unselfish desire to use the knowledge you have gained for the good of Humanity, you will either remain as you were, or become a black Magician—things not very agreeable surely. If you want to learn gymnastics, is it enough for you to have an excellent teacher before you, and hear him lecture on the subject and even show the feats? How much more necessary is self-endeavour in the case of such transcendental sciences as occultism and spiritual philosophy! Many have seen the Masters and conversed with them. Do you mean to say that all of them are now high up the path to Nirvana, and being assiduously taught by the Masters? Believe me the Masters appear to those who are working unselfishly for humanity, leading pure lives, and only when they are in greatest need of help or guidance, but never otherwise. And they take as pupils, only those in whom there is

absolute moral purity, and WHOSE INNER NATURE IS PERMEATED WITH A DESIRE TO WORK FOR HUMANITY AND USE THE KNOWLEDGE THEY GAIN, FOR ITS BENEFIT. True, they give a chance to all, because they have no right to refuse. But the taking a man's development in hand, is their option. To quote the words of one of them: "We plant some favourite seed in a soil; we have to wait until it breaks forth from the ground and forces its way up to the air. We water them only then, and not before; however much we may desire to favour their growth. If we watered them before, they would die. So also in the case of the candidates for Chelaship. They have to struggle hard with their lower nature, and fight their way up, into the altruistic plane of working for others; before we can venture to lend them a hand." What is the use of merely seeing them? Madame Blavatsky has said in her "Gems from the East:" "useless to try to seek to seize the ocean echo by clasping the shell in which it lies hid; as useless to try to seize the essence by grasping the body in which it shone for a moment of time." So I would advise you to abandon all thoughts of seeing the Masters, and being taught by them; and work as unselfishly for Humanity as lies in your power. At the same time try to remove from yourself the faults that you try to remove from others. You cannot expect that any gentleman would visit your house if you fill it with all sorts of stinking vapours! And you yourself would not like to breathe a second there. You are not only unconscious of your moral rottenness, and dwell happy in it, but you require, aye compel, the Masters, beings living in a plane of pure spirituality and moral perfection, to visit your stinking house. This is absurd indeed. Now, even after you have heard my reasons, if you are bent on your wild goose chase to Thibet, I can only say that you will return a sadder, not a wiser man.

Mun.—Enough, enough, not one word more. Henceforth I am a devoted servant of Masters, in the capacity of a worker for Humanity. Now, as it is very late, *au revoir*.

C. R. SREENIVASAIYANGAR, B. A., F. T. S.

श्री

NADI GRANTHAMS.

I HAVE not by me the back volumes of the *Theosophist* to refer to, but I remember very distinctly that Col. Olcott, in an article, gave a description of the visit of an astrologer, who surprised him by reading to him, from an old Nadi Grantham, definite predictions regarding the Theosophical Society and its founders. This article gave rise to a controversy, and to one or a series, I do not remember which, of articles by the late Mr. T. Subba Rao, who described his visit to an astrologer in Madras and how he was disappointed in his expectations. He also made some very good observations with reference to this class of works. The impression that the whole affair has left on my mind

is, that the Madras astrologer was put down as a humbug, and while admitting the possibility of existence of such Granthams, their actual existence was left an open question.

The class of Nadi Granthams chiefly referred to in this controversy was of the kind that dealt with Prasna (Horary Astrology). If I remember rightly, these Granthams were supposed to give correct answers to questions put to the astrologer by any visitor, and that too without the questions being explicitly stated. Whether such works exist is, I suppose, still an open question.

Two works have come under my notice belonging to quite another class. They may be called Jattaka Nadi Granthams(Genathliacal Astrology). They are called Sukra Nadi and Manda Nadi. References in each occur to the other and also to Nadies other than these, for instance, Kuja Nadi, Rahu Nadi, Chandra Nadi, &c., but as to the whereabouts of these, if they exist, no reliable information could be collected. Each of the two Nadies consists of several volumes written on palmyra leaves, and are in the possession of Mr. Sankara Sastri, an astrologer of Hossur. His whereabouts is not known at present, but I know where the works are secured for safety.

It appears that a Brahman, by name Achuthacharya, desirous of knowing the past and the future, made tapas to Brihaspati (Jupiter), who, in due time, came before him and asked him what he wanted. The Brahman desired Brihaspati (Jupiter) to give him power to know the past and the future. Brihaspati then made an abstract of astrology and taught him the same. Not satisfied with this, the Brahman asked for further details, upon which Brihaspati referred him to Sukra (Venus). He then made tapas to Sukra, was taught another abstract made by Sukra, and then referred to another planet for further details. In the same manner the other planets taught him other abstracts made by themselves. Since those times and thus, the Nadies (of which there are nine) came to be known in the world.

This information was furnished to me by a friend, a good astrologer. He found it in the 2nd part of Guru Nadi, only a part of which is in his possession.

An ancestor of Mr. Sankara Sastri is said to have been a great devotee of the Navagrahams, and under their blessing to have written the Nadies according to the abstracts taught to Achuthacharya by the planets. These abstracts are embodied in the respective Nadi Granthams and constitute the preface to them. This was some 300 years ago. The works so written are said to have been preserved in the family, diminishing, I have reasons to believe, in the number of volumes and pages, as also in the degree of legibility, as time advanced.

The works have been written in a methodical manner, and in their completed state, must have constituted an encyclopædia of Jathakams. A lagna (one sign of a zodiac or about 5 ghatikas, $2\frac{1}{2}$ hours) is

first divided into the number of vighatikas (300) of which it is composed. These are again divided into 150 parts called amsas—two vighatikas—and these parts are given separate names. Each amsa is subdvideid into poorvárdha and utharárdha. The unit of division of time adopted comes thus to about 24 seconds.

$$5 \text{ Ghatikas} = 120 \text{ Minutes}$$
$$= 300 \text{ Vighatikas.}$$
$$\therefore 1 \text{ Vighatika} = \frac{120}{300} = \frac{120 \times 60}{300} = 24''.$$

It is said that all horoscopes that can possibly be constructed for births at intervals of this unit (24 seconds) extending over sixty years, have been examined, and the results embodied in these works, omitting such as indicated short life or lives of insignificance or of suffering. It is also alleged that since the planets return to the same relative positions once in sixty years, the work holds good for all time. This statement I take the liberty to doubt. A careful study of the work itself may give some clue to the proper understanding of this point, but I shall not be surprised if it should give none.

The works are written in Sanscrit, in characters which can be made out easily by persons knowing Telugu and Canarese. The language reminds one of the familiarly quoted Sanscrit couplet, which says that bad grammar and idiom, sorely pressed by grammarians and rhetoricians, took refuge in the forest of Astrologers, Doctors, &c.

Each of the Nadies is divided into two parts. The first part gives the antecedents and circumstances attendant upon the infancy of the person, and in the second, the same is enlarged upon, and the details of the after-life of the individual added. Often reference is made to another Nadi for fuller information on particular heads. This is only generally true. References to antecedents of birth are given in the second part also.

In their places, times of danger to life and causes of the subjects not getting children, &c., are predicted, and suitable *santhees* (penances) are prescribed, specifying time, place, &c., and the manner of performing them, and for further details, works called Kalpas, are referred to, which, therefore, form a supplement to the Nadies.

The usual method of writing a detailed horoscope is, so far as I know, to divide the life-time of the subject into the necessary Disas and Bhuktees, and then under each Bhukti to specify what may be expected to happen. The story generally stops abruptly, which is understood to mean that life will terminate at the time the story stops.

The method adopted in the Nadi Granthams I have referred to, is somewhat different. The principal predictions are grouped under different heads. Under each head the relations of the Grahams are noted, and the inferences from such relations follow, and in places authority for the inferences is also referred to (generally the name of an author), such as Gargya, Vachaspathi, and so on.

As an illustration I shall briefly describe the arrangement adopted in my own Jathakam, giving extracts both from Sukra Nadi and Manda Nadi, which are now before me.

In the Sukra Nadi there is first a general account of my life, followed by statements of relative positions of Grahams and predictions under the following heads :—Pithru Bhávam ($\frac{1}{2}$ page), Máthru Bhávam, Kalathra Bhávam, Puthra Bhávam, Yoga Bhávam—the whole extends over $7\frac{1}{2}$ pages of foolscap, with one-third margin, in ordinary handwriting.

The extract from Manda Nadi, which is referred to in the Sukra Nadi, extends over $4\frac{1}{8}$ foolscap pages of ordinary handwriting. The arrangement is not clear ; but it can easily be made out. A correct description of the life of my father is given, and then certain dangers to my life at stated times, and what penances should be performed to overcome them. In the end death is predicted, and for further details reference is made to Ráhu Nadi, which cannot be had.

The manner of finding out the Jathakam required may be considered somewhat unsatisfacory, but this arises from the nature of the circumstances and not from any defects of the work. If the time of birth could be correctly ascertained to, within 24 seconds or half an amsa, we have only to ascertain the name of the amsa, and then pick out the story of the subject whose birth took place in that amsa. This, as will easily be understood, is literally impossible to our present day astrologers, and must have been so even to our not distant ancestors. Our ancestors never made a mistake with regard to Lagnam of birth, though they had no clocks or watches. They ascertained the time of birth from the appearance of the heavens or the position of the sun in the heavens. But with our cheap watches and clocks it is no unusual matter to often find that the horoscopes, now ordinarily written, err even in Lagnam. When the fact that different almanacs give different positions to the same planet at the same moment is added to this, the difficulty of finding the correct horoscope can be imagined.

The usual plan adopted is this: with the aid of the given horoscope certain particulars are found out according to the abstract of astrology, and search is then made in the Sukra Nadi for the one containing these particulars. In the case of my own horoscope this method failed as the Lagnam was wrong. The astrologer ascertained a few particulars of my experience, corrected the Lagna, and then traced out the correct story. When this is done in one Nadi, the amsa is known and reference to the other Nadies becomes an easy matter.

It is not myself alone who has obtained extracts from these works from the astrologer, but there are others known to me who have done so. In every case the account gives a correct idea of the native's character and experience. Often the general career or some particular trait of character of the father or some particular individual of the horoscopee's family is given. In the Manda Nadi there is a very good

account of the career of my father. Sometimes general events are mentioned, such as the time of the death of the king of the native's country, of dangers to his life and position, or of any extraordinary event in his life. Usually the birth-place of the native is described. Sometimes a period of famine is specified.

One word to such as may desire to obtain and examine extracts for themselves. They should not be surprised if their horoscopes should not be found in the work. If they are found, they should not expect to find a biography. This is hardly possible. Let them write a general account of themselves, their birth-place, parents, general career, &c., in the compass of the extract, and then compare the two, they will be astonished at the result. To such as will explain this correctness of the account by any other theory than the possibility of astrological predictions, nothing need be said. They are welcome to their theory.

I am not at all prepared to hold to the theory herein given of the origin of the works described. They suggest that there must have been methods of astrology that are now either lost or not generally known. The matters described, their general arrangement under different heads and Nadies, show this. A careful study of the works by a competent astrologer may reveal these methods or show their identity with the present day ones. To me and to my friends these works have appeared as something out of the way. On a future occasion I hope to send you translations of one or two horoscopes as examples of the manner in which the works are written.

Y. SRINIVASA ROW.

AN IMPRISONED TITAN.

EARTHQUAKES, volcanoes, cataclysms! What rich imagery these words are able to evoke. The ancients spoke of them with bated breath in Egypt, referring them quaintly enough to the periodic wrath of gods: among the Jews to the mandates of Jehovah, among the Romans to the blustering of Vulcan's forge or the throes of some imprisoned Titan. And even in this iron age when earthquakes are 'twiceborn' as "Seisms," when we gravely tabulate 'igneous agencies,' 'plutonic rocks,' 'homoseists,' 'epicentra,' &c., and British manufacturers set up chemical works in craters, the old terms have still a marvellous potency to sway us. It is true we are all beginning to replace Egyptian, Semitic and other gods, with "natural law," but, then, this natural law is too often as obnoxious a neighbour as the gods were before it. Etna still shivers and vomits lava, though Typhon is let free; Popocatepetl smokes cheerily away, though the marvellous legends of his prowess are dying. Added to this, a respectable death-roll of 5,000,000 of persons or so within a 4,000 years period—so runs one careful estimate—has not failed to maintain the prestige of the geologist's "igneous agencies."

During the last few decades, Seismology has been achieving remarkable progress, while the sister science of Vulcanology, so ably inaugurated by Poulett Scrope, has crowned its already fair fame with fresh laurels. Hitherto,

however, neither science has reached the stage of prediction, and probably will have to wait many decades before it does so with any striking success. The obstacles are obvious. Your astronomer deducing his results from Gravity and the laws of motion may foretell where a certain planet will be at a given time. But your seismologists and vulcanologists lack any such charmingly simple clue, possessing at present no complete grasp of the subterranean agencies which antecede any shock, subsidence, elevation, or eruption. Hence their usual wise reserve. Some seismologists, however, basing their results on elaborate tables of observations interpreted by private speculations of their own, have abandoned this golden silence, occasionally with success as often without. Among seismological Cassandræ of the former class must be ranked Falb of Vienna who predicted the earthquake of Belluno in 1873, and the eruption of Etna in the ensuing year with great éclat.

But a new claimant to prophetical honours is now in the field, and a claimant once more of whom orthodox seismology knows not. In the pages of the "Arena" Dr. Buchanan, the highly respected discoverer of Psychometry, has stepped boldly into the lists, and so far as concerns extent of prediction he certainly eclipses Falb. Whether he will eclipse him in the subordinate matter of having his views verified by fact may be more questionable. "It is safe to say our (American) Atlantic coast is doomed," while South America, the Pacific, the Mediterranean area, and other tracts of the convulsed globe are to be visited with eruptions, appalling earthquakes and destructive tidal waves. Should, however, these predictions ever crytallize into facts, it will not be due to Dr. Buchanan's handling of modern geological theory. Lord Mansfield once advised a future Governor of a Colony, a shrewd man but of slender legal attainments, never to give a reason for his decisions. And when we compare the subjoined passages, it may perhaps be thought that one of the reasons underpropping Dr. Buchanan's decision calls at any rate for *re-examination* :—

"Very few have a just conception of our earthquake liabilities. The crust of the earth, floating upon a molten sea of fiery matter, might be compared *to a microscopic pellicle on the surface of an egg without a shell.*"

(Buchanan.)

"The idea of geologists, who were in the habit of explaining underground heat, ancient upheavals, or modern volcanoes, by the existence of a *comparatively thin solid shell resting on an interior liquid mass, must now be given up as untenable.*"

(Roscoe, Cf. also Mallet, Sir W. Thomson, Hopkins and others.)

The ground for this contrary opinion, I shall briefly touch upon hereafter. Meanwhile, I do not propose to attempt the irrational by gainsaying any of the learned Dr.'s predictions, which, as elsewhere suggested, may be based on an experience of thought-transference. But the reflections aroused by his jeremiad may well serve as a useful peg on which to hang some remarks. And this is what may be forthwith conveniently attempted.

In glancing over the fascinating subject of earthquakes, volcanoes and cataclysms—both of the minor and alleged continental character—it will be necessary to touch on its romantic as opposed to its more technical aspects. To impose on our Eastern readers the terminology of rock structures, and composition, of varying lavas, traps and plutonic rocks, of seismic wave motion, homoseists, pleistoseists, angles of emergences and all the multiform and *scientifically indispensable* distinctions of a like character, would be out of place. For our present purposes it will be enough to effect two objects, (1) to afford, in the first place, a survey of some of the most remarkable events,

seismic and volcanic, which history records, and (2), to glance at their bearing on the theory of upheavals, subsidences, cataclysms the earths interior. Let us commence with the phenomena of earthquakes.

An earthquake is defined by Mallet as "the transit of a wave or waves of elastic compression in any direction from vertically upwards to horizontally, in any azimuth through the crust and surface of the earth, from any centre of impulse or from more than one, and which may be attended with sound and tidal waves, dependent upon the impulse and upon circumstances of position as to sea and land." Thus on *terra firma* an earthquake is essentially reducible to waves is of elastic compression. It may, however, as Milne, the seismologist of Japan, shows, be due to waves of elastic distortion also.*

The rapidity of propagation depends in large part on the character of the strata traversed, a factor of such importance that even in the same country, different earthquakes may have different velocities ranging as a matter of observation from a few hundreds to many thousands of feet a second. The more compact the rocks, the swifter the propagation. Other things equal the velocity is proportionate to the intensity of the original stock, diminishing with distance from its source. The amplitude of the waves is much less than the visible effects of swaying, and subsequent damage often appear to warrant, ranging from a very low figure up to some four or five inches, a figure not often exceeded.† According, indeed, to Milne, whose Japan experiences have afforded him a wealth of data for such inductions, "the earth's maximum *horizontal motion* at the time of a small earthquake was usually only the fraction of a millimetre, and it seldom exceeded three or four millimetres. When we get a motion of five or six millimetres, we usually find that brick and stone chimnies have been shattered. The results obtained for vertical motion were also very small. In Tokio it can seldom be that *vertical motion* can be detected, and when it is recorded it is seldom more than a millimetre" ("Earthquakes," p. 76-7). Considered in relation to the terrible concomitants of some of the greater earthquakes, this fact is apt at first to strike the hearer with incredulity. In a few cases only do we find evidence of a more impressive earth-oscillation.

Thus Mallet thinks there have been shocks exhibiting an oscillation of over a foot, while M. Abella writing of an earthquake in the Philippines in 1881, states that his observations established one of no less than two metres! In these cases of course the elasticity of rock material would yield to the strain, and we note in consequence the formation of vast clefts and crevices opening and shutting like so many gates to the Inferno.

Humboldt tells us somewhere that the inhabitants of Peru think little more of a moderate shock than we do of a hailstorm. I suppose a very similar feeling must obtain among the Japanese on whom a kind providence has, according to Milne, lavished 1,200 of these visitations a year. But with whatever complacency habit may cause us to regard slight shocks, it is certain

* His interesting volume on "Earthquakes," in the International Scientific series, should be consulted. See especially his chapters "Earthquake Motion discussed theoretically" "deduced from experiment" "deduced from observation on earthquakes" (pp. 40—95) for full detail on this and allied heads.

† Mallet observed that in the Neapolitan earthquake of 1857, the amplitude increased with the distance. In the case of one town 3·45 geogr. miles from the 'seismic vertical' (*i. e.*, the ideal line joining the subterranean source of a shock and the area of surface above it), the amplitude was 2·5 inches in that of one 20·7 miles off 4·75 inches.

enough that there is no levity of demeanour when those of imposing grandeur are in question. Humboldt, adverting to the effect of a even moderate shock on a tyro, depicts the cause of alarm in his customary forcible language. "From early childhood we are habituated to the contrast between the mobile element water and the immobility of the soil on which we stand. All the evidence of our senses have confirmed this belief. But when suddenly the ground begins to rock beneath us, the feeling of an unknown mysterious power in nature coming into operation and shaking the solid globe arises in the mind. The illusion of the whole of our earlier life is annihilated in an instant." As just remarked, custom may habituate the mind to these gentler moods of the sleeping Sitan. When, however, he arises in his wrath, shivering, it may be, cottage, cathedral, and fortress, burying men by thousands under a fire of rattling stones and a cannonade of crumbling buildings, diverting the course of rivers, flinging colossal waves on the shore, heaving huge tracts from below the sea or loosing the hungry billow on erst dry land, he becomes an object of a dread, which no amount of experience can moderate. Consider the natnre of some of the concomitants of these "waves of compression and distortion." Conceive fissures such as some met with in the Calabrian disasters) 100 feet across and 200 feet deep, and from half a mile to a mile in length, gulfs swallowing up and crushing into shapeless lumps houses, men and animals and often ejecting stones, cold or boiling water, mud, and pungent vapours and gases, and even (as in the Lisbon earthquake) flames; conceive of hideous and bewidering noises;* of large rivers damned up with masses of fallen rock or diverted into new channels as their beds are tilted; huge tracts of coast-line levered bodily up amid the wreck of towns, as at Conception in 1835; large ships swept (like the "U. S. Wateree" at the Arequippa earthquake in 1868) a quarter of a mile inland, and waves from 30 to 60 feet high rolling tumultuously over the cowering inhabitants of Lisbon, a monster billow of 210 feet breaking over the coast of Lupatka; or picture Port Royal in the West Indies submerged with nearly all its inhabitants in less than a minute in 1692. These are sublime manifestations of the awaking Titan and may well give the most light hearted momentary pause.

History records some specially appalling scenes of this character. Let us run over a few which I have gathered together from thoroughly authentic sources and may, therefore, and which may serve to impress us equally with the majesty of nature as with the problem presented for the consideration of science. These representative cases are those of the destruction of Antioch in A. D. 526, the destruction of Callao in 1747, the wreck of Lisbon in 1755, the Calabrian disasters (1783—1786). To these may be added the sinking of the fort of Sindree with village and surrounding districts in the Delta of the Indus in 1819. This latter event owes its claim to consideration not to its roll of victims, but to its exemplifying a sort of minor physical cataclysm, and exhibiting as such an interesting bearing on our subsequent glance at the hypothesis that cataclysms of a really vast extent have, from time to time,

*Humbolt describes such noises as "rolling, rattling, clanking like chains, occasionally like thunder close at hand; or it is clear and ringing as if masses of obsidian and other vitrified matters were struck in caverns underground." How far these noises travel underground on occasions of either eruptions or earthquakes may be gathered from the fact that the great eruption of Cotopaxi in 1744 wa accompanied by rumblings, &c., at Honda, on the Rio Maddalena, 500 geographica miles off.

occurred in the course of geologic history. The four others, in addition to their various other points of interest, wield a power of fascination such as that which drags the schoolboy into a slaughter-house or an adult into the Morgue. Strange to say, they are not, as a rule, cited by believers in a moral personal god.

It is a festal day at Antioch in the 6th century. Everywhere merriment reigns supreme, strangers gathered from distant parts mix with the teeming crowds with not a care to mar their pleasures. The breeze blows gently and the day is fair. Suddenly there comes a loud rumbling, walls and houses totter, the ground seems to undulate, like an ocean and a shower of debris overwhelms 250,000 wretches. This ghastly massacre crowns a series of previous and subsequent disasters that befell the luckless city. Represent again in thought the celebrated catastrophe at Lisbon. The story is now a familiar one, will, but ever bear re-telling. It was the festival of All Saints', the churches being crammed with worshippers, the saints, when most wanted, being alone conspicuous for their absence. Loud swelled the hymn of praise to the God of mercy and benevolence, and louder still broke the uproar of an ignored Nature on the ear. The "waves of elastic compression," which knew not Jehovah were rocking the city like a breeze does a boy at the mast head. Upper stories were already crashing into the streets, the great Church of St. Paul's was traitorously pounding its denizens, while crowds were pouring out by every secure outlet to the banks of the Tagus. Loud again rose the priest-led appeal for mercy, and as if in answer came the second shock hurling the Church of St. Catherine from its eminence and grinding a multitude of petitioners into the soil. But a yet worse crisis was at hand. See the Tagus heaves, retires like the undertow of a wave, and then flings a giant wave over the quay, the shipping and the shrieking crowds on shore. Another and another follows, till exhausted nature sinks into a sullen quiescence. Within six minutes no fewer than 40,000 victims had perished.

The concomitants of this disaster were remarkable. Some of the loftiest of the Portuguese mountains were cleft at their summits and vomited smoke and flames.* A tidal wave, 20 feet high, swept the West Indies. In far away Algeria, a village with 8,000 persons, was engulfed. And, according to Humboldt, a portion of the globe, four times the area of Europe in extent, was shaken. What with pulsations and tremors of a minor sort the whole globe may have been affected.

The destruction of Callao in 1747 was so complete that only a small portion of a fort was left intact; the whole populace, with the exception of 200, being destroyed. It was all the work of an instant—a shock, withdrawal of the sea and the onrush of a colossal wave. Especially striking in regard to their portentous duration are the celebrated Calabrian shocks which lasted no less than three years, and destroyed by violence and an ensuing pestilence about 50,000 to 60,000 unfortunates. The impulse originating beneath the granite of the Apennines, shook down like so much dust the strata of clay and sand reposing on their flanks in some places tumbling towns like ninepins down into deep gorges and valleys. So violent was the first shock that in two minutes almost every house from the W. Apennines in Calabria Ultra to Messina in Sicily was levelled to the ground. The oscillation due to the slipping was so violent that the very clouds seemed to observers to be

* The 'flames' were probably electric flashes such as accompany the rupture of rocks; the smoke dust. The reports describe only appearances.

ever and anon momentarily arrested in their flight, while trees lashed the soil with their topmost boughs. Huge crevasses opened up gorging themselves with houses, men and animals, and strata were crumpled like so much paper. Words would probably fail to convey any adequate idea of the scenes which chequered three terrible years.

The sinking of the fort and village of Sindree is a phenomenon which is very interestingly illustrated by the double illustration given in Lyell's fascinating work, the "Principles of Geology," where the 'Before' 'After' stand well out. This fort, with an adjoining district *of 2,000 square miles in extent* above Luckput on the eastern arm of the Indus, was sunk in one earthquake. Just two or three feet of wall and a solitary tower of the fort was left above water level. Looking from this 'proud eminence,' Sir A. Burnes, who subsequently visited the spot, could only descry far away in the north the blue streak of land where lay the Ullah Bund itself only an upheved patch of delta.

I am tempted to cite other cases, such as the Riobamba earthquake (1797), where a town was crushed beneath mountain masses, its walls twisted like pliant leather, and some of the populace literally flung high into the air, just as we rap so many peas off the bottom of a pan. The convulsions of Japan and the Indian Archipelago also invite description. But the cases adduced will amply suffice. Earthquakes are now fairly represented. Cases of *slow subsidence and elevation*, unattended or only incidentally so by earthquakes, will fall conveniently into the discussion of the general cataclysmic hypothesis.

And now as to some of the most recent results of seismological science, only leading issues being touched upon. It has now been found possible to effect the determination of earthquake origins, not only of the central superficial area of disturbance in any given case, but of the depth and probable configuration of the disturbing cavity as well as that of the greatest probable depth of any earthquake impulse on the globe. For these most interesting results we are mainly indebted to Mallet. The basal idea of the problem of maximum depth is the recognition of a relationship between the impulsive force of an earthquake and the height of lava-columns in adjoining volcanoes. Thus if we regard Vesuvius (which varies from 3,500—4,000 feet) as the pressure gauge of the Neapolitan district, and take the violent earthquake of 1857 which projected bodies with an initial velocity of 15 feet a second, an interesting comparision with the height of the Andes volcanoes and the already mentioned Riobamba earthquake is possible. In the latter case bodies were projected with an initial velocity of 80 feet a second,—a terrible and, as far as is known, unique 'succussatore' shock,—or with 5·33 times the destructive power of the Neapolitan impulse. But the mean height of the Riobamba district volcanoes is, also, just about 5·33 times that of the mean altitude of Vesuvius. Knowing then from previous reasoning, too elaborate to reproduce here, the depth of origin of the famous Neapolitan shock, *viz.*, 34,930 feet, Mallet assigns 5·33 × 34,930 feet, or about 30 geographical miles as the greatest probable depth of any seismal focus on our globe.

Criticising this position, Professor Milne points out two objections, which serve to qualify its scope: (1) that in the case of particular earthquakes, such as those of Scotland, Scandinavia and portions of Siberia, the connection with volcanoes is not very apparent; (2) that the pressure on the adjoining strata may sometimes exceed that indicated by the lava-guage,

of a volcano. Thus the volcanoes of Mauna Loa and Kilauea in the Sandwich Islands are only about twenty miles apart, yet the lava stands 10,000 feet higher in the throat of the former than of the latter. Suppose Kilauea alone existed, we might be basing too sweeping suppositions on the height of its cone, which would really only indicate the pressure on the district in its vicinity. It should be further mentioned that the calculations anent the Owen's Valley earthquake of 1872 seemed to establish a depth of origination of fifty miles. On the other hand, those of Dr. Oldham for the great Cachar earthquake in India (1869) just attained the 30 mile limit. In a large number of cases the depth is very considerably less.

Probably the best solution of this problem would be to confine Mallet's maximum to the districts affiliated on to active volcanoes. The interest of the matter, so it seems to me, hinges not on a question of 30 or 50 or even a 60 mile limit, but on the fact that the source of disturbance is *relatively near to the surface*, a fact which has a most suggestive bearing on geological theory generally.

The probability is that many earthquakes result from the establishment of "faults," *i. e.*, the fissures accompanied with a shift of strata, such as one sees on exposed cliffs or in coal mines. Thus in the case of the already noted Neapolitan earthquake of 1857, Mallet, by a series of able researches, exhibited the focal cavity as a fissure due, perhaps, to the rending power of steam. Its vertical dimensions were estimated at between three and five miles. This is unquestionably a conclusion of remarkable value and interest. It must not be thought, however, that all earthquakes, shocks have a like origin, the proximate causes being often exceedingly obscure and often, again, otherwise explicable.

The coincidence of earthquakes with volcanic eruptions and *vice versa* is by no means invariable even in regions of special 'igneous activity.' Thus many of the terrible shocks in South America, in Japan and elsewhere have been wholly unaccompanied by volcanic ejections. On the other hand, the two are often synchronous; volcanoes sometimes being actually born after a succession of repeated shocks. The births of Misti during the (1868) Arequippa earthquake of Monte Nuovo near Pozzuoli (1538), and of Jorullo in Mexico (1759) may be cited in illustration of the latter fact. They were results of masses of steam charged lava, and vapours battling for some outlet. How relief is often brought by volcanic discharge is well illustrated by the remark of Antonio d'Ulloa who says that the Andes district shocks cease after an eruption. Still caution is advisible even here. Touching on this safety-value theory of volcanoes, Professor Milne observes:—

"That many earthquakes are felt at Copiapo is attributed to the fact that in the neighbouring mountains there are no volcanic vents."

"We must not, however, overrate the protective influences of volcanoes.* In the Sandwich Islands we see the columns of liquid lava in neighbouring mountains standing at different heights, indicating a want of subterranean connection between these vents. In consequence of this it would seem that

*Let me, also, cite a passage from Collingwood's "Rambles of a Naturalist," p. 298, apropos of the great Manilla earthquake of 1863. "There are two considerable volcanoes in the neighbourhood of Manilla, those of Tagal and Abbay; and although it might be imagined *a priori* that the terrific shock was in some way connected with the closing up of these natural vents, it does not appear that this was the case; *for the volcano of Tagal in the province of Batangan, was reported to have been very active at this juncture.*" Possibly the vent was overtaxed.

enormous pressures might be generated in the neighbourhood of one of these mountains without finding relief at the other. When we have conditions like these, it would seem that the eruptions of a volcano may have little or no influence in protecting neighbouring districts. This may possibly be the explanation of the fact that in 1835 Conception was destroyed, notwithstanding there being an unusual activity in the volcanic vents of the neighbouring mountains." (p. 276).

There are so many interesting aspects to earthquakes—their distribution in space and time, their "tidal" accompaniments, their precise destructive effects on buildings, their vibratory pulses, &c., &c.,—that it would be a pleasant task to continue the theme further. But for the present I must forbear to add more. Next month I shall have something to say on the head of volcanic eruptions, their causes and the relations of these to the several causes of earthquake phenomena. The question of slow elevations and depressions, of alleged continental Cataclysms, more especially that of Atlantis, the moot problem as to the constitution of the Earth's interior will also admit of treatment. Nothing could be of greater interest than these issues; how obscure is in large part the evidence we shall have ample reason to recognize.

E. Douglas Fawcett.

(To be continued.)

P. S.—Owing to an oversight in correcting the proofs of my article last month, I omitted to transpose an intrusive sentence which produces a grotesque effect. After allusion to Spencer's Criterion the "Inconceivability of the Opposite" comes the sentence "As underlying, it transcends experimental proof, being equivalent to the persistence of the unknowable itself." This should run after the next sentence dealing with the Persistence of Force.

SANDHYAVANDANAM, OR THE DAILY PRAYERS OF THE BRAHMINS.

Section IV.

(*Continued from page* 437.)

We now begin Sandhyavandana. We first of all begin with Pranayama. It consists of restraining Prana, by performing Rechaka, Puraka, and Kumbhaka, while the seven Vyahrities prefixed by Om, and followed by the Gayatri and the Siromanthra are being repeated.[1] Pranayama is of three kinds: Rechaka, Puraka, and Kumbhaka. Puraka is the drawing in through the nose of the breath or Prana, Kumbhaka is its retention, and Rechaka is its expiration. The time for all these varies according to individuals and their advancement. This method, which applies to practisers of Yoga, applies also to Sandhyavandana, for, as I have explained before, it is only a kind of Yoga, and can best be performed by a Yogi.

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1. Manu. Savyáhritiáhmsa pranavám, Gayatrim sirasa saha, trihpátéthayatahpranah pránáyámassa uchyathé. Yagnavalkaya and Yoga Yagnavalkya also speak to the same effect.

The whole mantra is to be repeated thus:—Om bhuh, Om bhuvah, Om Savah, Om Mahah, Om Janah, Om tapah, Om Satyam, that saviturvarenyam bhargodevasyadhhimahe dhiyoyonah prachódayath. Om apójyothi raso amritam Brahma bhuvarbhuvassuvarom.

Drawing in the breath by the left nostril, then retaining it for some time, and then gradually letting it by the right nostril, the time for which should be the same as for its retention; in this way Pranáyama should beformed. While itis exhaled the above mentioned mantra should be mentally repeated. For this purpose, one of the nostrils should be closed. This is technically called Pranava Mudra, and is one of the highest Mudras of the science of Yoga. There are varieties of this Mudra: Grihastas and Vanaprasthas hold the nose with all the five fingers together, while the Brahmacharies and Sanyasasis hold it with the ring and little finger only. This Pranayama should be thrice done, on each occasion, but this rule is relaxed, and a single Pranayama allowed in case of illness, &c.

I shall now say a few words by way of explanation of the above mantra. It is a well known occult law that the lower nature should be gradually subdued, in the order of involution, before the highest is meditated upon. Precisely the same thing is done here. We have first of all the seven Vyahrities, Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah, Satam, denoting the seven planes of consciousness or "the seven worlds," and these seven mantras are prayers addressed to the elemental forces on the seven planes. These elemental forces are stated in the Vedas to be manifestations of Parabrahmam itself. We have then the Gayatri itself; and lastly the Gayatri Sira, which means that the water, light, rasa (taste ?), and the seven words as Bhuh and others, are all manifestations of Brahmam.

After Pranayama there is Sankalpa, already described; and after it we have the purification known as Márjana. With the repetition of Om, bhuvarbhuvossurah followed by Gayatri and the Siromantra, the water to be used for the purpose should be purified, and with the repetition of the nine mantras given below, a small brush made of Kusa grass should be dipped in the water, which is sprinkled therewith over the head and other parts of the body.[2] If there is any quantity of water still left, it should be poured down. The water should be sprinkled with the right hand.

The object of Márjana is, as I already said, external purification, or purification of the physical body, and also to serve as an expiation, so far as that body is concerned, for sins committed during the preceding twelve hours, without one being conscious of them. After the external purification is over, internal purification begins with the mantras "*Agnyascha .....Swahá*," "*Suryascha.....Swahá*," or "*Apahpunanthu.....Swahá*" according as the Sandhya performed is that of the evening, the morning or of the noon. The deities addressed are Agni, Surya, Varuna, and the

1. Athabhumtá sa evádhasthat sauparishtát, sapaschat, sadakshinas, santtaratassa, vedam sarvamkhalvidam brahma, nehanánástikinchana.

Saptavyáhritayassaptáloká bhurádayakramáth pratyékam pranavádítváttanmaya it suchyaté.

2. Gobhila:—Sprishtváchábhishtavanthoyam murdhná Brahma mukhénacha apohishtathi bhirmanthrairtharbhaissirasi marjayet. Sounaka does not seem to think the use of a *kush* brush necessary. Satatapa and Madhavacharya speak to the same effect.

mantras contain requests to those deities,[1] as, philosophically speaking, so many manifestations of Parabrahmam.

After internal purification, there is again a hymn addressed to Agni, beginning with "*Dadhi Kravinno.....Pranayogumtshi torishat*" and followed by nine mantras. These are called the Abhlingas, and the first mantra of the series is "*Apobhishtamayobhuvah.*" The Ablingas are sometimes followed by other mantras addressed to Varuna, and begin with "*Hiranyavarnás' suchayah.*" The object of all these mantras is, as I said before, purification.

Arghyapradána (lit., the giving of Arghya) means the act of giving or leaving a handful of water on the ground or on the surface of water—preferably the latter—and is one of the accompaniments for the worship of Sandhyadevata. In this connection I may add that Arghya is a necessary accompaniment in the case of worship of any sort whatever, the difference consisting in the mantras repeated during the act and the number of times it is performed. This number varies according to the deities worshipped. A Sakti worshipper would, for instance, *generally* give out *Arghya* with the repetition of the mantra for that particular phase of Sakti which he had chosen to worship, similarly in the case of Sandhyavandana or the worship of Sandhyadevata, the mantra for Arghya is the mantra of Sandhyadevata itself, namely, the Gayatri.

The object of Arghya is simply this. From Sankalpa onwards you simply conceive, or shall I say invoke, the presence of this devata, and as a matter of satisfaction to it, you do the necessary acts of reverence or respect to that devata. This idea is at any rate a little anthropomorphic, and shows that it must therefore be a recent one. It also shows that people were at first very good occultists, but as time became more and more degenerate, anthropomorphism took its firm root in the minds of Aryans.

I have said that the mantra for Arghya is Gayatri. This statement holds good in the case of morning and evening Sandhyas, but a different mantra beginning with "*Hagmsassuchi*" is repeated by some for the Arghya for the midday devotion. Yajur vedis and Sama vedis among Vaishnavas do not repeat this for the midday Arghya, but the Gayatri; but, as a rule, the Yajur vedis among Smartas hold to it.

When the invocation is thus made, a magnetic circle is described aroundd himself by the performer, with a small quantity of water sprinkled from the hand while repeating the mantra "*Asavadithyobrahma.*" This Arghya should always be given facing the sun. In the morning and evening it is given out three times, but at midday only once: and as regards the posture to be adopted, the bending posture is the best for the morning Sandhya, the erect for Madhyanhika, and the sitting posture for that of the evening. The water should be held in both the hands, and let out straight through the ends of the fingers.

In connection with Arghya I may give a Vedic legend,—a legend, the exact significance of which, I must confess, I cannot make out. In

the ancient time, so the Taittiraya Brahmana says, certain Rakshasas (sons of Darkness) were born. They took into their heads the idea of fighting with Surya, and in order that they might possess the necessary strength to overcome him, they prayed to Brahma. Brahma at once granted the boon they asked for, and they at once attacked Surya.

The fight went on from morning to evening until twilight. It was then thought (the Veda does not say by whom) that the best remedy was water sanctified by the repetition of the sacred Gayatri, and that it would kill the Rakshasas. The Brahmins at once acted up to this idea, and found out that, by following it, the Rakshasas felt the power of that water as an adamant weapon, and were thrown out in the islands occupied by another class of Rakshasas known as Mandéhas.[1]

Next to Arghya and closely resembling it, is what is called Tarpana, performed for the purpose of propitiating the four devatas,[2] which are the aspects of Sandhya devata. This Tarpana is preceded by a Sankalpa to the effect that it is made to propitiate the Iswara; and it is different from the one current among the Vaishnavas, the mantras of which are *Kesavamtharpayámi*, *Madhavamtharpayami*, and so on repeating the twelve names of Vishnu which were recited during their Achamana. This kind of Tarpana is sanctioned by the Pancharatra Agamas, an element largely introduced in their faith and duties.

After all these are over the Brahmin next sits for his Japa of Gayatri, and this, as I said before, forms the most important part of Sandhyavandana. Having made all the necessary preparations for the reception of Sandhya devata, he now begins to concentrate all his attention on it, or in fact to place himself *en rapport* with that force.

Japa of Gayatri is now performed thus. A Brahmin sits in the posture of Padmasana, repeating the mantra *Pridviteraya.....asanam.** "This is an address to the deity (elemental) presiding over the Earth, saying, Oh Earth, all the worlds are dependent on you, you are supported by Vishnu, and hence support me too, allow me a pure seat." He stands, if he performs the morning or the midday Sandhya, but sits in the case of the evening Sandhya. He then repeats the Chandas of each of the minor mantras of the major mantra repeated doing Pranayama, *viz.*, *Om bhuh.....Bhuvarbhuvassuvarom.* The word "Chandas" used includes the names of the Rishi, (the "See-er") who composed the man-

(1) Rakshámsi havà purónuváke tapograma thishtan thathán prajápathirvarènópàmanthrayathathànivarama vrinitháthithyó nóyáththayithi thánprajápathirabravit yothayathvamithi thasmáthuth thishtanthagmhavátháni rakshagsyáthithyam yódhayanthi, yávadasthamanvagáththá nihavá yethâni rakshágmsi, gayathriyabhimanthrithe nambhasámyanthi, (2) thathuhavá yethebrahmashádinaha purvabhimukhássandhyá yam gayathriyábhimanthrithe úpourdhvam vikshipanthi, tháyethá apovajribhútwá thani rakshágamsi manthe hárunedvipe prakshipanthi, (3) yathpradakohinam prakramanthi, thenapapmanamavadhunvanthi, (4) udyanthamasthom yanthamáaditya mabhidhyáyan kurvanbrahmanovidvansakalam bhadram asnuthe asá vádityobrahmethi, (5) Brahmaivasanbrahmäpyaithi, evam veda. 2nd anuvaka of the second prapataka, of Taittireya Aranyaka). The above legend is slightly found modified in details in the Matsya Purana.

(2) In the evening, the devatas to be propitiated are, Sandhyá, Saraswati, Raudri and Nimriji: in the morning, Sandhyà, Gáyatri, Bráhmi and Nimriji: and in the noon, Sandhyá, Sávitri, Vaishnavi and Nimriji.

tra; Chandas proper, or the metre in which it was composed, and the devata to which it is addressed. The minor mantras in the major mantra abovementioned are (1) *Om*, (2) *Bhuh*, (3) *Bhuvah*, (4) *Suvah*, (5) *Mah*, (6) *Janah*, (7) *Tapah*, (8) *Satyam*, (9) *Tatsaviturvarényam bhargodévasyadhimahi dhiyòyònah prachodayat*, and (10) *Omàpòjyòturasomritam brahma bhuvarbhuvassuvarom.*

(1). *Om.* The Rishi of this mantra is Brahma, the Chandas is (Devi) Gayatri, and the Devata is Paramatma. I must here point out that in this and the following mantras, the right hand should point to the top of the forehead, when the name of the Rishi is being uttered, but when the Chandas and the devata are spoken, it should point to the tip of the tongue and the heart respectively. The object of so pointing has been explained to be that in the case of the Rishi's name he is simply mentally thanked for the mantra he had been good enough to produce, as a matter of gratitude, and when the name of the mantra is uttered, the tip of the tongue is pointed at to show a desire that there should be a flow of Chandas, and is therefore a mental request made to the devata or elemental presiding over metre or poetry. In the case of the devata of the mantra, the right hand, I have said, points to the heart to show that that devata is invoked and concentrated in the heart. These ideas and explanations of our ancient writers go to prove, as I have frequently stated, that occultism and occult methods were the bases on which every observance was founded, and in these days of spiritual degradation, they are apt to be looked upon with ridicule.

The name of the Rishi, &c., of the mantra is given out in the short mantra usually repeated, *viz.*, *Pranavasyarishir brahma devee Gayatri Chandas paramatma devata.*

Mantras (2) to (8) have for their Rishis Athri, Bhrigu, Kutsa, Vasishta, Goutama, Kasyapa, Angirasa; their metres are Gayatri, Ushnik, Anuishtup, Brihati, Pankthi, Trishtibh, Jagati; and their devatas are Agni, Vayu, Arka (Sun), Vagusa, Varuna, Indra and Visvadeva. *Athri bhrigu.....chandágmsi.*

Mantra No. 9 is Savitri. The Rishi is Visvamitra, the Chandas Gayatri, and the Sun (Savita) the Devata *Sávitriyarishi.....devata.*

Mantra No. 10 is Gayatri Siras; the Rishi is Brahma, the Chandas Anushtup, and the devata is the Paramatma. Next he should place himself *en rapport*[2] with the Sandhya devata, this act is technically known as *Nyása*. It is of two kinds, Anga-Nyása and Kara-Nyása. In Anga-Nyása he touches the several parts of the body, as the feet, the knees,

(1). Prithvitwaya thritah lokah devi twam Vishnu Nadhrita twamsha dharayamam devi; pavitram kusia. Chasanam. I may here say that this is no Vedic mantra, but is met with in several of the Tantrik works, and is repeated for the above purpose by almost all classes of Brahmins I have met in Southern India.

(2). I have roughly rendered "Nyása" into "placing oneself in *en rapport* with." Perhaps "identification with," or "invocation of," might bring out the idea better. There is a third kind of Nyása called Tatwa Nyása, which consists of naming all the 52 Tatwas by their corresponding forces in nature and the letters of the mantra, and followed by touching all parts of the body."

the sexual organs, the heart, the neck, the tongue, the head, the heart, the head, the back of the head, the hands, the eyes, and the shoulders.

With the repetition of *Ombhuh*, *Ombhura*, *Omsuvah*, *Ommahah*, *Om Janah*, *Omtapah*, *Omsatyam*, *Om Tatsavituh*, *Varenyam*, *Bhargodevasya dhimahi*, *dhiyoyonah*, *prachòdayát*; and with the repetition of the Gayatri Siras, a pass has to be made from the head to the feet. The whole process is, to a mesmerist, nothing but self-mesmerisation, through that of certain vital centres, and the whole terminated by magnetic passes, so that the body may be proof against any disturbance from without. Several of the acts described previous to *Anganyasa* ought to be done with the same object, but by going through a similar process the ancients only aimed at becoming "doubly sure of the result." That such were their ideas can be gathered from the fact that, not satisfied with this even, they thought it better to magnetise the fingers, which are used to count the number of times a mantra is repeated, and thus make them purer. This is called Karanyasa, which will be treated further on. But before going to this, there is a Sankalpa[1] or determination which should be proceeded by Pranayama, or repetition of the "major mantra" already described, three times. Then it is repeated mentally a certain number of times, as it is considered a very potent mantra, by all the writers on Dharma Sastra. Then the Sandhya devata is formally *invoked* by the mantra *Ayátuvaráda devi*, &c. The several component parts of the Gayatri are then enumerated, and their Rishi, Chandas, and devata enumerated. The component parts are, *Om*, *bhuh*, *bhuvah*, *suvah*, and *tatsavâturvarenyam bhargodevasya dhimahi dhiyoyonah prachòdayát*; their Rishis are Brahma, Atri, Bhrigu, Kutsa, and Visvamitra; the Metres, Gayatri, Gayatri, Ushnik, Anushtup, and Gayatri; and the devatas are Paramatma, Agni, Vayu, and the Sun.[2]

This is followed by its Karanyasa and Anganyasa. The form consists of making passes with thumbs of both the hands on the forefingers, middle fingers, &c., while repeating the five mantras, *viz.*, *Bhuh*, *Bhuvah*, *Suah*, *tatsaviturvarenyam*, and *bhargodevasya dhimahi*, and making passes on the palms and backs of the hands with the mantra *dhimahi dhiyo-Yonahprachòdayat*. These six mantras should be repeated again, and six parts of the body, *viz.*, the heart, forehead, the back of the head, the arms, the eyes, and the shoulders.[3] Then a certain verse in praise of the devata is repeated; but this is only a recent addition and varies according as the performer is a Vishnuvite or Sivavite.[4] After this the

(1) The Sankalpa is either for the "major mantra," or for Gayatri. In the former case, a similar Sankalpa will have to be made just before the Japa of Gayatri is begun: in the latter case, nothing is required at that time.

(2) All these are expressed by the mantras, *Pranavasya Rishis Brahma devi Gayatri Chanda Paramatma devata. Om bhuradi vyahritee trayasya Athribhrigu Kutsársheyah, Gayatrishnik Anushtubhah Chhand Agamsi Agnirvayu arká devata.*

(3) This is expressed by the mantras *Ombhuah Angushtabhyannamah, &c.*

(4) The mantras, above explained, which give name the names of Rushis chandas and devatas, are sometimes substituted by the following: I have not explained them in the text, as the subject matter of both is almost the same; and I give them for purposes of reference. Omithyékàsharam brahma, agnidevatá, brahmaityársham gáyatram chhandam paramátmam sarupyam sáyugyam viniyogam. Ayutuvaradà devi gayatrim chandasámatetham brahma jushasvamé yathamhathkuru-

Japa actually begins. The Brahmin now considers himself as fully imbued with the Spirit of Sandhyadevata, and tries to identify it in his heart. Gayatri should be repeated not less than ten times on each occasion, but not more than 1,008 times a day on the whole. The number should be counted in a circular way, by the divisions in the fingers beginning with the third division of the little finger, and omitting the second divisions of the middle and the ring fingers. In the morning the hands should be raised to the level of the eyebrows, in the noon to the breast, and in the evening they should be pointed to the earth. The hands should in all these cases be covered and never remain open. The Japa is of three kinds, Uttama (superior), Madhyama (middle), and the Adhama (worst). The Uttama Japa consists in the meditation upon the meaning and significance of the mantra, and the devata, without repeating the mantra itself, the middle course differs from it in the mantras being inaudibly pronounced by the lips; and the Adhama Japa consists in the repetition of the mantras, so that a person by his side may hear him.

This is followed by Pranayama, and a Sankalpa for Upasthána. How they should be performed has already been described. As for Upasthána, it is of two kinds, Gayatriupasthana and Suryopasthana. The Gayatriupasthana is the mantra beginning with "Uttamasikharedevi," and is intended to send back the Sandhyadevata which was previously invoked for purposes of meditation during Japa. This should be repeated on all the three occasions. Next to this is the Suryopasthana, the mantras of which are those beginning with *Mitrasya charshanidhritaha* "*Asatyanarajasa*," *and* "*Immamevaruna*," and which should be repeated facing the Sun during morning, noon, and evening respectively. He should afterwards thank these deities he has invoked, *viz.*, Sandhya, Savitri, Gayatri, Saraswati, and lastly the whole of divine hierarchy. Then the mantra *Kamokarsheenmanyurakarshinnamonamaha* is repeated, the object of it being to be excused by the doctrines above named deities for any indiscreet act or thought which might have been done or occurred during the performance of Sandhyavandana. The devatas presiding over the ten directions (some prefer six, as it is in accordance with the Taittireya Aranyaka) are then thanked. Then a few verses in praise of his favourite deity are usually repeated: though these are not prescribed by the Dharma Sastras. I may here state that sometimes

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táthpápam akamhatpratinuchyatáyathráthryathkurnthétthpapam tadrátryát pratimuchyaté starvarnémahádevi sandhyádevi vidyésarasvati Ojosi sahosi balamasi bhrájosi devánmanam thámánamási visvámasi visvoyuh sarvamasi sarvayuh abhi bhurom gáyàtri mávahayami balamáváhayámi sarasvatimávahayámi chandarshinámávahayami Sriyabramhasirovishnorhridayagam rudrassikhá prithviyoniti pránápáua vyánodána samána prana svétavarná sánkháyana sagotrá chaturvigmsatyaksharátripadá shatkukshi pancha sirshopa nayane viniyagah.

Tatsavitu angushtábhyánmamah varènyam tharjuni bhyánnamah bhargo devasya madhyamábhyannamah dhimahi anámikàbhyánnamah dhiyoyonah kanishtikábhyánnamah prachodayát karatala karaprishtá bhyánnamah.

Tatsavituh, brahmátmanè hridáyáyanamah varenyam Vishnátmane sirasesvāhábhargodevasya rudrátmane sikháyai vashat dhimahi satyátmane Kavachoya hum dhiyovonon gnánátmane nethrábhyám vashat prachodayat sarvátmane csthrábhyá phat bhusorbhuva ssuvaremiti thigbandhnnam.

verses unauthorized by the Dharma Sastras are repeated by several classes of Brahmins, as, for example, after the mantra[1] "*Asavadityo-brahma*" is repeated then, next after Arghya, after "*Ayatuvarada devi*," and lastly on the occasion we are speaking about; but to write them all will be a fruitless task. Suffice it to say, however, that very few of them are really Vedic mantras.

Lastly, the *abhivádana* or the final prostration towards Sandhya-devata, after which the Gotra, Sutra, and the name of the person is repeated. The *abhivádana* is a rather mystical performance, inasmuch as the performer should identify himself with Parabrahman.[2] The place where Japa was performed is then sprinkled with water consecrated by the repetition of *Om*.

This finishes the Sandhya of the Brahmin; I say Brahmin, because this method is *generally* followed by a Brahmin and by a Brahmin alone. I do not however see any reason why it is not followed by the Kshatriyas or the Vaisyas, for no prohibition to that effect can be found in any of the existing Smrities. On the contrary Manu and Yagnivalkya, and others[1] consider these and all other Karmas as common to all the dwijas, the common name for the three higher castes. Indeed, a Brahmin was considered superior, inasmuch as he alone could *teach* the Vedas. The only work of authority, if it can be so-called—which prescribes different methods—is the Mahanirvana Tantra. This change for the worse began only a few centuries ago, and was quietly followed by others[3].

In the next and last section of this essay it will be my pleasant duty to explain the various mantras repeated during the performance of Sandhyavandana, omitting of course those that have been already explained and compare their original *viniyogas* (purposes) with those of the present day.

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(1). The mantras actually repeated are *Sandhyayaia mahan Savitrinamah Gayatri namah, Sarasvatiyai namah*; the Gayatri devata being supposed to have the three aspects here named.

(2). Yagnavalkya. Gharbhashtameashtamevâbde Brahmanasyopanáyanam ragnameka dasèsayiké vishnuká yathakulam

Upánuya gurusishyam Mahávyahritipurvakam vedamadhyápayáthenam souchacharan sikshayit

(3). I may I also add that the Vaisyas of the Northern parts of this Presidency perform their Sandhya in the same way as Brahmins.

S. E. GOPALA CHARLU, F. T. S.

(To be continued.)

Reviews.

"GLOSSARY OF THEOSOPHICAL TERMS USED IN THE KEY TO THEOSOPHY."

EVERYONE who reads the Key to Theosophy should now possess its companion, this one shilling Glossary, of sixty pages, large clear print, just arrrived from the Theosophical Publishing Office, 7, Duke Street, Adelphi, London. The Occidental reader will want it for its definitions of Oriental words. The Asiatic will equally find it convenient for its explanation of European mediæval terms; and both Eastern and Western readers will welcome the pithy biographical paragraphs which throw light and interest on the text where names occur.

The Second Edition of the Key to Theosophy is at hand. It contains the new Glossary bound up with it as an addition. In other respects, the second Edition is the same as the first. A. B.

SINNETT'S ESOTERIC BUDDHISM.*

MADAME CAMILLE LEMAITRE, F. T. S., has favored France with the first French translation of Sinnett's Esoteric Buddhism. Mme. Lemaitre has added a second title—Hindu Positivism. Her preface says that her translation was urged and hastened at the desire of those who cannot read English; that it was undertaken for the purpose of aiding to spread doctrines which are as old as the world, but whose breadth of view, and grandeur of idea, are so new as to astonish Occidental thought; that, in fact, the work and the movement Theosophic, bind together in one, doctrines sociologic, scientific, and which are also religious, in every acceptation of the term, "religious:"—land to the sky, planets to the suns, man to man, the individual to humanity, and humanity to illimitable Unity!

With such a preface, we may almost take for granted that the translator has comprehended the doctrinary scope of the work before her; has apprehended the humanitarian use of an abundant catering for the Theosophical reading appetite, at the very moment of its hunger; and her ability, and fidelity also, for a prominent part in that catering. A glance through Mme. Lemaitre's book confirms this impression. The redundant clause she leaves out; the leading idea she seizes. Breaking the long English paragraph into paragraphs short and numerous,—a very French method having advantages in emphatic and clear presentation of ideas,—her edition has the face of an original work. We should like exceedingly, if in place of repeating the title of the book at the top of every page, which the reader needs not, she had placed there the title of the chapter, which would be a real help. But if this reform were general in literature, it would expunge some entire libraries in all languages. Mount Whitney is spelled "Whitwey" and "Whitewy," on pages 162 and 163; but this light error in only geographical doctrine shall be forgiven.

India, and for a wonder invariably and everywhere, pronounces its favorite Sage's name as though it were spelled Shankaratchariya; so a

* Le Bouddhisme Esotérique, ou Positivisme Hindu. Par A. P. Sinnett, Traduit de l'Anglais, par Mme. Camille Lemaitre; 11, rue de la Chaussee-d'Antin."

better French rendering there might be, than "Sankarakariya" and "Sancarakariya,' pages 215,216, &c.

These various items are small compared with the wide doctrine, inspiration and stimulus, for which the awakened West, with the revived East, devoutly thanks "our Madam," as the Bombay brothers say, when they desire to express a fond regard; thanks brother Sinnett; and thanks Mme. Camille Lemaitre.

A. B.

"THE IDEA OF RE-BIRTH."

By Francesca Arundale, published by Kegan Paul, French, Trübner & Co., contains a Preface by A. P. Sinnett, a Treatise by Miss Arundale, and an Essay by Karl Heckel, translated from German to English by Miss Arundale. It is clearly printed and pleasant to the eyes, and is of form and price convenient to possess. Re-incarnation is rapidly growing in interest with the more thoughtful of the reading public,—recalling the Oriental attention to a leading doctrine of their fathers, while to Occidental peoples, being new, it is the more fascinatingly attractive; as though at an Orient window, the darkening shutters were suddenly opened, and "the light of other days" shone around, with their brilliant beams or with sombre shadows. Consequently every help on this topic is just now opportune; and even to the Eastern mind. The more pious Indians generally have too little wish to re-incarnate;—"*moksha*," deliverance from the material and earthy being their aim, rather than to be again, and still again enfleshed; and they respect those who escape to solitude, hoping there to meet the approval of the Supreme, and then and there to be, taken into itself, as a finality. The spiritual Indian needs to think reasonably over this same old doctrine of Re-birth, before thinking it possible to skip the race of life through the long route to come, of Branch-tribes and Sub-races, and Root-races, and Rounds before ever he can come to the portal of that unknown life, of which this one here may be not even the dimmest and farthest shadow.

The Preface is valuable for more than the prestige of the name Sinnett. He distinctly refers to "the Christ" as the Spiritual Ego, redeeming mankind by a series of their own lives of struggling progression until the better-Self, the Saviour, shall thoroughly infuse, overshadow, and finally submerge our usually identified personality, in a grander, a godly being; after that, continuing to be a responsible individuality during ages of an excelsior road which yet lies in front, ere we are ready to rejoin the Absolute, and in the one Everlasting Life, lose our little lives and our small selves.

Miss Arundale's diffuse style is unsifted gold. She has well studied her subject; so although the sieve is heavy, there are nuggets in it. Her treatise deals largely with karma as inseparably allied with "The Idea of Re-birth." To propound that almost self-convincing law of Cause and just Effect, to explain generalizingly its operation, is comparatively easy. To give the details of the intricate workings of karma, with indubitable accuracy, requires an inspired pen.

Herr Jenny of Dresden established a trust fund for the dissemination of ideas on, or involved with, Re-incarnation. Karl Heckel's Prize Essay, as the superior among thirty-five, represents the impression which a literary deliver gets from the great printed mass of translations and original disquisitions on Oriental religious philosophy. In this way it is more valuable than

for its teaching. The Theosop bical Press at sral centres, and India in broken English or with inadequate proof-correction, have published pages and volumes that are more mature. The lovely spirit breathing in Karl Heckel's last twelve pages must have secured the prize, beginning from the passage—"We seek eagerly, we believe tenaciously, in a moral development for the world."

The book lacks a Table of Contents, giving the numbered page where each treatise begins. Life is short and books so many, that to save the time and effort of the reader, is duty. Why does the title of the book appear at the top of every page? We need not to be told of it twice every time we turn a leaf. It is superfluous information. There are over 150 pages in the book, and we are told 150 times that the title is the Idea of Re-birth. Seventy-five times, even five, or ten, would be enough for the acute minds that can read philosophic essays. But we cannot open the book at random, and know whether the page is Sinnett's Preface, or Arundale's Treatise, or Heckel's Prize Essay. That would indeed help the reader. Oh! that book-makers should put obstacles upon the mental race-track, to make us advance less in each life-time! A. B.

PALMISTRY.

"PALMISTRY," by Louise Cotton, with chapters on Astral Influence and the Divining Rod; and twelve excellent plates,—published by Geo. Redway, York Street, Covent Garden, London, is a clear, simple, well prepared book. Author and publisher have left nothing to be desired, and every section is to be commended. Treating of themes which are sure of being popular, it is well adapted for a small gift in social life.

A. B.

"ESTUDIOS TEOSOFICOS."

NUMBERS 1 and 2 of a Spanishs eries, each number having sixteen pages, and of good shape for binding,—contain choice paragraphs from Bhagavad Gita, long answers to Inquiries, an elaborate article explaining the Theosophical Society, pertinent Miscellany, Fragments from the Voice of the Silence, extracts from Light on the Path, the beginning of the to-be-continued Buddhism in the Occident, by Burnous, addresses and statistics in full of Theosophical work, past and present.

A. B.

"LUX."

LUX, an Italian monthly magazine, the bulletin of the International Academy for Spiritual and Magnetic Study, 4th year and 2nd number,—continues the Italian translation of Esoteric Buddhism; continues D. D. Home's Life and Mission; continues an article having the startling title, Il Signor Diavolo; begins interestingly a History of Spiritism; reviews Aprés la Mort; finishes A Scientific Inquest; has short articles on Masonry, Edison, Harriet Hosmer, General Drayson, Hypnotism, Magnetic Water, &c. &c. &c.

A. B.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *March* 1891.

DURING the last week or ten days a notice has being going the round of the papers to the effect that "Mrs. Besant sails for America shortly to attend the Annual Convention of the American Section of the Theosophical Society, as the personal representative of Madame Blavatsky and special delegate from the British Section of the Society." Briefly, the facts are as stated; Mrs. Besant sails on the 1st of April, and will probably be away about three weeks, as she will deliver nine or ten public lectures, besides attending the forthcoming American Convention. It may, I think, be truthfully asserted that the pleasure with which our American brethren will welcome her, will be but in proportion to the regret with which we see her depart, even for so short a period of time. During Mrs. Besant's absence a new course of lectures will be commenced at the Blavatsky Lodge Meetings, the first of which will be delivered on April the 2nd; the Syllabus extending over several weeks, indeed the last paper will be read so late as June 25th. Several members have been asked to prepare and read papers, choosing their own subject in each case; the result of this plan promises to prove exceedingly interesting, and as a rough draft of the Syllabus has just reached me, I transcribe it herewith :—

April 2nd—*The Puranas*: Symbology *versus* Philology: Prof. M. N. Dvivedi.
,, 9th—*Theosophy and Science* (old): H. Burrows.
,, 16th—*Theosophy and Science* (new): H. Burrows.
,, 23rd—*Theosophy and the Christian Doctrines*: W. Kingsland.
,, 30th—*The Kabalah*: W. Wynn Westcott.
May 7th—*Theosophy and Theosophical Christianity*: an F. T. S. (name not given).
,, 14th—*Eastern Psychology*: the missing link between Religion and Science; G. R. S. Mead.
,, 21st—*Theosophical Ethics*: E. T. Sturdy.
,, 28th—*Divine Incarnation*: Annie Besant.
June 4th—*Theosophy and its relation to Art*: R. A. Machell.
,, 11th—*Solar Myths*: W. R. Old.
,, 18th—*Notes on the Esotericism of the Gospels*: G. R. S. Mead.
,, 25th—*The Sacrificial Victim*: Annie Besant.

The wide range of subjects shewn in the above is a practical proof, were any needed, of the ability, learning, and scholarship of several of our members; and an evidence of the internal vitality and activity of the Lodge named after our beloved and revered teacher, H. P. Blavatsky. As Mrs. Besant has so well said :—"Where she (H. P. B.) is, there, evident to all eyes, is the centre of energy." Touching H. P. B., I am only sorry that I cannot tell you that she is very much better since I last wrote. There is, no doubt, a slight improvement, but not anything approaching to what we could wish. I suppose time alone, and the coming warmer weather, can effect

the desired change. I hear through a side wind that two more Lodges are in process of formation in Sweden; although not as yet sufficiently consolidated to be officially notified to the Secretary of the European Section, and the Charters applied for.

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The pages of a recent number of the *Fortnightly* contained an exceedingly powerful and well-written article by Earnest M. Bowden, which is of interest to us, as in "Scientific Sins" he throws a new light upon actions commonly looked upon as venial—not to say positively virtuous—by *Christian* nations. Indeed the whole tenor of the article tends practically towards the bringing of a very heavy indictment against Christianity on the score of its complete neglect to teach such vitally important duties as those of parental responsibility, and kindness towards animals, in a sense which I will demonstrate by quoting from Mr. Bowden's article. He remarks that Christianity and Society pay scarcely any attention to many of the *indirect* effects of conduct, noting *en passant* such "sins" as charity, by which he would seem to imply the giving under such circumstances that poverty is increased and actual harm done ultimately, and the infliction of useless punishment. Mr. Bowden then touches upon sexual immorality, and enters what he terms "a mild protest" against "the hardly wise indiscrimination of the average Christian moralist." Upon the question of filial relationship—parental responsibility—
—he has much to say, pointing out that many if not actually regretting that they were born, would have no wish to enter the world again:—

"The parent seems rarely to question whether every child ought really to feel grateful for the life bestowed.....this whole matter of assuming parental responsibility is one in which Christianity and Society conspicuously fail to teach man his duty. Christianity can pride itself on its tenderness for the 'little ones,' yet apparently cares nothing whether they are brought into being under such conditions that every day of their life they are cruelly wronged....but the typical Christian teacher appears to have no conception of any such thing appertaining to wedlock as duties, and most solemn ones, of *not* having children. He practically, if not sometimes avowedly, makes light of parental responsibility. His teaching is much the same in principle as if he said, Pay your debts if you conveniently can; but contract as many as you please, which you know you can never pay. So long as men and women are lawfully wedded, they can entail by their self-gratification any quantity of misery on others.....But the Christian teacher has no stern rebuke for the unscrupulous parent....Had Christianity, for the past thirty or forty generations, but devoted only a little of its influence over the sexual relations to the task of judiciously enforcing the responsibilities of parentage, ever aiming at the reduction of hereditary evil to a minimum, who can say what progress in good and happiness Christian countries might not have made."

So much for paternal responsibility. I have only cited such sentences as will best bring out the point sought to be made, *viz.*, the neglect of Christianity to speak out boldly, and teach men and women their obvious duty in this matter. With some of the conclusions drawn by Mr. Bowden we, as Theosophists, cannot be in complete accord; but his facts are undeniable. Now let us hear him on duties to the animal kingdom, his utterances thereon are weighted with a just and keen indignation; but after all he only points out what H. P. B. and other Theosophical writers have been calling our attention to for some time past:—

"Hundreds of years before Christ was heard of, good men had propagated far and wide the gospel of mercy to the lower animals. Yet Christianity seems

utterly hardened against every sentient being except man; and the way in which animals, and especially wild animals, are still treated with its tacit consent, is a disgrace to the whole religion.....By received or popular Christianity, the whole question of duties to the lower animals, of cruelty, sport, humane usage, is treated as no essential part of morality, but is merely introduced or omitted at the caprice of the individual moralist.....Take that 'treasury of piety,' the English Prayer Book. We hear enough in its pages of imploring mercy on ourselves; but does the Catechism inform the Christian child that he himself must shew mercy on the helpless creatures beneath him? No.....It teaches him his duty to his neighbour and to God, but not his duty to the lower animals.....Not only negative, but positive, evidence of the heartlessness of Christianity as a religion might easily be collected in abundance.....What cares Christianity, with its patron saint of the chase, about insuring a painless death to animals that *have* to be killed?.....Is the Christian world shocked at the cruelties (see *Lancet*, Aug. 17 and 31, 1889) inflicted on cod and other fish in bringing them to market for the ultra pious to feed on? Christianity cares for none of these things. Its attitude towards the whole subject is one of cold and heartless indifference, and this in a world where the enormous majority of hideous tragedies are perpetrated on dumb animals.....Were not 'hunting and hawking,' the 'favourite pastimes' of a certain holy and much-praying saint (Edward the Confessor), still honoured by the Christian Church? May not the clergyman,—'wholesome and godly example for the people to follow'—enjoy his day's shooting with as much zest and callousness as if targets of flesh and blood and nerves existed solely for his amusement?.....The great sportsman, the notorious fox-hunter, can be reckoned an exemplary follower of Christ. So long as grace is reverently said over meals, it matters not whether feeling creatures have been boiled slowly to death for food.....In short, the love that Christianity inculcates is not universal sympathy, but something much more akin to honour among thieves... .....A morality which does not teach that mercy, where practicable, is due to the meanest sentient being, that we must be ready, rather than be cruel, to give up a great deal, is not fit to be called a morality....Barring exceptions, and most honourable ones .....the whole relations of our race to the lower animals are wicked in the extreme.....Finally, we could hardly select a couple of practical duties more urgently needing to be kept earnestly before us than the two duties of unselfish parental forethought and consideration for dumb animals.....and official Christianity passes over them both."

Nothing more wholesale in the way of a crushing condemnation could possibly be passed upon the flagrant "sins of omission" of what Mr. Bowden very rightly terms "official Christianity;" public opinion needs rousing upon these grave questions, and articles like the one under consideration are much needed. As Mr. Kingsland writes, the Church will only yield to pressure from *without*, she is not only incapable of taking the initiative from within, but is evidently unwilling to attempt any such reform, the urgent necessity for which is so convincingly indicated by Mr. Bowden.

Count Tolstoi lifts up his voice, or rather puts his very powerful pen to paper, in the pages of the *Contemporary*, on "The Ethics of Wine Drinking and Tobacco-Smoking." But I only mention it on account of a testimony therein contained to the dual nature of man, the higher and the lower, the god and the animal. Tolstoi says that man has frequent opportunities for discerning in himself—during the course of his conscious existence—two distinct beings: "the one blind and sensuous, the other endowed with sight, spiritual." That the former performs all the natural functions of the body, eating, drinking, sleeping, perpetuating itself; moving about "like a machine

duly wound up for a definite period." While the latter, "the seeing spiritual being," it is which is but linked [to the lower, the sensuous being, and which is able only to act through that lower, manifesting as "the voice of conscience." Tolstoi further thinks that "human life may be truly said to be made up of one of two kinds of activity; (1) the bringing of one's conduct into harmony with the dictates of conscience; or (2) the concealing from oneself the manifestations of conscience, in order to make it possible to continue to live as one is living." In other words, the man of flesh unceasingly endeavours to stifle the "voice" of the spirit within, the higher immortal ego.

Professor Max Müller seems quite unable to refrain from flinging little stones at Theosophists and the Theosophical Society. In his recent lecture—the first of a series on Oriental subjects—at the Royal Asiatic Society,—he jestingly observed "that we had heard of letters from the Mahatmas of Tibet flying through the air from Lhassa to Calcutta and London" (quoted from the *Times* report), although he omits to state where, or from whom, he "had heard" this information, neither does he consider it necessary to give his authority for the statement that the "flying" letters came from Lhassa! a fair—rather fairer than usual—type of the kind of assertions made about us, and the sources of our teaching.

Not very long ago an interesting account of the "Druses of the Holy Land" appeared in *Blackwood*; an article written in so sympathetic and fair a tone, and with such evident desire to do justice to this mysterious race of the Holy Land, and to disabuse the public mind of previous misconceptions as to their history, creed, and principles, that I have made a few notes thereon which may perhaps interest you. Of course the broad outlines of the origin of the name and religion of the Druses will be tolerably familiar to you; the author of the paper goes very fully into this, having, as he says, had much private conversation with some of the most learned and instructed of their priests, or *khateebs*, on the subject. It is, however, with the doctrine and religious practices of the Druses—which he also closely investigated,—that we are most concerned, ever seeking as we Theosophists must do for the underlying points of union in all creeds and religious belief. The author points to a close connection which, in his opinion, exists between the ancestors of the Druses and "the originators of the mystic rites] of Freemasonry," giving, as examples, their secret assemblies, passwords, signs, and degrees of initiation; and the fact, also, that on one occasion he received from a Druse, the *grip* of Master Mason, which, to the man's immense surprise, he immediately returned. "Their *khalwehs* (or places of sacred assembly) are very like Masonic Lodges;" he writes, "and the symbols on their walls are distinctly analagous to masonic symbols." Owing to the extreme secrecy and exclusiveness of the Druse character, it is most difficult to gain an insight into their inner rites and tenets, but naturally it is exactly here that the points of union and identity with much that is familiar to us in H. P. B.'s teaching, will be found. One curious belief they hold is that "The one God has appeared on earth in human form, under *ten* different manifestations or incarnations. The incarnation of the Godhead is thus expressed in the 'Book of Testimonies':—

"It is necessary to believe in God Almighty in His human form, without confusing it with the questions, where? or how much? or who? For that same figure has no flesh, nor blood, nor body, nor weight; but is like unto a mirror where you

put the same into a scale to weigh it, and look at yourself in it; for does it weigh more by your seeing your own face in it? So is the figure of the Almighty; it does not eat, nor drink, nor feel, nor can incident or time alter it. It is invisible; but it contains the power of being ever present, and it has appeared to us on earth in human form, that we should the better able to comprehend it, there being no power in us wherewith to compare the Divinity.....'The repetition of these heavenly characters in human bodies, with the changes of name and appearance, was to assist the understanding of humanity, to make perfect the way, and to establish a permanent law; otherwise the ten heavenly characters are all one,—one God, and there is no other God but Him.'"

The later portion of the above quoted fragment gives, as you will see, the *object* of these ten incarnations. The book from which it is taken is "The Book of Testimonies to these Mysteries of the Unity," compiled and given to the Druses by one Hamzé Ibn Ahmed, in the eleventh century. They "are firm believers in the doctrines of reincarnation and of the transmigration of souls.....,They say that the number of souls in existence is fixed and unchangeable.....In the economy of esoteric Drusedom, astrology plays a somewhat conspicuous part.....The Druse Mystics have great faith in the power of the "seven planets" as they call them, to modify the course of human affairs.....The seven planets include the sun and moon, and are thus arranged in the Druse Catalogue: Saturn (Zahil), Jupiter (Mushtari), Mars (Marrih), Sun (Sherus), Venus (Zahret), Mercury (Atarid), and Moon (Kamar). These seven heavenly bodies, according to their philosophy, were created by the help of the 'Seven original Spirits,' who, under the aid and direction of the creator, are the tutelary duties of the planets, each planet being under the special guardianship and authority of a particular spirit. The mystic books of the Druses assert that 'these seven spirits arranged the interior economy of the earth; and all that happens to the animal, vegetable, and mineral creation, is through the agency of these seven planets: fortune and misfortune are ruled by them." What could be more esoteric and mystic, *theosophically*, than most of the above? Taking, of course, the sense of the spirit, not the letter only. The Druses, it seems in their philosophy, give great prominence to "the mystic number seven." Thus they have the seven lawgivers and the seven original spirits, and the seven planets; "In addition to these the Druse Code holds that, at every incarnation of the Deity, there appeared seven priests, 'from the Order of Truth,' who followed his steps; .....Again, as there were seven lawgivers, so there are seven great laws, and on the knowledge and fulfilment of these seven laws hangs the Druse's prospect of eternal life. These seven laws are enumerated:—

"1. The truth of the tongue.
2. The preservation of brotherly love.
3. The abandonment of idol worship.
4. The disbelief in evil spirits.
5. The worship of the one God in every age and generation.
6. Perfect satisfaction with the acts of God.
7. Absolute resignation to God's will."

Curiously enough the Druses very seldom pray, nor do they hold any day of the week as especially sacred; and they consider their "religion" to be more a matter of practical work and conduct than of worship and devotion.

A. L. C.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

HELENA PETROVNA BLAVATSKY,

Co-Founder and Corresponding Secretary of the Theosophical Society.

DIED IN LONDON,

May 8, 1891;

CREMATED AT WOKING,

May 11, 1891.

SHE LOVED HUMANITY BETTER THAN HERSELF.

"H. P. B."

THE foregoing announcement will fall with crushing sorrow on the many who, in personal intercourse, have learned to love MADAME BLAVATSKY; while every member of the Theosophical Society, with the thousands outside its ranks who have won from her writings some clearer glimpse into the dark problems of human life and suffering, will deeply mourn the loss of a noble leader, a courageous, self-sacrificing guide, a true servant of Humanity.

It is not my place to attempt, in the pages of the *Theosophist*, any sketch of H. P. B.'s life, any estimate of her work, any account of her character. Such a task can only be fittingly performed by her friend of seventeen years standing, her Co-Founder, her devoted Colleague, our President-Founder, COLONEL H. S. OLCOTT. But I cannot allow this month's *Theosophist* to pass, without recording the unanimous, spontaneous, and heartfelt outburst of sorrow from every Branch, almost from every individual member of the Theosophical Society in India, as evinced in the letters and telegrams which pour in day by day. Of my own personal loss it is not fitting I should speak; words fail me to voice the feelings of all; in H. P. B. mankind loses more than we can estimate; but this we know: many generations yet unborn will testify to her worthiness.

B. K.

"THE THEOSOPHICAL SOCIETY AND H. P. B."

The following article from one of our most respected members in America was received and in type, before the sad news announced above reached India. It has now a melancholy fitness for the place in this month's "Theosophist" which it occupies.

B. K.

AS one of the older members of the Theosophical Society, perhaps I may be permitted to add some remarks and some personal observations on the above subject. I joined the Theosophical Society in December of 1878, just as the President, Col. Olcott, and H. P. B. were about starting for India. I have never yet seen either of these founders of the Society, and have had correspondence with them only at long intervals and on matters pertaining to the general work of the Society. I cannot, therefore, be accused of being over-awed, or personally biased by contact with H. P. B. If I have been "hypnotized" by her, it is at very long range and without a moment's lucidity or break in the "suggestion" for over *thirteen years*. When, therefore, a disgruntled member of the Theosophical Society writes me, that "As it is, her (H. P. B.'s) story and her teachings are accepted without investigation by the Society," and further says—"I have failed to find any proof of the truth of her story or of her teachings," he comes to a very natural conclusion under the circumstances, and if I were in his place, I would certainly and at once sever my connection with the Society and go into some other quest more suited to my tastes and abilities. The fact, however, that the conclusion precedes the premise does not alter the logic of the case. Put in proper form it stands thus: "I have been a member of the Theosophical Society for several years," and I have failed to find any proof of the truth of her (H. P. B.'s) story or of her teachings, *therefore*—"her story and her teachings are accepted without investigation by the Society." The bee in this brother's bonnet is quite apparent to every one but himself. No plainer or more logical conclusion, it seems to me, can be arrived at by any one than this; if he fails to find any proof of the truths set forth in "Isis Unveiled," the "Secret Doctrine" and the hundreds of shorter essays put forth by H. P. B. during the last fifteen years, then there can be therein contained no message for him, or for those of like mind. As to his motive and method of search; as to whether he has, or has not, conformed in his researches to those ethical principles whereby it has all along been distinctly stated that knowledge (proof) would follow seeking, is a matter solely for him to decide. If he has, to the very best of his ability, conformed to the ethical principle of Brotherhood; if he has faithfully labored to assist others, and to promote the Universal Brotherhood of man, and has appealed in vain for help or instruction from H. P. B., then is his case indeed an exception. I have never known such a case in my thirteen years of intimate association with hundreds of members of the Theosophical Society. I have, however, known persons who had every possible opportunity, who

have been shown every possible kindness and consideration, and afforded every means for advancement and for work, and yet who have not only made no progress but seemed to retrograde, and I have observed that in every single instance this retrograde movement sprang from a carping, unbrotherly, uncharitable criticism of H. P. B. These persons never seem to have got one particle beyond the plane of personalities. If they tell me that they have found no proof of the truth of her teaching, I have only to say; that, then, is your misfortune. If they add that, "the Society accepts her teaching without investigation" and without proof, I must reply, that such a statement has not a shadow of truth on which to stand. Such a statement designates the "Society" as a body of either knaves or fools, and is really unworthy of notice. It is true that there is no bye-law in the T. S. that requires any member to endorse, accept or believe either H. P. B. or any other individual, be it even a Mahatma; and it is equally true that H. P. B.'s motto has been from the beginning not only, "My doctrine is not mine but his that sent me," but—take the doctrines for what they are worth, in and of themselves, without regard to their source or authority. No doctrine is to be accepted because of any *authority* lying back of it, or suffered to lie back of it. This statement has been made by H. P. B. times almost without number and prefaced to all her writings. An individual says, "I find after all my investigations no 'proof' of the truth of these doctrines," and a sufficient answer would be "Very well, then, they probably contain no truth *for you*, better let them alone." But no! that is precisely what these individuals seem unable to do. Their position seems to be something like this: "H. P. B. has put forth certain doctrines and made certain statements which she has received from Teachers, and asks that they be examined *solely on their merits*, and accepted or rejected accordingly. I have examined them and find no evidence of their truthfulness; the Society has accepted them without investigation, *therefore*, damn H. P. B.!!"

These individuals seem entirely incompetent either to investigate or to apprehend the Theosophical teachings. As these teachings are ethical, philosophical, or scientific, why such an one should desire to remain in the Society, or when leaving it, should manifest such uncharitableness towards one who, so far from offering them any harm or unkindness, on the contrary has often shown them every possible kindness, seems strange indeed. But this fact is not beyond explanation.

The teachings now called theosophical did not originate with H. P. B. or the present T. S.; as many members of the T. S. know very well. The present writer is scarcely more than an "entered apprentice" in these matters, and yet he can fortify this statement by scores of writers and by hundreds of references outside of the writings of H. P. B., who never pretends to have exhausted the subject. These writings date from the time of Plato and occur in nearly every age that exhibits either literature or learning. These truths were always veiled, and he who

sought to unveil them, or to give to the age most in need of them, even the ethical and more beneficent portions of them was ever "*damned.*" What says Goethe:—

> "Who dare call the child by its right name?
> The few that knew something of it,
> And foolishly opened their hearts,
> Revealing to the vulgar crowd their views,
> Were ever crucified or burnt."

These doctrines are like a mirror in which the individual sees his own soul. They are the "Silent Witness." In the presence of these doctrines man stands in the presence of his Higher Self, and as a result one or two things must happen, either he will listen to the *Voice* and strive to lead the life, or he will stifle the voice and silence the witness. It is a thankless task and a dangerous one to tear the veil from the selfish soul of man, and to reveal to him his deformity and his infinite possibilities. The few only will listen, the crowd will turn and rend you. This is the mission and the reward of the teacher, and there is the most indisputable evidence that H. P. B. *knew from the beginning what to expect.* The old maxim "Let sleeping dogs alone," is one of prudence at least, but it is not the motto, or the spirit, of one versed and grounded in the precepts of the *Voice of the Silence.* To rouse humanity from its sloth and its selfishness is like waking from their slimy beds a brood of serpents. The prudent and the time-serving had better not attempt the office of teacher. It is true that the sword of karma is double edged and it cuts both ways, but no need at this time to illustrate further. Every mason who has once personated Hiram Abiff, ought to know from the mere verbiage of his degrees, that small wages, hard service, and little appreciation attend the "Son of the Widow."

But what can be the use of multiplying evidence? Those "whose hour has struck," have no need of it; and those who "find no proof of the truth of H. P. B.'s teachings," will never listen to it. The supreme folly of continuing to receive, read, or study those teachings, while looking with suspicion and distrust on their author, can hardly be transcended. That no such test need be applied for admission into the Society stands to both reason and justice, but one ought to be able to rely equally on the subsequent self-respect and decency of the applicant. No one having any self-respect will remain in the Society and continue to receive teachings from one whom he really believes to be a fraud or a liar. No one having any sense of decency will abuse and vilify, either in or out of the Society, one who treats him with all charity, kindness and brotherliness; and whose only offence consists in offering him just so much of truth as he can understand and is willing to accept, and who leaves him absolutely free to accept or reject it, in whole or in part, solely on its merits, and as seemeth to him best. The aim has been from the beginning to give every one, as far as possible, a fair chance. That the majority, or the working members of the Society, have accepted

without evidence or investigation, is a statement so weak and foolish as to sink almost beneath contempt. It is another phase of that trick—personality—upon which are wrecked all those who are blind to principle and dominated by self. What H. P. B. is to the real workers who have caught the inspiration from her heroic example, these carpers will never know—at least in this incarnation. When detraction fails to move them, then it is usually time to call them "Worshippers of H. P. B." and so forth. A worse fetich has often served for the "God of Nations," judged by his own autobiography. It is an invariable quality of certain minds that, unable to examine any principle dispassionately, or in any case to eliminate the personal equation, they must either worship or curse those whom they can in no sense understand. I have an idea that H. P. B. would find little to choose between the adulation and the malediction, unless, indeed, she chose, if choose she must, the latter. These carpers in the T. S., like slanderers outside, are at liberty to define their own position under the law of Karma, but when they assume to speak for the whole T. S., they are assuming a very large contract, altogether out of proportion to their ability.

The most satisfactory sign in regard to the T. S. in these rapidly closing years of the cycle is, that a large and increasing number of earnest and intelligent workers have learned to *appreciate* H. P. B. and her Great Work. They show this appreciation, not by sycophancy, but by good earnest *work* for the *cause* which H. P. B. has from the first placed above all personal considerations, and to which she has sacrificed titles, wealth, health, and even life. While these earnest workers dislike to be drawn into personal controversy over personalities, they are not void of a sense of justice and common decency. They feel outraged that one who has done so much for them, and offered so much to humanity, should be so constantly vilified and abused, but even more than this is the harm wrought to the cause of truth itself, whereby it is hindered by these base slanderers, from acceptance by those who would otherwise receive it gladly. This constant abuse has, indeed, served to draw the earnest workers closer together and nearer to H. P. B., but alas! that their theosophic life must be nourished by her sorrow and pain.

Like a true mother she has infused her life of devotion and self-sacrifice into them. Appreciating the motive from which Mrs. Besant has spoken, and the clearness in which she has expressed the true position, I think that every earnest member of the T. S. should accept the challenge wherever and whenever given; not by retaliation and abuse, but by out-spoken, manly and womanly defence of one who never retaliates or defends herself. It is true that a sufficient answer to any fair-minded and just critic, would be to point to H. P. B.'s work itself, unparalleled in history as it is.

Star critics, however, are never fair-minded nor just, and even these must at least be contradicted for the work's sake, no less than for that

of the Teacher who has made that work possible. I would by no means change the lines of admission to the T. S., but the Society itself ought to draw the line where liberty of belief and acceptance of teaching is distorted into a carping and unbrotherly criticism of the Teacher. It owes that much at least to decency and self respect.

J. D. BUCK, M. D., F. T. S.

ASTROLOGY.

(As conceived by the Hindus).

IV.—THE SUN.—(*continued.*)

SECTION 2—INFERENCE.

How he gives birth to the notions of Universal Causation and Uniformity of Nature.

INFERENCE is one of the *pramanas* (means of knowledge) of the Indian philosopher, and hence the epithet *pramanakrit* (the maker of *pramanas*) noticed above, gives to the sun the credit of having given birth to this power of the human mind as well as to sensation. I shall now illustrate the epithet.

Gautama, the philosopher already quoted, says :—

"(Another means of knowledge—pramána) is the threefold after-notion (anumána) :—

"1. Causal (Purvavat).

"2. Consequential (Sheshavat).

"3. Inference by Uniform Experience (Sámányatodrishtam)."

Inference then, as the word (anumána) signifies, is after-motion, and it must be preceded by sensation. Without sense-knowledge no inference is possible. In fact, inference is nothing more than the result of addition and subtraction of sensations; and this addition or subtraction is the natural result of the Law of Vásaná governing the solar impressions, which reach our sensorium through the senses.

The first form of this inference is the inference of the consequent from the antecedent—the effect from the cause. The Sanskrit name for this modification is *purvavat*, and I render it into English as CAUSAL.

The second (Sheshavat), which I call consequential, is the inference of the antecedent from the consequent—the cause from the effect.

The third (Sámányatodrishtam) is the inference that a certain phenomenon must come into existence under certain circumstances, because it has always so been.

The first two inferences depend upon that notion of the human mind, which calls for a cause for every effect, and an effect from every cause; the third presupposes the notion of the uniformity of nature. First, then, as to how the sun gives birth to these two notions. The first point for clear understanding in this connection is the working of the Law of Vásaná. It might be enunciated as follows :—

(1). *Vásaná* is the dwelling or fixing of some sort of vibratory motion in any substance—body or mind.

(2). This vibratory motion may be double, triple, quadruple or multiple in its nature.

(3). Any vibratory motion fixes itself in any substance, when this is exposed to it for a sufficiently long time. The motion becomes a part and parcel, the very life, the, so to say, second nature of the substance.

(4). When the motion is double, triple, quadruple, or multiple in its nature, the *co-existence** also of the two, three, four or many motions, fixes itself in the substance.

(5). When any single, double, triple, quadruple or multiple motion, or the *co-existence* mentioned in sub-head (4) takes root in any substance, any other motion foreign in nature to the former set, as well as their *disjoined existence*, will find a difficulty in making room for itself in that substance. The same motion and the co-existence, however, will meet with an easy reception. The resistance offered to the former is called antipathy (Dwésha); its reverse, sympathy (Rága).

For illustration take a very common example from the physical plane. It is well known that if a piece of ice be subjected to calorific motion for a sufficiently long time, the piece of ice will change its nature; a certain amount of heat will have fixed itself in the substance, and in the aqueous state that amount of heat will have become its second nature. All this has been by the working of the law of Vásaná. Now in the case of water, the fluid qualities are absolutely dependent upon 78° of latent heat. Both these qualities—the latent heat and the fluid qualities—fix themselves equally in the substance, and the CO-EXISTENCE of these qualities is equally there. The absence or the presence of the one is always accompanied by the absence or presence of the other.

The following are the illustrations of the working of the same Law on the mental plane.

I observe that a certain degree of warmth in the weather always brings on clouds. The double impression, warmth followed by clouds, with their sequential co-existence, is imprinted upon my brain. If the phenomenon is repeated a certain number of times, it becomes a nature of my brain. In relation to the phenomenon, my brain assumes a state such that it becomes impossible for the warmth to exist alone without the clouds. Whenever the impression of that warmth is transmitted to my brain, the impression of the clouds must come into existence, for the co-existence of the two has become the very life of my brain.

Again I observe that with the presence of the sun when there are no intervening clouds, certain flowers open. Now all these impressions, together with the co-existence of the opening of the flower and the influence of solar light, enter my brain. When the same phenomenon occurs invariably a sufficient number of times, it becomes native in my sensorium. The notion that the flowers must open to the sun invariably, becomes to me an undeniable truth.

* The co-existence is called Samánádhi karanya.

General instances of the working of the Law of Vásaná might be multiplied to any extent. But it is unnecessary, and I shall now descend to particulars.

The Law of Vásaná has three methods of working on the mental plane in order to produce therein the notions of Universal Causation and Uniformity of nature.

1. Anwenyaya (Conjunction, Agreement, Co-existence).
2. Vyatiréka (Disjunction, Difference).
3. Parishésha (Residue).

These three methods are the three pillars of Hindu logic. Being the originators of the notions of causation and uniformity, they are of paramount importance in the science of Inference, and we find a constant reference to them in Hindu philosophical books. Now to explain the methods and their importance.

The word *anwaya* radically means going after (*anu* after, and *aya* going). Technically it stands for the relation which exists between phenomena, one of which goes exactly after the other. It might be translated by conjunction, agreement, or co-existence. When two or more phenomena co-exist (so that one phenomenon or set of phenomena follows *exactly* after the other), the Law of Vásaná imprints upon my brain the impressions of the phenomena and their co-existence. Repeated for a sufficiently long time, the impressions so order my brain as to render it impossible for the phenomena to exist therein otherwise than in co-existence. Their co-existence becomes to me a matter of necessary mental existence. So far as the two phenomena are concerned, I cannot but conceive that one of the phenomena must follow the other, and that invariably. This with regard to two sets of phenomena. But then the same happens with regard to other sets of phenomena also. Again and again is imprinted upon my mind co-existence with necessary sequence and invariability. Thus, after a sufficiently long time, whenever I find co-existence (anwaya), I must have necessary sequence and invariability. *Vásaná* makes it a necessity of my existence. I have thus arrived at the notions of Universal Causation and Uniformity of nature, by Co-existence (anwaya).

But what are the impressions thus imprinted upon my brain, and why have they been so imprinted? The impressions are solar etheric *pictures*, and they have been imprinted upon the brain through the senses, because a higher form of energy always makes its way in a lower form of matter. In fact it is this energy making way in any form of matter and giving it a life of its own that is known by the name Vásaná.

It has been seen that the external concrete objects enter our senses in the form of solar etheric pictures, and few will deny it. But very little reflection will also show that the relation of *co-existence* and, in fact, all other relations between external objects, are objects of sensuous knowledge. Co-existence is a peculiar etheric combination which results

from the pictures of the co-existing objects running into and thus affecting each other.

We see then that while the pictures of concrete external objects are solar both in their cause and composition, the picture of co-existence too is solar both in cause and composition.

The sun then creates in the objective mind the notion of Co-existence, which need only become nature to the mind by sufficiently long repetition, in order, as I have shown, to appear in the garb of the notions of Universal Causation and Uniformity of nature, by Co-existence (anwaya). Now to take up the second method of *Vásaná*, which is *vyatiréka* (disjunction or difference). The literal meaning of the word is 'going beyond by separation.' When a certain phenomenon differs from another, because a certain element of the former has disappeared therefrom, the difference is, and is said to have been caused by *vyatiréka*—disjunction. This disjunction or difference which is ultimately the same, appears in its turn as the notions of Universal Causation or Uniformity of nature. Thus *a*, *b*, *c* and *d*, appearing with A, B, C and D, imprint themselves upon my mind. In other instances, the impression produced is of the appearance of *a*, *b* and *c* with A, B and C only. With the disjunction of *d* from the former set of antecedents, D is disconnected from the latter set of consequents. Thus the phenomenon of which A, B, C and D were the necessary elements, has changed on account of the disappearance from the set *a*, *b*, *c* and *d* of the element *d*. Disjunction has destroyed the phenomenon. The fact of the destruction of a phenomenon by disjunction imprints itself upon my mind. When the same phenomenon is repeated for a sufficiently long time and that invariably, the fact becomes native to my mind. I cannot but believe that the disjoined element must have some necessary and invariable connection with the phenomenon; and here I arrive at the notions of Causation and Uniformity by Disjunction.

The part which the sun plays in imprinting by Vásaná, the phenomena of Disjunction and destruction upon the objective mind, is not very difficult to see. When the mind is habituated to receive a certain impression, and then at any time ceases to receive it, a gap is the result. That gap means the absence of its habitual impression. When again similarly the mind is habituated to the co-existence of two objects, and one only appears, while the other does not, there is a gap which can only be filled up by the same co-existence. This mental gap means disjunction of the co-existent phenomenon, and destruction of the whole as a whole. The disconnection of two co-existing objects on the external plane means the subtraction of certain solar etheric rays from the astral picture of their co-existence. Disjunction, therefore, on the mental plane means mental hunger for the absent rays of the sun.

But does this disjunction mean the *entire* absence of all etherial mental rays. In other words, has the disjunction any *actual tatwic* modification, or is it the entire absence of all tatwic combination. This is a

question of very vast range, for it might be put with special reference to all human appetites and wants—mental as well as physical. The principle on which the answer is based is common to both planes, and the answer is that the appetites *do not* mean the *absolute absence* of all solar *tatwic* rays. Every appetite is an *actual* tatwic combination, and it is this fact that is meant by the mystics depicting all our appetites as so many demons,—actually existing elementals.

All wants and appetites are *the same* tatwic impressions, which, when received from without, are calculated to satisfy the wants and appetites. The difference is that the former as compared with the latter are negative, and the latter as compared with the former, positive. Putting aside all other considerations, this fact is proved by the actual phenomenon of these wants and appetites when not satisfied, preying both upon body and mind. As the stomachic fire—the *vaishvánara agni* located in the stomach,—always tends towards forms of gross matter in order to feed upon them, so also the solar etheric forces which VASANA locates in the brain, turn towards external solar etherial forms to feed upon them. The brain is actually habituated to etherial motion by the solar impressions constantly beating upon it through the senses, and thus centring itself there. This tatwic centre—this sun in the brain —sheds forth its own rays. These rays constitute the impressions which gave birth to the centre whence they proceed. But then this vibration is very weak. The etherial impressions that come from without are much stronger. This comparative weakness is the appetite. The restoration to habitual strength means the satisfaction thereof. We arrive then at the conclusion that disjunction, which we have described as mental hunger for the absent rays of the sun, is itself a weaker and therefore negative picture of the same absent rays located in a place which is habituated to the stronger, and therefore positive rays of the external impressions. The conditions of terrestrial life are such that the negative always tends to receive impressions from the positive and thence the mental hunger, the negative tatwic modification always tending towards the positive solar etheric forms.

Disjunction too is thus a tatwic picture of the sun in the brain and, as already seen, the notions of causation and uniformity are modification of (*vyatiréka*) disjunction.

Let me now take up the third method of *Vásaná* which is *parishesha*, residue. It might be enunciated as follows:—If *a*, *b*, *c* and *d* appear with A, B, C and D, and *a* and *b* are known by previous experience, by the method of Co-existence or Disjunction, to be the antecedent or consequents of A and B, then *c* and *d* must have some causal connection with C and D.

Parishesha (residue) it will be seen is *co-existence* of certain objects of two groups *after* the elimination of others. It is easy to see after all that has gone before how *parishesha* gives birth to the two notions under discussion and as to how it has its origin in the sun. It might

also be said here that sometimes the methods of *anwaya* and *vyatiréka* are joined, the resultant operation being called by the compound name *anwaya-vyatiréka*. This double method too helps in the creation of the notion of causation, and this might therefore be put down as the fourth method of *Vásaná*. Another method which we might put down as the fifth consists in the multiplied use in the same instance of the method of *vyatiréka* or *parishesha*. Thus then there are in all five methods by which the law of Vásaná locating, adding, and subtracting various *solar* impressions in the brain, gives birth to the notions of universal causation and uniformity of nature. Now, before proceeding further, to illustrate these methods by certain examples.

Anwaya (*Co-existence*).

A particular quantity of arsenic sickens me always. This means that the following impressions have entered my brain and taken root there as solar etherial pictures of external objects.

1. Arsenic and its swallowing.

2. All the internal and external operations which are denoted by the term sickening.

3. Their *co-existence*.

∴ the particular quantity of arsenic is the cause of my sickness.

A certain plant grows luxuriantly when a particular kind of manure is used. The solar etheric impressions which constitute respectively the luxuriant growth of the plant, the particular manure and their *co-existence* enter my brain and by *Vásaná* take there so deep a root that their co-existence becomes to me a necessity of mental existence. Hence the causal connection by *co-existence*, as traced above.

Vyatiréka (*Disjunction. Difference*).

The familiar example of fire and smoke will very well serve to illustrate this method.

I see that a certain amount of burning fuel gives forth a certain quantity of smoke. I observe also that the fuel has a certain amount of wetness. Now I see again a certain quantity of burning fuel which is quite dry. This gives forth no smoke. The Disjunction of wetness from the fuel changes the smoky fire into one which is smokeless. Hence, according to the process traced above, wetness in the fuel must be the cause of smoky fire.

Parishesha (Residue).

A little variation in the above example will serve to illustrate this method. A fire burns. I know it contains certain pieces of fuel quite well dried, and others wet. The result is a good deal of smoke along with flaming fire. The dry fuel burns up, and is exhausted. The flame dies out. The wet fuel, however, remains, and with it a good deal of smoke. Knowing by the method of disjunction the dry fuel to be the cause of the flaming fire, I know by the method of *parishesha* that wetness is the cause of the smoke,

(Anwaya-Vyaterek), the joint method of Co-existence and Disjunction.

To take the same example a little varied. In a fire burning without smoke are thrown certain pieces of wet fuel. Smoke appears co-existently. Those pieces are again taken out and they take away the smoke along with them; it disappears from the burning fuel. The sequential relation of the two phenomena is thus imprinted upon my mind by the operation of both the methods of co-existence and disjunction.

The multiplied use of Disjunction.

As the wetness of the fuel is reduced by degrees, the smoke decreases proportionately, until finally it disappears altogether with the disappearance of wetness.

These are the celebrated five inductive methods, the triumphs of the Baconian system of Logic. Many people will be pained to know that they were known to ancient Indian Logic, and that their enunciation in the XVth century of the Christian era was only a very remarkable and striking illustration of the oft-repeated but practically never-admitted truism, that there is nothing new under the sun.

But I shall not stop to quarrel with such people here. I have used the Sanskrit names to show the actual existence of what I have stated.

To proceed, I have shown that the sun has given birth in the objective mind to the notions of universal causation and uniformity of nature—in fact, all experience is gained by the human mind on account of the action of the sun.

From these two notions flow naturally the three forms of inference noticed in the beginning of this essay. The one is the inference of the effects from cause (Purvavat), the other the reverse (Sheshavat). The third is *Sámányatodrishtam*, the inference that under certain circumstances the same phenomena always take place. The rise of the sun every day is a familiar example.

This shows that the power of inference is given birth to by the sun.

But where are the notions of Causation and Uniformity destined to lead the mind to? Evidently to the discovery of the causes of all the facts of our consciousness, and not only to the discovery, but to the imprinting of the discovered truths on our minds. These truths when imprinted become the parts and parcels of our mind, and thus go on for ever increasing the range of our knowledge. Besides the actual increase of knowledge, the mental capability too of discovering causes and effects, is increased and the tendency to discover the truths becomes stronger day by day. The mind thus marches on towards and finally reaches omniscience. The end of tendency is actuality, and when the tendency to know the causes of things is strong enough, it ends in actual knowledge of the causes. The notion of Universal Causation tends towards, and perfects itself into universal knowledge.

This, then, is the possible future of man; and must man be cut short in his existence by cruel death before he attains universal know-

ledge? It would so appear to be, for men die daily without even the shadow of a pretence to universal knowledge. A little reflection will, however, show that such a thing is impossible. For although men ordinarily die terrestrial deaths, they do not die *solar* deaths. But before this question can be satisfactorily answered, we must know many more things. What is the knower? What is the true nature of the subjective mind? What is the nature and extent of the relation between the Objective and Subjective Minds? and so on. I shall therefore revert to the question at some other time, as it will lead me directly into the vital problems of Karma and Reincarnation. In the same place another problem will receive consideration,—What time has the sun taken to develope the notions of Causation and Uniformity to their present degree of perfection? Meanwhile I take my leave.

RAMA PRASAD.

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*JACOB BOEHME.**

JACOB BOEHME, whom Bishop Martensen of Denmark declared to be "the greatest and most famous of modern Theosophists," was born in 1575; just three centuries before the organization of the present Theosophical Society. He propounded the same doctrines, he was the object of great and generally abusive attention throughout his life, and had zealous adherents also. His influence was active during the following century. Societies and fraternal Orders were formed, spreading his ideas; their aim in the beginning was pure, whatever errors or narrowness crept in afterward. Books were written on his themes, his writings were published collectively, and re-published, and were translated into other languages. In English they have been re-translated and re-edited from time to time.

Charles I. of England, after reading Boehme's "Answers to Forty Questions," exclaimed—"God be praised, that men exist, who can give from their own experience, a testimony of God." Claude St. Martin commenced the study of the German language in his fiftieth year, "for the sole purpose of reading this incomparable author;" and wrote to a friend: "Do throw your attention into this abyss of the knowledge of profoundest truth. These books are a simple and delicious nutriment." The renowned Schopenhauer said of them—"The recognition of eternal truth, speaks from every page. Boehme's works fill me with awe and with admiration." Hegel referred to Boehme, as "this powerful mind." Hartmann is "surprised that not every truth-lover knows these writings, and finds their inner meaning identical with the doctrines of the Eastern sages, as set forth in the *Secret Doctrine*, and the religious literature of the East."

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* The Life and Doctrines of Jacob Boehme, an Introduction to the Study of his Works; by Franz Hartmann, M. D., Author of "Paracelsus," etc.; published by Kegan Paul, Trench, Trübner & Co., 1891.

The *Athenæum*, January 1867, says that "Newton derived his knowledge of gravitation and its laws from Boehme, with whom gravitation or *Attraction* is the first property of Nature. Boehme shows us the inside of things, while science is content with looking at their outside. Boehme even gives us the origin, generation, and birth of electricity itself." The *Secret Doctrine*, Vol. I, p. 494, adds,—"Thus Newton,—whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering,—owes his great discovery to Jacob Boehme, the nursling of the Nirmánakáyas, who watched over and guided him."

Hartmann's volume consists of a too brief account of the outer life of this interesting man, whose terrestrial condition was lowly and sorrowful, copious verbatim passages from his writings, and intervening comments by Hartmann, which are particularly lucid, and are adapted to the ready comprehension of practised readers of Theosophical, and of Indian religious literature. From the Boehme extracts to Hartmann's notes, the change is like a musical composition, a symphony or song, transposed to another key; theme and harmonies are unchanged, only falling on the ear in a different way.

Hartmann's book differs in method from the also excellent, and engaging work of the renowned Martensen of Denmark, entitled "Jacob Boehme, or Studies in Theosophy," translated from the Danish five years ago, and published by Hodder and Stoughton; Martensen's being, in place of verbatim quotation, a continuous paraphrase; which also has the hue that comes through a broadly seeing, but yet a bishop's spectacles. Boehme himself interpreted his views, or rather visions, in the words and figures that were most available to one breathing the air of Protestant Germany. He constantly uses the terms God, and Christ; the meaning being identical with other names used in other countries. Hartmann's intermediate paragraphs, and whole pages, unclogged, and without a tinge of a sectarian dye pleasantly help Boehme's expression. The passages taken from Boehme's voluminous works, are just those which the Asiatic, or Theosophical reader anywhere, can thoroughly enjoy. Like the little book we possess, culled from Sankara Charya, so is it a continual bliss to read this volume;—in which, as in the other that has been subjected to more ages of handling,—not every morsel is equally gustatory, but the whole is a feast. Pages and some chapters seem densely mystic or misty, and mediæval in choice and method of symbols—to be enjoyed, or to be skimmed over; such are the chapters of details concerning the construction of the planetary system, and other topics. The sum of their purport is—out of the anguish, something better is born; a higher notch is reached on our upward climb.

Boehme lived when and where it was treated severely as a public crime to avow the disbelieving a literal interpretation of the Bible allegories. His doctrines were comprehensible to the readers then and there, only by adopting Bible terms and the Bible drift of story. His

use and allegorical definitions of the history and the names, Christ, Abraham, etc., are well assisted by Hartmann's terse notes; for instance, the Incarnation of Christ, a leading dogmatic formula, meaning the germ of Divine self-knowledge within us. Detailed explanations of Jesus and his mother, Mary, are adapted to rigidly Christian readers; but may be appreciated also by those Asiatic students who are read in all kinds of religious lore.

Jacob Boehme was a German shoe-maker. When a small boy, he tended cattle for his father who was a plain countryman, only a *ra'iyat*. The lad was not strong and rugged enough for the rough out-door work of a land of long winters, and he was made a shoe-maker, which occupation he followed during a great portion of his life, and his four sons, working with their father, became shoe-makers. He died in his fiftieth year.

Boehme's youthful advantages for education were only enough for him to know how to read and write. Throughout his illumined life, and though he explicitly declared the utter superiority of Spiritual Perception to all ordinary study, Boehme heartily approved of a school education; realised that his illiteracy was a drawback; deplored the impediment of not knowing ancient languages and other scholarly lore of the Universities; to record better, and tell more readily and easily the knowledge which came to him like flashes of light. Plants grow out from the mud; and thus, until we can bloom in the higher, broad, clear air, we may well be glad to germinate by effort; in the darksome soil of ordinary intellectual education, the earthy lore of the school and the University; and also in the circumstances and events of ordinary life, all being a school; and feeling happy too therein,—until we may emerge like a plant, and rise like the lily toward the light of the sun;—all belonging properly and successively to embodied lifetimes. Only by improving the opportunities and the peculiar advantages of each grade of the career, shall we progress to unfold the symmetrical flower.

Near the close of Jacob Boehme's half century life, he wrote: "That which is rejected by my fatherland, will joyfully be taken up by foreign nations." How similar to the word of an Indian prophet, referring to his own people, and often quoted in publications of the Theosophical Society!

"*Thou* art that *Atma*," was the burden of the communications; reiterated and enforced through volumes,—though Boehme, the German shoe-maker, lived so far in time and place from Sankara Charya. The distinguished Franz Baader, who was a Roman Catholic, called Boehme his teacher. From different countries and peoples, and sects, the true doctrine emerges as do precious stones wheresoever they have laborated through the mysteries of the dark earth!

While Boehme was a cattle-watching boy, he had a remarkable vision; another while he was learning to make shoes. These experiences confirmed his natural pious thoughtfulness, and when the other appren-

tices working with him talked irreverently about sacred things, he reproved them. The master turned him out of the shop. He went forth mending shoes, wherever he could find a job. In the course of his wandering, he was again employed in a shop, and there he became inwardly lifted into peace and supernal light, which lasted seven days; mark you, seven days. During the time, he worked right on as usual. "But the triumph in my soul I cannot tell." To poor depressed Boehme, "it was like a most blessed resurrection." He went back to his village and set up a shoe-shop for himself, and there he had a new vision greater than before. He seemed to see the principles, the deepest foundations of things. To know whether he dreamed, or was mentally aberrated, he went out into the open air. But there, as he looked at the grass and other plants, he seemed to see right into their very heart, and perceive their pith and the quality of their growing development. He kept quiet, went into the house, and went on making shoes, and lived at peace with his neighbours. Later, by a few years, he saw again; now so systematically and comprehensively, that all which he had before seen, appeared as fragmentary glimpses. Now he wished to write, not for print and publication, he was too lowly to think of such a thing; but he wanted to strengthen his remembrances. Far from his hammer and awl and acquaintanceship, was the German world of literati, philosophers, and theologians. He arose very early, and wrote before it was time to work in the shop; in the evening he wrote again. He was making some shoes for a nobleman, who happened to get a glimpse of the manuscript; who then borrowed it, enthusiastically admired it, and made several copies of it. So Boehme began to be known. Directly, the most powerful ecclesiastic of the region, the Rev. Gregorius Richter, preached a loud, strong sermon on false prophets, and denounced the shoemaker by name. He was present and heard it; for he was a good Lutheran, and went regularly to church. Then, as a blasphemer, he was expelled from the town; was re-called, and resumed shoemaking. He thought he ought to obey the authorities, and he wrote no more for several years. But he much wanted to, all the time. At last he could withhold no longer; his many friends were glad; they had tried long to persuade him to his pen. He began to write, and continued to write, and to see as the Seer sees, and thenceforward he was a prolific and celebrated author. His zealous admirers published his manuscripts. Meanwhile he was again turned out of town; his leading persecutor was the same influential Rev. Gregorius Richter. Various experience followed to the last, when his corpse was refused funeral attendance by the parson. But a nobleman arrived, and commanded the customary services of burial. The clergyman substitute, who was procured, prefaced his funeral sermon with declaring his disgust at being forced to officiate at the funeral of such a low, bad man. But friendly hands placed upon the grave, a cross combined with a lamb, an eagle, and a lion. The lamb meant "veni;" the eagle, "vidi;" and the lion, "vici." At

the tercentenary return of his birth-day, in the year 1875, a monument was erected there, around which gathered famous scholars of Germany, and a pathetic multitude of lowly but honored shoemakers.

Among his many works are essays and volumes entitled—"Three Principles;" "The Six Theosophical Points;" "The Inward Eye;" "True Regeneration;" "Dialogue between an Illumined and Un-illumined Soul;" "Answers to Forty Questions;" "Theosophical Epistles;" "The Super-sensuous Life;" "One Hundred and Seventy-seven Theosophical Questions;" "A key to prominent points;" &c., &c., and a son of Gregorious Richter did so love and believe in Jacob Boehme, that he published eight volumes of extracts from his writings!

It is impossible not to cull a few gems out of Hartmann's already sifted and condensed collection. "Spiritual Illumination is above the reach of the semi-animal intellect." * * * "The sanctified soul must forget her personality." * * * * "These things are sacred. They are written for children. To animals, we have nothing to say." How like teachings in the New Testament, which are addressed to the humble and the contrite in heart. "Except ye become as little children, ye can in no wise," &c.—Calling attention to the Voice of the Silence:—"Man knows not the mystery of God, because he listens not for the Word of God within his own soul." Hartmann's note: "Occult knowledge consists not in gathering information from books and authorities. Its foundation is the recognition of the Divine within us." Boehme: "The *mysterium magnum* is the foundation or womb, whence issue angels and other beings, and wherein they are contained, as an image is contained in wood before the artist cuts it out and carves it into form!" How like the vase in the clay of Sankara Charya! "Human beings are a greater mystery than angels, and will surpass them in celestial wisdom." Regarding Paradise, Hartmann's note: "Paradise means a state of happiness and purity, but not necessarily knowledge. Mankind had to learn to know evil, to be able to know good." Boehme: "What we term four elements, fire, air, earth and water, are only qualities of one true and only element." "Mankind are as only one; they have all been generated out of one." "Man may seek, plant, cultivate and strive as he pleases. He should ever remember that among all these works, he is a stranger, a guest, a servant."

Shall we suppose that Jacob Boehme's karma permitted him a physical organisation which early admitted illumination—earned, self-inherited, and self-begotten; an organisation external and otherwise, which from youth and throughout his lifetime as Jacob Boehme, gave him visions supernal; and later a palpable, recognised identity of his Being with the "Great Spirit" of the American wild men, with the Hindus' all-pervading Divinity, and the Christian's ideal Power Supreme?

How can we ourselves experimentally realise the relative importance of the two sorts of lore? Practically, how can we ourselves, come to know in ourselves, and by means of our own intelligence, the comparative value

of intellectual attainments and of the inexpressibly stronger, quicker, wider knowledge, gained by really open eyes and hearing ears?

Scattered sentences, exclamations and paragraphs the most precious of Boehme's pages, cannot be understood nor lucidly believed, still less appreciated, unless the reader has arrived at a sort of perception, and a conscious, identified selfness, which probably, nay certainly, has been enjoyed by very, very few, persons of this flippant epoch. Though the so-called Reasoning of the Intellect has its proper time on the road of our long individual career,—it is not Spiritual Perception. Intellect has the characteristics of babyhood and youth;—boasting, confident in its views and its conclusions;

"Pleased with a rattle, tickled with a straw"

of small discovery, or suspected and supposed, discoveries of science; and this all is in the regular routine of eternal experience, just as the babe in every lifetime of our long career has to learn the use of its fingers, and how to understand distance and other qualities, by the eyesight.

With the few who can be interested, or who yearn, to know every point, possible to be known about our sublime journey, the earnest, anxious question is:—How shall we get,—and more—how shall we renew, and how shall we steadily keep that greater, grander, quicker faculty of intelligence? Jacob Boehme helps to learn how;—his conflicts, earnestness, perseverance, and achievement.

ANNA BALLARD.

TULSI DAS.

FOR a long time I have desired to draw a biographical sketch of the greatest of the Hindi poets to the best of my ability. This I not only take delight in, but consider a bounden duty.

Tulsi Das, or the Spiritual Teacher (Gosai), was born in the early part of the sixteenth century, some say at Hastinapore (Delhi), while others say at Hajipore, near Chithrakut. I regret to say that the ancients in this country did not think so much of biography or any thing making an approach to it as of other things. This is why there is a paucity of works on the subject among us. This is why we are left to grope in the dark, or at best to moil in the rugged region of conjecture, with the twilight of modern education cast upon it, to form a satisfactory idea of what our geniuses and notables of the bygone times really were. Whilst the lives of Kalidasa and his compatriots are full of divergent stories, it is not to be wondered at that we, at this remote period, should not be able to get at truths that can be relied on, in the stories or the sketches drawn, by the later day writers, of a second rate (second rate in comparison with Kalidasa) luminary like the one whom I have taken up as the subject of the present essay. Finding no other alternative open to me, I must content myself with what tradition has handed down to us. It says that on the banks of the sacred Jumna there is in

the district of Banda an obscure town, which goes by the name of Rajpore. Here was born the most popular poet of Upper India, whose fame now extends throughout the civilised world. The exact date of his birth is, however, uncertain. But this much may safely be said, that he flourished in the Christian era of 1600. His father's name was Atma Ram. Hulasi was the name given to his mother. While a child he used to live at Sukarkhet. Priya Das says that it was his wife who convinced him of the superiority of the love of God to human love. He thus turned a devotee. Having renounced all earthly pleasure, he left for Benares. He lived chiefly there. I purposely say chiefly, because Ayudhia, Allahabad, Kurukshettra, Mathura, Brindabun and other sacred places he frequently went to for spiritual benefit, whenever the opportunity for doing so presented itself. He gave Ram the first and the most sacred place in his heart. He loved him with an unflinching love. It is not an easy thing after all to transfer all love almost all on a sudden to the Fountain of Love. The transition is not of a mean order. It requires the greatest possible strength of mind, no less than of heart. I cannot definitely say that he was a Brahmin by caste. But from the circumstances of the rights and privileges he enjoyed, and the influence he exercised on society, it might be inferred that he was. Besides, the title of a Goshai is, as a rule, not conferred upon a Kshetriya, or a Vaisya, not to say, a Sudra. It is conferred upon a Brahmin; but not upon all Brahmins. The spiritual leaders alone of the Vaishnavite sect have a claim to it. As this sect respects very rarely, if ever, any caste distinction, it may be broadly asserted that he was a Hindu irrespective of any caste. Now the conclusion arrived at is that either he was a Brahmin by birth or a Vaishnavite by profession, or a Vaishnavite by birth and by profession. That he was a follower of Vishnu or Hari there is no room for doubt. And what was Ram, whom he loved so passionately, whose staunch follower he was, and whose praise forms the far famed work *Ram Charit Manas*, commonly called the *Ramayan*, with which his name is immortalised? Ram was nothing but Vishnu incarnate, as we all of us know full well. A Vaishnavite may or may not be a Brahmin. Even a Sudra may be a Vaishnavite *by profession*, whereas a Vaishnavite *by birth* shall not be a Brahmin. Tulsi Das was a Vaishnavite. He might or might not, therefore, be a Brahmin. He was a spiritual guide to boot. And the privilege of spiritual leadership is hardly enjoyed by one other than a Brahmin. Taking this fact into consideration, we might call him a Vaishnavite Brahmin as well.

As regards the education he had received, perhaps it would not be too much to say that it was of a desultory character, if he ever received any at all. And that too was at Sukarkhets. Schools and colleges being then out of question, the *patshalas* and *tols* and home education supplied their place.

Regarding his metrical composition of the great Hindi Epic poem the *Ramayan*, some legends are current. I would briefly touch upon them. It is said that he was presented to Hanuman, the baboon-god by a sprite. It was through his intercession, religious instructions and spiritual guidance that he saw in a dream Ram and Lakshman, whose servant he was. In a murderer, who had not taken the name of Lord Ram in vain, he found one just reclaimed from the bondage of sin. When questioned to put to test the veracity of his asseveration, he lost no time in making the condemned man's offering acceptable by Shiva himself, which is not the case with souls steeped in vice. Once upon a time a number of thieves came down on him at night, making an attempt to break into his house. The house, legend has it, was strictly under the surveillance of a guard possessed of unusual physical strength. Ram himself was the guard. At the very sight of him the thieves turned out to be other than they had previously been. And pious in heart they in reality subsequently became. His fame as a religious man and poet extended far and wide. Even the superb court in Delhi was not unaware of it. The Emperor Shah Jehan was then reigning there. He invited him to his court. On his arrival His Imperial Majesty requested him to show him Ram in his corporeal frame or body. The request was not complied with. And as an immediate consequence of the rebuff, Tulsi Dass was forthwith put into prison. Groups of monkeys thereupon put in an appearance. They gathered themselves about the jail and soon began to pull it down along with the houses hard by. The emperor felt ere long the destroying power of the unwelcome guests; our poet was set free; and the commotion was over. The emperor repented of his inhuman conduct towards him and gave him the liberty to ask for any royal favor that he deemed expedient in return for what he had done. It was the prayer of Tulsi Das before the throne that the emperor would leave Delhi, the residence of Ram, for a place where a new city should be built. The city thus built was named Shah Jehanabad after the name of its founder. Now the question arises when did the prince flourish? He flourished, as every reader of the history of India knows, between the years 1628 and 1658. The poet, as I have said at the outset, was born in the sixteenth century. He flourished in 1600 A. D., lived to a good old age, and died according to the oft-quoted old couplet in Sambat 1680. The couplet runs as follows:—

"Sambat soraha sai asi, Asi Gunga Ketira, suwana sukala saptami Tulsi teje sarira."

It means that "on the 7th of the light half of Gravana, in Sambat 1680, Tulsi left his body at Asi on the bank of the Ganges."* Sambat 1680 corresponds with 1624 A. D. If the poet had died in that year,

* George A. Grierson, B. A., B. C. S., to whom I am much indebted for most of the materials used in the present paper. His article on the *Modern Vernacular Literature of Hindustan*, contributed to the *Journal of the Asiatic Society of Bengal*, is a valuable help to the study of the History of Hindi Literature.

then how could he have appeared before Shah Jehan, who was later by four years. It is hard to account for this apparently absurd anomaly. Such inconsistencies as this are to be met with in the accounts of the geniuses of India. They cannot be reconciled with the actual events. The absurdities and incredible stories that are intimately connected with the biographical accounts of Sankaracharya, Nanak, Kalidasa, Buddha and others bear me out in the truth of my statements. They show that the Oriental minds in ancient India longed more to deify their heros by concocting and incorporating with the incidents in their lives, stories of a supernatural character. They thus placed a stumbling block in the way of the later day writers, which cannot be got over. We are unable to extricate truth from falsehood, the possible from the impossible, except what we pick up in the boundless region of conjecture.

At Brindaban Tulsi Dass saw, perhaps for the first time, Nabha Das, the author of the *Bhakta Mala*. A controversy ensued between them as to the superiority of Krishna-cult to Ram-cult. Tulsi Das of course advocated the latter. Legend says that to bring about an amicable settlement of the question, Krishna personally appeared before them and said that the two in reality were the one and the same.

His principal work, as I have said above, for which he has been assigned a prominent place in the Republic of Letters and a niche in the Temple of Fame, is the *Ramayan*. During his stay at Ayudhia, the birth-place of Ram in Oudh, he began to compose it on the 9th of the month of Chaitra 1631 Sambat, *i. e.*, 1574-75 A. D. It is not certain when he finished it. Of the two copies in his own handwriting of this masterpiece of production, only one is extant, the other having been lost in the waters of the Jumna, into which a thief, who had stolen it, threw it while pursued. Mr. Grierson has got ten pages of it carefully photographed. I have seen the photographs as attached to his contributions to the *Journal of the Asiatic Society of Bengal*. They faithfully, says the authority named above, bear marks of water on them, thus corroborating the legend that it, fortunately for us, was rescued from the watery grave, into which the MSS. copy along with the missing one had been consigned by some thieving rogue. The photograph has been taken from the Rajpur MSS. The other copy available is, according to Shib Sing, available at Malihabad. In this connection Mr. Growse is of opinion that it is preserved in the temple of Sitaramji in Benares. Be that as it may, I have nothing to contend in that respect. I only deplore that the loss of it is a national loss, which we are unable to make good by any mundane means in our power. It affords a very pleasant reading. It is full of grace and ease. Even one having a mere smattering of Hindi can read it. It is refreshing to the ear; its contents and metrical beauty, and, I must repeat, facility and suavity of expression, afford the best and most wholesome food to the head and heart. Krittibas regularly attended the reli-

gious gathering where the stories of Ram were used to be recited. He wrote from memory his *Ramayan* in Bengali. But in justice to the sterling merit of his invaluable production, I may say that I am perhaps a little too partial to Tulsi Das. Both possess almost equal merit except what differentiates the genius of the two languages. And both are much read as a literary treat by the people.

NAKUR CHANDRA BISVAS.

(To be continued).

MARTYRS, VICTIMS OR DESERTERS?

(A Paper read before the Dublin Lodge.

"But howsoever these things are thus in men's depraved judgments and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature."—*Sir Francis Bacon.*

"In all ambitions and attempts howsoever grounded otherwise, there is this strict question on the threshold—are you of weight for the adventure: are you not far too light for it?"—*Thomas Carlyle.*

SINCE the visits of Col. Olcott and Mrs. Besant, Theosophy, the Theosophical Society and its Fellows, have been written of, and talked about, so much, that their history ought to need little comment. Some questions indeed, from their difficulty, have never been fully answered; just as we can only explain the 'How?' of reading, the mysterious art which evokes a fairy tale from little crooked black lines on a white surface, by teaching the questioner to read, so, a student of Theosophy finds he must make experiment in his own person, in order to attain knowledge.

"Is the Theosophical Society the exponent of *a* religion?" No: but of all religion. Theosophy is not a religion, its motto is "There is no religion higher than truth:" it is "divine knowledge or science." What then does the Theosophical Society teach? What do the words "to form the nucleus of a universal brotherhood," mean? The old-new commandment, "Love thy neighbour as thyself, if thy enemy hunger feed him, bless those who hate, and despitefully use you; bless, and curse not." Here in the new Testament we have the first object of the Theosophical Society; we find it also in the Upanishads, in the Buddhist Suttas, in the Hebrew poets, in the writings of philosophers and socialists, and in the lives of every man and woman in whose heart has begun to grow that spark of the Divine Essence—which is the heritage of humanity. To put it in other words, it is the destruction, renunciation or suppression of self—the purifying of—eliminating from our nature rather—the two great animal instincts: self-preservation and reproduction, to either of which may be traced the sins and sorrows under whose weight humanity groans; and the practising such means of livelihood as shall bring danger or death to no living person, to no living things as far as is possible. We all turn up our eyes in righteous horror at Cain's cruel speech, "Am I my brother's keeper?" Translate that horror into action,

and we are Theosophists: our strength and intelligence are used to save and protect those weaker than ourselves.

But the Theosophical Society has two other objects. Yes. The second is to study the ancient religions and literatures of the East. Why? Because they are the fountain where have been filled the pictures of Greek and Roman—of the Jewish and Christian fathers. Though many of the water-carriers befouled the clear stream of Truth with their soiled vessels and blood-stained hands; from the East come the rays of the morning sun. There Plato learnt his wonderful philosophy which still delights our leisure moments, and which has coloured, more or less consciously, the speculations of our loftiest thinkers.

Our men of science, astronomers, geologists, the experimenters in the science of Life, have cast their stones at the tabernacle of our forefathers; great Egyptologists are destroying piecemeal our Western Churches; it is time then that we cease from following the example of the nursery hero; and, making no more vain attempts to carry our water in a sieve, go once more in search of the source of the hidden rivers of truth and wisdom to the East whence they flow, unless, indeed, we are content to dull our intellects, parch our throats, and poison our offspring with the deadly alcohol of materialism and gross sensuality, or stupify them with the opiates of vicarious atonement and salvation from a hypothetical Hell by belief in a mythical god.

The third stated object of this Theosophical Society is—to seek for the hidden secrets of Nature—the unexplained and often unsuspected powers of man—quite recently this last declared object had prefixed to it the words "pursued by some few fellows only," and this because, notwithstanding the plaudits we offer to our Darwins, Huxleys, Tyndalls, Pasteurs and Charcots, we, the respectable and educated Westerns, are afraid to confess that we could, would, or should, take an interest in laws until they have been recognized by the Queen's signature, or express belief in other powers in man than those pertaining to his physical body, with the exception of the intellectual functions, as to the nature of which doctors differ; or the two powers, one mentioned with bated breath as the "Devil," the other a convenient cloak for our follies. "The Lord gave and the Lord hath taken away," or "The Lord sends a plague upon the earth," when our filthy and lazy habits devastate the country with cholera or typhus fever. Since Blavatsky first sought to interest the West in the magical powers, the immense stores of learning and glorious life-beautifying Truths, taught—from the dawn of the morning—by the sages of the East, numbers of people, widely varied in respect of race, virtue, strength, and intellectual qualities, have joined the Theosophical Society with enthusiasm, worked hard in its ranks for a time and then dropped out, sometimes silently, sometimes to follow some new conceit, and sometimes with an outburst of vituperation, which reminds one strongly of the dying struggles of penny fireworks. With the latter,

persons mostly of a mean nature, we have but small concern; we can do them little good, and they will do us slight harm; some of them joined the Theosophical Society with a deliberate lie on their lips, for the avowed purpose of getting inside the defences of the Society, and there, finding some means of damaging it—before its members, and the world; when their designs were frustrated or accomplished, their expulsion or desertion followed, as thunder follows the flash. Since there is no lie which injures like a half-truth, some of these ignoble specimens of nature's crowning work have had tolerable success in their laudable attempts to prove all men liars. Others sought power over their fellows, hoped in a short time to be accepted as prophets, partly through knowledge gained for the most part through a pretence of wisdom; finding threats and money alike unavailing in order to obtain a temporary distinction, they were content to confess their own littleness. A good many people joined really believing the Theosophical Society to be a gigantic swindling establishment, intending to lend their aid and hoping to share the spoil. A few, convinced of the reality of so-called magic, and not knowing how to make a compact with Mephistophocles, trusted that, even if H. P. B. would not consent to be their ambassadress, they might pick up a wrinkle or two as to "How it is done, don't you know?" Naturally on finding that they were not taught to raise spirits, but were even expected to keep those which were purchaseable, tightly corked up; that neither the transmutation of base metals into gold, nor the transportation of other peoples' gold into their pockets, were simplified, and that to obtain the "Elixir of life," they were expected to destroy all that to them made life desirable; they left the Society as speedily as rail, steamboat, or horse flesh could take them. Others, and their number was, nay *is*, considerable, joined the Theosophical Society, because it appeared to offer a new distraction. Nothing in life was of permanent interest to them,—a new novel, a new religion, a fresh scandal or a recently disinterred sarcophagus, lent but a passing excitement to their idle minds. Here was a Society which professed to break down all distinctions between religions, races, classes and sexes—which—by searching the palmleaf records of the Orient, was imperilling those imposing shams, the churches of the Occident, which had the hardihood to attack the conclusions of the men of science, often langhing at their data as a pretentious ignorance. A Society whose fellows talked of dreams, of magic, and of past and future lives, instead of politics and fashions. No marvel then that the idler, the curious, the *blasé*, the atheist, the hunter, in short all the flies, moths and gnats and other ephemera of modern society, should enrol themselves as Theosophists' liegemen; surely no wonder that on finding real charity, solid study and a complete change in their way of looking at things was expected of them, they should retire in rapid succession, seeing that they had made a great mistake.

We have, however, another class of deserters, so-called, to account

for: men intelligent, earnest and enthusiastic, who, on becoming fellows, studied Kabalistic and Oriental lore, who worked in their lodges and in Society, who travelled to the East in search of proofs, and to the West in pursuit of teachers. Men and women who gave their time, money and influence to the Theosophical Society, inducing by their written and spoken words many other cultured and restless minds to devote themselves and their energies to publishing on the four winds of Heaven, the motto of the Rajah of Benares, '*Sátyat Nâsti paro Dharmah*:' There is no religion higher than Truth.

Men and women, such as these, then, who after a period of months or years dropped out of the ranks, their names no longer appearing in our magazines; the work which was theirs, being now undertaken by a new recruit; these earnest, energetic Fellows, why have they fallen out of the ranks? 'This pursuit of a wisdom-religion was with them not a light thing, but a matter of life and death, not a toy to be taken up to-day and replaced to-morrow.' One of two solutions only is possible, either on close investigation they discovered that the Theosophical Society was not what it professed to be; that its founders were not devoted disciples of truth, but deluded, or deluding imposters: and finding this they gathered up the remnants of the broken image, and burying them started afresh on the pilgrimage to the shrine of the unknown god. Or else they were unable to hold out longer in the great battle against evil, and having fought until worn out, they sank down exhausted or dying, leaving their work for a head-stone, and their places to be filled up by stronger men perhaps—by men not less in earnest, for though men fall like leaves in autumn, Truth lives and spreads through the ages. It becomes a matter of importance to us, which of these two causes it is, that occasions the drain on the life energy of our Society; because if these ardent workers failed to find in it the Truth which they sought, not by reason of their imperfections, but because only a pale reflection of Truth was there, then we too shall fail in our quest, and sooner or later shall turn away in disappointment.

The most complete manner in which we may attempt to solve this difficulty, is, first to examine yet more closely what it is that the Theosophical Society offers, what it proposes to do for its fellows in return for their devotion to its prosperity; and then to discover, as far as possible, whether the ancient record of Occultism and Eastern philosophy, or the writings and lives of those who have fallen out of our ranks, give any explanation of, or clue to, the mystery. As far as we know, the Theosophical Society, in the persons of its founders, never at any time claimed a monopoly of Truth, to be imparted with a written guarantee in return for the recently abolished entrance fee and pledge of fellowship: that which was claimed, justly and rightfully claimed, was that one of the founders was in a position to aid others in the search after secrets which it is maintained have more than a mythical existence, to demonstrate further the existence of natural forces over which man *can* gain control,

and elucidate to some extent the records of these sciences; and to enlighten the histories and philosophy which aid man in destroying human misery, by showing him the root from which it springs, and the means of destruction; for, without an adequate weapon, it is little use to be brought face to face with a deadly foe. Mme. Blavatsky desired to form a Society in order that as many as possible of her fellowmen might receive the interpretations of rare manuscripts, so difficult to understand, that even by the Brahmins it was considered of far less value to read the Vedas, than to hear them from the lips of a teacher versed in cryptographic and symbolic language. Instead of this she could have pursued her studies in silence, recording results for a generation more tolerant and less ignorant than this; or she might have confined her effort to aiding the studies of her co-founder and one or two steadfast friends; she would then have been saved much pain and disappointment, as well as not a little virulent abuse. The first demand made, not by the Theosophical Society, but by the law which governs it, is disinterested service for others. And this law, the leaders of the Theosophical Society have endeavoured to fulfil, giving time, energy, and the results of years of personal effort, and asking in return nothing, except that the recipients shall hand on the benefits received, making an ever widening circle. It has never been disguised that research into these mysteries is attended with dangers as hard to overcome as those which the African explorers, or the would-be discoverers of the north pole, have to face. This is not the jealous attempt of a guardian, or occult Hierarchy, to prevent others from sharing the knowledge which will make man immortal; these dangers arise from the nature of the thing sought, from the feebleness of the seekers, and from forces of nature which take new and more threatening aspects when met under hitherto unknown conditions, and from the fact that the weapon most effectual in subduing these forces, is double edged, and may cause the destruction of an unwary wielder. Madame H. P. Blavatsky cannot expect any advantage even in another life from her efforts, for the *Obhe'da* Karmas go to the pupils of a sage, say the Vedantins. Kant, Schopenhauer, Max Müller and Sir E. Arnold, give a weightier testimony to the value of the Eastern philosophy once again offered to the world, than that of an obscure F. T. S. who, however, knows nothing in the world of value to be compared with even a slight acquaintance with the Light of Asia. Turning to the Fellows who leave our Society, having at one time worked hard for it, will it surprise you to learn that they are very young, many of them not 25, few of them over 30. Why? Perhaps because, after that age, men are less likely to take up a new cult, and those who, in the ranks of the Thesophical Society, have mastered all difficulties until they reach that age, are less likely to be baffled than the Fellows in whom youthful enthusiasm is not yet dead. We have records of many; recollections of some who joined eagerly, giving time and ener-

gies to the work of propaganda; some of them crossed the ocean more than once in the effort to bring their treasure to the home of the treasureless. A few years ago several clear and concise articles appeared in the *Theosophist*, a German professor and a Hindu student crossing lances over the questions of First Cause and Abstract Truth, victory resting with the Bengali, trained in the subtleties of Aryan metaphysics, and to whom the records of man's immortality, which Sanskrit writings hold, had long been familiar. Various other essays, books and translations, by Indian and European Fellows, stand on the shelves of Theosophical Libraries; they differ in the degree of import which they give to the Tibetan Lamas, and that is of little consequence, for Truth does not rest on the power of the West to believe in—astral bodies, mysterious brothers, folded kumerbunds or missing teacups; but, they, almost with one voice, testify to the wisdom of the *old sages*, and call to the West, "Come and read for yourselves the marvellous Truths, the just, and beautiful laws of life, the whispers of man's divinity which the record contains, and come, learn also what the German Teufelsdröckh learnt. It is only with renunciation (*entsagen*) that Life, properly speaking, can be said to begin." Are we then to suppose that, because these men, whose voices were once familiar to us, are now silent, all they once wrote is to be discredited. This is unreasonable; a man gives to others his life's blood; when the supply of necessity ceases, are we to believe it was only carmine-stained water? The Easterns themselves say that by so much as the value of Truth transcends all other jewels, is the difficulty of possessing her multiplied. The price which has to be paid is so heavy, that few men, having sold every thing, can afford more than a glimpse of the treasure until after years of toil.

When the Indian was the most learned nation living, both in arts and sciences, secret as well as open, they had a law which compelled young men who wished to study practical Occultism, as well as those who were to become rulers of men, to devote six hours a day during seven long years, while the mind was pliant and the energies fresh, to studying the Vedas, where the beauty of the Immortal is endlessly contrasted with the transitory things of sense; they learnt in them to do their duty, no matter at what cost to self. If a student wished to advance farther, he had to serve a long probation as a householder, or, at any rate, in the world; proving by his life that he understood what it is to be a man, that his mind was self-controlled before any teacher would accept him as a pupil. In Egypt this probation was also necessary; the traces of it linger in the castes of India, through all of which a man had to pass during many births, before as a Brahman neophyte he entered, having reached middle age, the life of an ascetic, his duties as a vedic student, householder, and civil ruler, having been properly accomplished. No man could become an accepted disciple if the consent of his parents was withheld, nor if he had dependants who would suffer by his withdrawal from the business of every day life. The

Bhagavat Gita says, "It is but one in millions that ever tries to acquire knowledge of the *Supreme*, and it is only one amongst thousands of such workers that truly knows him." In juxta position with this passage, a young Hindu has placed the words of Jesus, the Galilean, "Straight is the gate, and narrow the way which leads into life, and few there be that find it."

The Theosophical Society in attempting to awaken the world once again to some knowledge, even if vague, of the lofty heights, the resplendent glory, of the wisdom of the ancients,—did not seek,—does not now seek, its latest rules being yet more strict as to the admission of youthful adherents—to canvass for students of the occult. It makes no secret of the difficulties and dangers of the task, it warns repeatedly, and in unmistakeable language, those whose enthusiasm urges them to demand immediate knowledge of the mysteries of heaven and earth, and the depths under the earth, that what they demand calls for—not indeed the life of a body-torturing, forest hermit—but for a life-long battle with indolence, physical, mental, and moral; with the purely animal nature, with the uncongenial circumstances of life which are the first tests of earnestness, and with outside forces, of which mankind is for the most part ignorant. They are reminded that, should they even succeed as Hercules did in accomplishing these great tasks, some inherent, and scarcely suspected deficiency of mind or body may delay the upward progress for a life-time, and if they have safely reached this point, what then? Every lingering atom of the personal self must be sacrificed on the Altar of Truth; the man must have given his life to the world. If he would advance for himself, the path is barred, not by a despot, but by the eternal law which declares it to be impossible that the infinite can be contained in or limited by anything. The cup can receive the ocean, only through losing its cup form.

Over the door, not of the Temple of Knowledge but of the infant school attached to that Temple, is an inscription—"All who seek for power or wealth or learning, all who desire to know, or to have, or to be, something in themselves, and for themselves, will suffer bitter disappointment if they enter here." In spite of the often repeated warning many peoples crowded into the school, some of them even passed on into the Temple of Isis,—and they have left behind them sad records of suicide, drunkenness, immorality and madness. In "Zanoni" we have the sketch of a man who *failed*; and this Glyndon we know to be a real person, and this warning of his fate, if he failed, is a stern true picture of the dangers we have to face in seeking the unknown. A choice was offered to Glyndon,—is offered to us. "Men desire four things in life—love, wealth, fame, power." If we answer as he did, "such are not the gifts I covet, I choose knowledge," the warning given to him was: "The desire to learn, does not always contain the faculty to acquire." "Is it in the power of man to attain intercourse with the beings of other worlds? Is it in the power of man to influence the elements, and to ensure life against the sword and

against disease ?" "All this may be possible to the few—'to the few'—But for one who attains such secrets, millions may perish in the attempt." Still undaunted, perhaps through ignorance the warning is set aside, and the teacher continues to speak of dangers, and the impalpable worlds. "Do you listen ?" "With my soul." "But first to penetrate this barrier the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthly desires—when thus prepared, science can be brought to aid it; the sight itself may be rendered more subtle, the nerves more acute, the spirit more alive and outward. He who would establish intercourse with these varying beings, resembles a traveller who would penetrate into unknown lands. He is exposed to strange dangers and terrors. That intercourse once gained, I cannot secure thee from the chances to which thy journey is exposed—Thou must alone and of thyself face and hazard all." The trial was made and failure followed, with terrible burning words the would-be occultist was dismissed. "Go back to thine own world; thou hast no nature to aspire to ours!" "Dost thou not comprehend at last that it needs a soul tempered, and purified, and raised, not by external spells, but by its own sublimity and valour, to pass the threshold and disdain the foe ?" Divine "science avails not for the rash, the sensual—for him who desires secrets, but to pollute them to gross enjoyments and selfish vice ! How have the impostors and sorcerers of the earlier times perished by the very attempt to penetrate the mysteries that should purify and not deprave. Legends tell you that the fiend rent them into fragments—the fiend of their unholy desires and criminal designs ! What they coveted, thou covetest; and if thou hadst the wings of a seraph, thou couldst not soar from the slough of thy mortality."—"Thou must return to the world; but not without punishment and strong effort canst thou regain the calm and the joy thou hast left behind. Thou wilt find the restless influence in all that thou wouldst undertake.....as thou directest it—the emanation of thine evil genius, or thy good."—"The master has no power to say, 'Exist no more,' to one *Thought* that his knowledge has expired. Thou mayest change the thought into new forms; Thou mayest rarify and sublimate it into a finer spirit, but thou canst not annihilate that which has no home but in the memory—no substance but the idea. *Every thouyht is a soul* ! Vainly therefore would I or thou undo the past, or restore to thee the gay blindness of thy youth. Thou must endure—thou must resist." This is the possible, even probable, fate of all those who to-day turn seriously to study Occultism. The original of Bulwer's Glyndon was a stronger man than his fellows.

Universal, indeed, brotherhood should be: these little children, shut not on them the gates of the reformatory, of the factory, give them love and laughter and sunshine; these youths and maidens, teach them that purity is not the fragile inmate of the cloister, nor happiness a forbidden fruit; these white haired feeble folk, show them the respect due to grey hairs, even though they cover not wisdom, but show them also that we

serve as younger brothers those who can teach us how to read the riddle of the sphinx; and that, for this reason, we devote all the time we honestly can to studying the records of Science and Religion in the golden ages, and from this reading of books it is possible we may begin softly to go towards the hidden ways. Unless we have, however, faced the responsibility we are incurring, we had far better stop before it is too late, contenting ourselves with the crumbs of knowledge floating on the water and devoting ourselves to the practise of altruism until we fail to distinguish a difference between ourselves and others.

All those who are not prepared to give up every personal aim,—to sink themselves in their race, had far better retreat before return is blocked, and only death or advance still possible. Nevertheless, when men knowing, if not fully realising, the danger of their undertaking, stand, their lives in their hands, and say? "We shall fail perhaps as better men have failed, but we will work until we fall, confident that our efforts will make the beginning of the way easier for those who follow us," we listen to them while they are in the front ranks on the battle-field. But when the Karma of past lives, the weakness, which in some form all men share, overtakes them, and wounded they retreat to acquire strength in order to renew once more the combat, we vilify them,—that matters little to men willing to sacrifice personal good on the altar of Truth—and we endeavour to destroy their work, by refusing to heed the discoveries they have made. We declare Truth to be a gigantic lie, Purity a cloak for vice, and the records alike of teachers and pupils, empty bombast, trumped up fables, or foolish babblings.

Utterly forgetful of reason, with characteristic logic, we doubt the conclusions, and traduce the knowledge of Theosophists when they are advocates for the Secret Doctrine, yet accept with acclamation and quote as a revelation every word they can bring against the Arcane Wisdom, the brotherhood which exists to teach it, or the member individually of that brotherhood. Careless of the fact that it took the patient researches of many, comparatively unknown men to enable a Darwin to achieve his European renown; that the very roads we walk on, cost the lives of men, common and obscure, perhaps, we say: Well, let us then make our own roads, it will only take half a century or so for us to pass from Liverpool to London, but what matter? A great many very respectable people outside of the Theosophical Society, people who don't have extreme views, but still who believe in 'something,' get along very comfortably, are admired and followed, never meet mysterious terrors, and die at a ripe old age, leaving a handsome balance at their bankers. Yes, and a good many people go to Cairo to inspect the great pyramid, but it is our Livingstons and Gordons who do not come back. Whalers and slayers of poor frightened seals go to the Arctic seas and return in safety. Franklin and Irving, it is true, did not find the North pole; but Nares does not for that reason doubt its existence, and other men will continue to explore the frozen regions, looking for that land of the gods which tradition locates beyond the frozen sea. Cravens and ignoramuses

called Columbus a fool and a liar; nevertheless he sailed across the Atlantic to America; and he himself said, 'it is comparatively easy to do a thing if some one shows you how.'

Is it wise, or just or generous, to deny the existence of Wisdom because she is hard to find, or to condemn a cause for requiring the death of some of its adherents, or to turn away in righteous indignation from men and women who, having spent all the strength and life they had in the effort to realize the Ideal, and put it within the reach of many, have had to confess themselves—defeated indeed, and beaten back—but determined to conquer, not in themselves, but in a perfected humanity, the Regions where the Truth is so clear that he who runs *may read*,

"————Compassion speaks, and saith: "Can there be bliss when all that lives must suffer! Shalt thou be saved and hear the whole world cry?" Follow up thy predecessor's steps, remain unselfish till the endless end."

G. A. H. JOHNSTON, F. T. S.

LINGA PURANA.

WHAT is now known as the Buddhism of the Southern Church, was once known in India as the only form of Buddhism. Purusha and Isvara found no place in the system. But the ideas of modern Hinduism could be imported into it without any difficulty, as they were into the Vedas under pretext of arrangement, or as was done in the Northern Buddhist Church; or the Buddhist system itself might have been incorporated as a part of Hinduism, had it not been for the open defiance of Vedic authority which, unfortunately, characterised early Buddhism. But the systems of Kapila and Patanjali are only developments of Buddhism.* All the three systems, however, shared a similar fate on this side of the Himalayas through the developed idea of Isvara. Sankhya gave way to Vedantic Vichara, and Yoga yielded to Upâsana, and these with Nishkáma Karma formed a beautiful and splendid system complete in itself, which we find expounded in the pages of the Bhagavat Gita. That system was recognised all over India as the religion of the land; and, after driving away the last vestiges of Buddhism from India, the Brahmin did not care to know how the system of Gautama developed itself outside of India. But a reaction grew up in time—when and how we know not.

Vasudeva or Krishna is one aspect of the Logos; Siva is another. When Vasudeva, whose teachings are embodied in Bhagavat Gita, incarnated on this earth, Siva, says the Linga Purana, one of the principal exponents of the re-actionary movement, entered into a dead body, and taking the name of Sakulisa, resided in a cave of Mount Sumeru. There he had four disciples, who learned Yoga and became Siddhas. The Sankhya and Yoga systems, and with them the Buddhist, were revived in India under the name of the Pasupata system. The developed ideas of modern Hinduism found their place side by side with living and growing occultism. How far the Agamas and Nigamas and the other

* According to modern scholars, Buddhism is a development of Kapila and Patanjali, rather than their systems an outcome of Buddhism.—B. K.

forms of Siva and Sakti worship are connected with the Pasupata system, is a question of some difficulty. The Ashta-murti of Siva, that is, the eight manifestations dealt with in the second part of Linga Purana, show a near approach to the Buddhism of the Southern Church. The Purana also speaks of three aspects of the Logos: (1) *Bramhi*, which corresponds to the Buddhism of the Southern Church, (2) *Vaishnavi*, which corresponds to the Hinduism of Bhagavat Gita, and (3) *Mahesvari*, which corresponds to Pasupata Yoga; and also to, as I believe, the Buddhism of the Northern Church. The Saivism of Linga Purana is only another name for Buddhism in its adaptation to modern Hinduism. This is clear from the account it gives of the destruction of Tripura by Siva. Tripura is the kingdom of Prakriti. *Tri* means three and *pura* means kingdom. It is the kingdom of the three attributes of Prakriti—*satva*, *rajas* and *tamas*. The Puranas give an allegorical account of its destruction by Siva, or the Logos in one aspect. But the account given in the Linga Purana is somewhat different. It gives a flattering description of Tripura as it existed before the time of Buddha. People performed Srauta and Smarta Karma, they performed Yajnas, worshipped Siva and led pure lives. But the Devas could not bear that the kingdom of the daityas should thus prosper. They went to Narayana, who deputed Sakyamuni (called Mayi in the Purana), to preach Maya Vâda or Buddhism. The people were confounded and led astray by the plausible teachings of Mayi. They gave up Srauta and Smarta Karma and the worship of Siva. Siva had then only to appear before Tripura and throw one arrow and the whole thing disappeared. The Devas then assembled, and Brahmâ, in addressing them, thus moralised over the whole incident:—"You saw how these daityas, however strong, were killed so easily as they had given up Siva or Linga through the Maya of Narayana. Therefore Linga is to be worshipped. You can prosper only so long as you worship Linga; for the whole world is in and under Linga."

Linga worship thus took the place of Buddhism. It will appear from this account that the knowledge of Siva or Purusha was prevalent before the time of Buddha. This, however, is a doubtful point.

Linga Purana is, I believe, the only Purana which deals elaborately and mainly with the practice of yoga. It gives a prominent place to the philosophy of Kapila and Patanjali. At the same time it gives details of the practice of yoga not to be found in their writings. Pasupatinath is the presiding deity of this yoga.

There is one temple of Pasupatinath, as all know, in Nepal. In every Kali Yuga, according to Linga Purana, there is a brotherhood of yogis, who preside over the destinies of that yuga. The chief of this brotherhood, called Yogacharya, is an incarnation of Siva, and his disciples are always four in number. The present is Varaha Kalpa and Vaivasvata Manvantara. In every Manvantara the four Yugas recur seventy-one times. This is the twenty-eighth Kali Yuga of the Vaivasvata Manvantara. The following table will show at a glance

the Yogacharyas and their disciples of the 28 Kali Yugas of the present Manvantara with their abode when mentioned.

The order of Kali-yuga.	Name of Yogacharya	Names of four Disciples.	Abode when mentioned.
1st	Sveta.	Sveta, Svetasikha, Svetásya, Svetalohita.	Chhagala mountain of the Himalayas.
2nd	Sutara.	Dunduvi, Satarupa, Satikand, Ketumana.	———
3rd	Darsaka.	Vikasa, Vikesa, Vihasa, Pasanasana.	———
4th	Suhotra.	Sumukha, Durmukha, Durdara, Duratikrama.	———
5th	Kanga.	Sanaka, Sanandan, Sanatan, Sanatkumar.	———
6th	Lokakshi.	Sudhâma, Biraja, Sankhapat, Raja.	———
7th	Jaigishabya Bibhu.	Sarasvata, Megha, Meghavahana, Suvahana.	———
8th	Dadhibamana.	Kapia, Asuri, Panchasika, Baskala.	———
9th	Rishabha.	Parasara, Garga, Bhargava, Angira.	———
10th	Muni.	Balabandha, Nirasietna, Ketusringa, Tapodhana.	The peak Bhrigu of Bhrigutunga mountain of the Himalayan range.
11th	Ugra.	Kambadara, Kamaksha, Kambakesa, Pralambata.	Gangadvara.
12th	Atri.	Sarbajna, Samabaddhi, Sadya, Sarba.	Haituka Forest.
13th	Bali.	Sudhama, Kasyapa, Vasistha, Virajâ.	Gandhamadana mountain near the Asrama of the Balyakbilya Rishis.
14th	Goutama.	Atri, Devasada, Sravana, Sravisthaka.	———
15th	Vedasira.	Kani, Kunibahu, Kusaresa, Kunetraka.	Vedasirsha peak of the Himalayas and some mountains near the Sarasvati river.
16th	Gokarna.	Kasyapa, Usana, Chyabana, Vrihaspati.	Gokarna forest.
17th	Guhavasi.	Utatha, Vamadeva, Mahayoga, Mahabala.	Mahalaya mount of the Himalayan range.
18th	Sikhandi.	Parasrava, Richika, Swavasva, Yatisvara.	Sikhandi forest of the Himalayas.
19th	Jatamali.	Hiranyanabha, Konsalya, Logakshi, KUTHUMI.	Mount Jakayu of the Himalayas.
20th	Attahasa.	Sumanta, Barbari, Kakandhu, Kasindhara.	Mount Attakasa of the Himalayas.
21st	Dâruka.	Plaksha, Darbhayani, Ketumana, Goutama.	Daruka forest.
22nd	Langali.	Bhallabi, Madhupinga, Ketu, Kusa.	Baranasi (Benares).
23rd	Sveta.	Usika, Vrihadasva, Devala, Kavi.	Mount Kalanjara in the Himalayas.
24th	Suli.	Salikotra, Agnivesa, Yuvanasva, Saradvasu.	Naimisha Kshetra.
25th	Dandimundisvara.	Chhagala, Kumbhala, Kumbhanda, Pravahata.	———
26th	Sahishna.	Uluka, Vidyuta, Sambuka, Asvalayana.	Town of Bhattavata.
27th	Somasarma.	Akshapâda, Kumara, Uluka, Vatsa.	Prabhasa.
28th	Vasudeva (Krishna) and Dakulisa	Kusika, Garga, Mitra, Kanrushya.	Kayavatara Kshetra, Mount Sumeru.

I have given prominence to one name simply to attract attention. It will appear from the above that the Brotherhood is generally Himalayan. Another extract will be found interesting in this connection.

"When at the end of Kali Yuga, the Satya Yuga returns, the seven Siddhas who remain hidden in Bharatvarsha mix with the seven Rishis, who teach Srauta and Smarta Karma to the new Yuga. The Rishis that give religion, remain hidden at the end of Kali Yuga, for they live to the end of one Manvantara. As when a fire in the forest destroys the growing grass, the roots exist and wait only for a shower of rain to grow again, the people of Kali Yuga grow again into the people of Satya Yuga."—*Part I, Chapter* 40.

I shall not be understood, however, to mean that the disciples named above, live up to the present day. But if such brotherhoods did exist, they would transmit their names to their disciples. However that is a matter of speculation. My object in taking so much space of the *Theosophist* is to create some interest in the study of Linga Purana and the Pasupata Yoga it teaches. How far that Yoga is allied to the Buddhism of the Northern Church, I mean the practice of the Masters of that Church, is a point which requires elucidation. Unfortunately in India, much light cannot be thrown over the point, as the re-action of which Pasupata was an outcome, was not destined to be long-lived. This form of Siva worship soon lost its distinctive features, and the Saivas of the present day, guided by such scriptures as the Siva Purana, do not differ in any respect from the followers of Vasudeva.

PURNENDU NARAYAN SINHA.

OBEAH.

(Continued from page 479.*)*

INDUCED clairvoyance among Obeahmen, I think, happens but rarely, however, whether as a process akin to crystal-seeing, or one of divination; though they go through some process by drawing a chalk circle on a table inside of which they place a bowl of water. At intervals round the circle they inscribe curious chalk figures, or hieroglyphics, on which are placed alternately small human bones, and some species of shells. They are then said to tell what is going on in other and distant places, and to look backward and forward in time, by gazing in the water. But I regret my information on this point is so scanty, as I would like very much to know about the shape and effect of the chalk figures, and of the bones and shells.

Human bones and lumps of chalk are always among the contents of Obeahmen's "Medicine Bags," along with a selection of small bottles and vials. It is possible that the human bones may be used in some way to obtain power over elementaries,—in "setting on a 'Jumbi,'" for instance. The bottles and vials are made use of in various ways,

some of which I have already alluded to; but they are also used to bury empty, with the mouth up, and level with the surface of the ground, near houses, the inmates of which are troubled by 'Jumbies,' as supposed traps for those entities. They are also used in the supposed infliction of disease, by burying them filled with some ingredients, in a path frequented by the desired victim, who is believed to become diseased from the moment his foot touches the mouth of the bottle. I hear often of these bottles being found, but have never heard of any illness being really traced to them.

There remains a phase of Obeahism to be looked into, that occupies different ground from any of the examples I have yet cited, save partly the initiation of the schoolmaster which did not come off. Obeahmen reputed to have dealings with high grade elementals (?) stand apart from the rest of their kind. They are always credited with hag-powers, but they do not seem to make money by their arts in any way, except occasionally when they act as "bush-doctors," who prescribe and supply remedies drawn from wild plants, the virtues of which are in most cases known only to themselves. I have reason to believe that their knowledge of these drugs is frequently extensive, and that amongst them are some of great value as medicines, while others possibly are of value in the domain of "Occult Botany." Such men are scarce, and reliable information relative to their branch of Obeah is, of all, by far the most difficult to obtain.

My attention was first attracted to this phase by the following curious details given me by H. H. (a fairly educated negro boat-builder) and M. H., his wife. They went to Demerara in 1875 and spent some time there. During that time, while living in lodgings in George Town, M. H. lost a gold ear-ring, and was in much trouble over it. The landlady of the house said if Mrs. H. would come along with her, she would take her to a friend whom she felt sure would find the lost ear-ring for her. On being taken to this friend, Mrs. H. found her to be a stout-built, fair-colored woman of about 40 years of age. When the landlady and Mrs. H. entered the house, the woman came forward and said, "How are you Mrs.? I see you have brought Mrs. H. along with you to see me!" And then to Mrs. H., "You have never seen me before, but I have seen you often, and I like both you and your husband H. H. very much,—you must bring him to see me,—and you'll find the ear-ring you've come to ask me about in the corner of your window-sill when you go back."

Mrs. H. was considerably surprised by this speech, but after some further conversation, during which Mrs. H. promised to come back in a day or two with her husband to pay Miss J. (that being the woman's name) a visit, they went home and the ear-ring was found at once in the place mentioned by Miss J.

Some days after that the H.'s paid their promised visit to Miss J. She then asked H. whether he would not like to know what was going on in his home during his absence? (he had by this time been

some 18 months in Demerara). On receiving an affirmative answer, she gave him a great many details of what had happened there since he left, mentioning several births and deaths and their dates. Most of these details were verified by letters which arrived within a few days after. During this visit Miss J. asked Mrs. H. to come and stay with her for a while, to help her in her house-work, about which she mentioned that she had a good deal of cooking to do. H. was to come and see his wife as often as he pleased, but they were to live *strictly apart* during the time. H. opposed this arrangement, but as his wife was anxious to oblige Miss J., he gave in : and at the end of that week Mrs. H. took up her abode with Miss J.

Miss J.'s house was in an enclosed garden, in one of the outskirts of George Town. Behind the house there was a detached kitchen, with one or two extra rooms, one of which Mr. H. occupied, and on one side was a small duck-pond with a wire fence round it, which pond Miss J. was very particular about keeping clean. At the other side, in view of the kitchen, was the house entrance gate in the enclosure.

Mrs. H. says that Miss J. had plenty of money, and she sent her out to market every morning, when she had to buy enough meat and other provisions for about ten persons. Miss J. spent part of each day in preparing these for the table, which was always set for seven, a little after sun-down. After that the house was shut up, and the lamps lighted, Miss. J. remaining inside. In the porch was placed a corked bottle of wine, and another of rum, with glasses, and in the kitchen, and each of the outrooms a similar set of articles,—for "her friends"—as Miss J. said. This programme was gone through every day. Mrs. H. never saw any one come into the house to eat these dinners, and no person could have got in or come out without being seen by her, but still she could hear voices talking with Miss J. every evening up till about 12 P. M., though looking in through the jalousies never a person could she see but Miss J. Every morning the dinner of the night, before apparently quite untouched, was removed and given away to any beggars who came about the house, as also the wine and rum from the different rooms. Any remainder of the food was fed to a number of ducks and fowls which Miss J. kept.

Miss J., on various occasions, offered food off the table in the morning to Mrs. H., who, however, on attempting to eat it, found it *perfectly tasteless*, and after one or two attempts she would have no more of it. On being offered to H., he found the same objection to it; and to him, Miss J. frequently offered both wine and rum out of the bottles which had been placed as described: she pressed him to drink as much as he liked of both,—as her "friends liked to see people merry"—but when the bottles of rum and wine were uncorked, H. found both liquors had *scarcely any taste and no strength* in them, so did not care to drink much.

Near a window of the dining room in Miss J.'s house lay a large mat; and each morning when the table was cleared, there were

found on this mat a number of pieces of gold and silver money (in the coinages of various nations). These Miss J. would not touch, nor would she allow Mrs. H. to do so, till she had lifted them with a flour-scoop, and thrown them into a basin of water, into which some wood-ashes had been put. After being well washed in this, Miss J. used to take charge of them.

Miss J. frequently gave presents, sometimes of money, to the H.'s, and talked very much of her friends, but would never say who or what they were, except that they "came from the sea." Talking about them to H. once, she pointed to the duck pond above referred to, and said "that is the road my friends come and go by." She told the H.'s that she had been born and brought up in Demerara, but that at the age of twenty-one she had been taken away somewhere by her friends, and remained with them seven years, at the expiry of which time they sent her back "to work for them."

The only occupation Miss J. seemed to follow, was that of doctor, and sick people came to consult her regularly; she gave them medicine and got fees from them. She said 'her friends' used to tell her at night who was coming next day, and all particulars about each person. One day she told H. "there is a letter for you from so and so, in the mail which will arrive tomorrow." On the morrow H. called at the Post Office for the letter, without getting it; he went a second time with the same result. Miss J. sent him back a third time, saying, "It is impossible for my friends to be deceived," that time he got it: and it verified certain things she had already told him.

After staying with Miss J. for about six weeks, Mrs. H. had enough of those "Friends" whose voices she heard every night, though she could not understand what they said, and whom she could never catch sight of; so she left and went back to live with H. and they soon after left Demerara and returned here. Miss J. is apparently still alive, as the other day H. came to me and told me that a man had come from Demerara, and brought him a kind message from her.

The H.'s think Miss J.'s "friends" were "spirits." So do I, but I never heard before of any similar arrangement with elementals as they presumably are. It is an unusual idea altogether for a party of "spirits" to sit down regularly every evening to a mundane dinner; but the H.'s are perfectly positive that no persons could have got into or left that house without being seen, and ordinary beings would scarcely have satisfied their appetites with the mere *gout* of the viands and liquors. It will be seen lower down, that Miss J.'s "friends" have representatives in other places, though their liking for mundane refreshments has not yet transpired.

In this colony, in the village of J——, there is a negro girl, who has twice disappeared: once for two days, and once for three days: and who, at the end of both periods, was found lying insensible on the bank of a lagoon there. All she can be got to say on the subject is that "the" 'Fair maids' took her away, and that they treated her well.

That they are white people and live in fine houses: that they offered her food, &c., which she would not eat, as she believed if she had done so, they would have been able to keep her, and she would never have got home any more."

There are also two Obeah-doctors in this locality who are said to be instructed by these "Fair-maids." These men live in different parts of the country, and I am not aware that there is any connection between them; but there are stories of white women with long black hair being seen in consultation with them, who abruptly vanish on being observed. One of them disappears occasionally for two or three days at a time, and the other has been in the habit of disappearing for like periods at intervals ever since he was a boy of 7 or 8 years of age. The latter has been repeatedly seen in conversation with such beings near a certain large silk cotton tree. But beyond this, and the fact that such negros who know of their existence, profess the greatest respect for these "Fair-maids," I have been unable to obtain any reliable information whatever on the subject.

There are points of difference between Miss J.'s "friends" and the "Fair-maids" of these latter persons; these are, that if the "Fair-maids" had had any inclination for mundane liquors and cookery, it would have been heard of; while those credited with their acquaintance are said to abstain both from flesh diet and spirituous liquors. Miss J.'s "friends" were never visible, except presumably to herself; "the Fair-maids" of the others seem to have been seen by many people, whose descriptions of their appearance tally very well with each other. Finally all the "friends" and "Fair-maids" are credited with teaching the use of herb-medicines.

Paracelsus speaks of human beings living at times with elementals; and in Scotland, down to within the last two centuries,—and perhaps later,—there are repeatedly recurring cases of persons being "carried away by the fairies." I may instance the celebrated Thomas (The Rhymer) of Erceildon, a renowned seer, prophet, and poet, whose date is about 1286. He is said to have been carried off by the fairies and kept by them for seven years, when he was allowed to return to mundane life for a time, but was again recalled—this time for altogether—by the appearance of a "White-Roe." Coming down to more modern date, the Rev. Robert Kirk, Minister of Aberfoyle (*Circa* 1660), who translated the Psalms of David into Gaelic, and was the author of a curious, and now very scarce book called "The Secret Commonwealth" (of which there was a reprint in 1815), on the manners and customs of Fairies and *hoc genus*. In that book the particular sort of "Fairies" which I am fain to identify with these "Fair-maids," are referred to in these words: "For in the Highlanders there be many fair ladies of this aerial order, who (are called).....*Leannain Sith*" (by translation = Fairy-sweet-hearts). Mr. Kirk speaks of them in no very complementary terms,—for which they took their revenge. In the work called "The Scottish

Highlands," when the legends relative to Mr. Kirk are treated at length, there is the following description of the Leannain Sith:—"According to Highland legend the Shi'ach (fairies) are believed to be of both sexes, and it is the general opinion of the Highlanders that men have sometimes cohabited with females of the Shi'ach race, who are in consequence called Leannain Shi.' These mistresses are believed to be very kind to their mortal paramours by revealing to them the knowledge of many things both present and future, which were concealed from the rest of mankind. *The knowledge of the medicinal virtues of many herbs, it is related, has been obtained in this way from the Leannain Shi.*' The Daoiné Shi' of the other sex, are said in their turn to have sometimes held intercourse with females of mortal race."

Mr. Kirk, though a Presbyterian (?) Minister, was—*mirabile dictu*—apparently a real, though perhaps untrained occultist, and probably a wielder of the "second-sight." His book is very quaint, and has a savour of Paracelsus about it, and for its correct *dicta* on some points of occult theory, such as astral bodies, repercussion, second-sight, elementaries and elementals of various kinds, &c., the *invention* of which has been sapiently ascribed to certain occultists of the T. S., merits some attention in these pages, which I hope to see given at no distant date.

However, to return to Mr. Kirk. He *disappeared* in 1688 at the age of 42. "It is said, (while) he was walking one evening on a little eminence to the west of the present Manse, which is still reckoned a 'Dunshi' (fairy hill) he fell down dead; but this is not believed to be his fate, for "he afterwards appeared to a relative," and telling him he was not dead, but "carried into fairy-land," desired him to have a certain ceremony, which he prescribed, performed, upon which he would be "restored to human society." When the proper occasion occurred, the performance of the ceremony was neglected, Mr. Kirk was *not* restored, and "it is firmly believed that he is at this day in fairy-land."

But, whether Mr. Kirk be there or no, the above description of the Leannain Shi' fairly agrees with the little I have heard of the "Fairmaids" of this part of the world. To show that the existence of this "Daoine Mah" (good people fairies) was not merely a romantic fancy of the Highlanders of that time,—however much they may appear to resemble the "Undines," &c., of "The Count de Gabalis"—it is on record that in October 1675, the Bishop and Synod of Aberdeen were engaged in considering "divers complaynts that some under pretence of trances and familiarity with spirits, *by going with these spirits, commonly called the Fairies*, (*Shi'ach*), hath spoken reproachfully of some persons, whereof some are dead and some living." The Synod threatened both the "seducers and consulters with censure," &c. (V. Aberdeen Session Records.)

Under what category are these "Leannain Shi'ach" and "Fairmaids" to be classed? They cannot be "Devas," whom "man can neither propitiate nor command." They are evidently not the "Dhákini's"

of Indian Occultists, who for all their reputed "kindness to mortals," have, according to a high authority, "no mind,—animal instinct" only. If they are elementals at all, they must be of a very high grade, having some resemblance to the genie of Arabic story, and little or no likeness to the "familiar-spirits" of the witches and wizards of the Middle Ages; yet, as they are evidently possessed of much more than mere animal instinct, or even average human knowledge, I am driven to class them as "Spirits" as distinct from elementals and elementaries, but I solicit any suggestions tending to elucidate this point from my more learned and experienced brothers. Whatever they may be, they are "informing-spirits" as far as they go, and they hold in this incomplete catalogue of Obeah-witchcraft, the honorable position of being the sole item of which no evil is alleged,—their fancy for carrying off a mortal now and then, notwithstanding.

Before quitting the subject of Elementals, there are some other points which merit a little attention. The elementals reputed to be used by Obeahmen,—such as Pébù, in my 1st chapter,—are very different beings from the "Fair maids," and are of much lower grade in the scale of being, having no more than animal instinct. There is a belief among Obeahmen in regard to the use of such entities, which is somewhat at variance with the teachings of Eastern Occultism on the subject, while, curiously enough, it is supported by the traditions of ancient Western occultists. The received theory as to the danger of intercourse with elementals, is that in the hands of any other persons than adepts, elementals, once made use of, generally end by becoming masters of their masters,—very much to the detriment of the latter. The Obeahmen hold that elementals are much like what some of Mr. Clarke-Russel's sea-captains say the British sailor is,—*apt to become troublesome or dangerous if not kept hard at work!* Though I have no actual example of this in regard to Obeahmen to relate, I may mention that, according to Scottish tradition, the great Michael Scott,*—not to speak of many other ancient occultists, such as Lord Hay of Yester, Lord Foulis, &c.,—had several "Diels" (elementals) in his employment, and one of them at least had such a great capacity for labor as to give his master some trouble to find him steady enough employment to keep him out of mischief. But tradition says that it ended this way:—Thinking to keep it employed for some time, Scott set it to split the Eildon Hill into three, that, as already related, was accomplished in a single night. Next, he was set to lay a line of "stepping stones" from Scotland to Ireland; this was also promptly accomplished.

* Michael Scott's date is *Circa* 1230. There is a great deal of mysterious obscurity about his history, but he was the translator of many Arabic works into Latin, and the author of several on Magic, Alchemy and Physiognomy. Many magical feats are attributed to him in the Scottish legends, as well as in Italian poetry. He is supposed to have been buried in several places, but there is nothing to show how or when he died,—or that he died at all. While it is a curious, and perhaps significant fact that one legend attributes his death to his having been betrayed into eating "*broth made of a 'Creme' sow.*" A similar legend attributes the death of the Lord Buddha to a meal of "*rice and dried boar's flesh!*"

(Whereof the Deil's Dyke "on the Ayrshire Coast, and the Giant's Causeway" on the opposite side, are said to be the yet existing remnants). There, by an effort of ingenuity, Scott found it really lasting work. He set it to make and coil ropes out of the sand on the sea-shore, and that luckless elemental is said to be still at it! Except, indeed, he may have been recently "taken on" by Mr. Keely of Philadelphia (V. "P. T. S.," No. 9, p. 4, lines 3, 4 and 5). Some old Eastern magicians seem to have been of the same way of thinking, as in the "Arabian Nights," a fisherman hands up a copper jar in his net, whereon is impressed 'Súleimán his seal'! On its being opened a frightful elemental comes out of it, which the fisherman,—luckily for himself,—manages to bottle up again. Súleimán being apparently of a more scientific turn of mind than Scott, and rather than be troubled to keep that elemental in work, quietly *hermetically* sealed it up in the jar, and put it past where it was not likely to give much more trouble.

If there is anything in that, Experimental Occultism in the Elemental department is not quite so much fraught with danger as we have been taught, and Obeahism may be credited with one useful idea. These ordinary elementals seem to have been made use of here some years ago, in a way not unknown in India. I am told that there used to be several persons here, known as "Vituas," who appear to have been much of the same persuasion as Hassan Kháir Djinní. On market days and other occasions, the Vituas would buy goods from the people, who put the coin received for it into their bags or pockets, and on looking for it a few minutes after, they would discover it had vanished! gone back to the Vitua who gave it. The Vituas also used to enter shops, and handle numbers of small articles, under pretence of examining them prior to buying. They would perhaps purchase one, but next morning every article so handled would be missing. To prevent this, garlic, salt, and other ingredients were advised to be carried in the bags and pockets, and mixed with the goods, and this precaution is said to have had such good effect, that the Vituas' little business was spoiled, and they left to seek some other field of action where the use of those potent ingredients was not quite so well known.

Garlic and salt, and some other ingredients that I have not been able to find out, seem to serve the negros instead of the Horseshoes, Rowan, Holly and Elder branches, ashbeds, &c., which in Europe were reputed to keep witches in check, or to form neutral *auric* dams through which the powers of such like beings could not act.

The negros have another curious belief about garlic and salt. That is, when any one is a witness in a law-suit, in which he intends to give false evidence, if he has a lump of salt touching his skin somewhere, and a clove of garlic in his mouth, he will confidently assert the most utter falsehoods on oath, trusting to the garlic and salt to prevent his being detected or noticed. Have these ingredients any occult virtues? Garlic is one of the forbidden articles of food for certain students; I have heard of the eating of garlic and onions raw as a cure for cancer

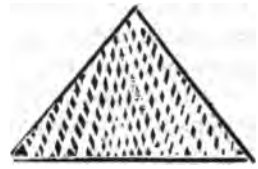
in the stomach: and I remember many years ago, reading in some old book, that "an iron well heated red hot, and quenched in the juice of garlic.....doth contract a verticity from the earth, and attracts the south point of the needle." But I never tried that experiment.

I have now arrived at the end of my notes on Obeah, but by no means at the end of its various developments. Here it probably has other forms which have not yet come under my notice, possibly higher developments in connection with "Hagging" and the "Fair-maids." In other parts of the West Indies too, it has other forms, of which I have only heard reports of too vague a kind to warrant their being included here.

Obeah and its more diabolically developed congener Voudoo (which I hope on some future occasion to have something to say about) are the species of occult knowledge now common to the Hamitic race, in the West Coast of Africa, the south of the United States of America, and in the West Indian Colonies. And its existence among them at the present day is nothing to be wondered at, if the negros of those places are the remnant of the Black Lemurio-Atlantic races. In the United States the negro race is on the increase, and, it is said, changing in appearance and character. In West Africa there are no *data* to show whether they are doing either. In the West Indies,—at least in some colonies,—within the last few years an increased degree of sterility among the females has set in, and if it continues and spreads, the race will perhaps die out at no very distant date. No change of appearance among them appears to be taking place, but in comparison with the few old slaves who are still alive, the present and rising generations do not appear to have changed in character, or in any other respect for the better. Where the negro is increasing, and changing to a higher type, does any one know if his knowledge of Obeah is increasing and assuming higher forms too? The fact that the Voudaux of Neubrieans are recently said to have among them a secret "Bible" or magical book, perhaps points to that conclusion.

Obeah, as far as my notes go to show—however incompletely,—is the distinct relic of the outward and visible part of a complete system of magic. Whether of a degraded Atlantean type or no, others may be better able than I am to decide. We have in it, (1) The use of mesmeric, or rather hypnotic illusion and force. (2) The traces of ceremonial and talismanic magic. (3) In "Hagging," the rapidly decreasing knowledge of what perhaps was a once more extended system of psychic development. (4) A still surviving intercourse with, and use of elementals and elementaries, and perhaps higher entities, and (5) last, but not least, the use of spells (or more correctly *Mantra Vidyá*): to all which may be added a knowledge of vegetable drugs,—medicines and poisons. There is enough in this list, were the intelligence of Obeahmen as powerful as their evils, to lead them to a very high degree of left-hand adeptship, and it is rather more than a possibility, that it has already done so in some instances.

Amayarak is evidently the patron spirit of Obeahism, and whether or not the word Obeah signifies a "well and enclosed circle," neither well nor circle typifies what it is, half so well as the Obeahman's favorite symbol,—a black triangle, thus :—



MIAD HOYORA KORA-HON, F. T. S.

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YOGA-TATWA UPANISHAD OF KRISHNA-YAJUR VEDA.

Translated by two Members of Kumbakonum T. S.

I SHALL now describe Yoga-tatwa (Yoga-truth) for the benefit of Yogis who are freed from all sins through the hearing and the studying of it. The Supreme Purusha called Vishnu, who is the great yogi, the great buta (personage) and the great ascetic, is seen as a lamp in the path of Truth. The grandfather (Brahma) having saluted him (Vishnu) and having paid due respects (to him), asked him (thus)—Please explain to us the truth of Yoga which includes in it the eight subservients. To which Krishikesa (the Lord of the Senses or Vishnu) replied thus :—Listen. I shall explain its truth. All persons are immersed in happiness and sorrow through the snare of Maya. Kaivallaya (isolation), the supreme seat, is the path which gives them emancipation, which rends asunder the snare of Maya, which is the destroyer of birth, death, old age and disease, and which enables one to overcome death. There are no other paths to salvation. Those who are full of the knowledge derived from the Shastras are deluded by that knowledge. It is impossible even for the gods to describe that indescribable state. How can that which is self-shining be illuminated by the Shastras? That only which is without parts and stain and which is quiescent, beyond all and free from decay becomes Jiva (entities) on account of its environments of virtues and sins. How did that which is the seat of Paramatma, is eternal, and above the state of all existing things and is of the form of wisdom and without stain attain the state of Jiva? A bubble arose in it as in water and in this (bubble) arose Ahankara (a state of matter). Hence arose a ball (of body) made of the five (elements) and bound by Dhatus (spiritual substances). Know that to be Jiva, which is associated with happiness and misery and hence is the term Jiva applied to Paramatma which is pure. That Jiva is considered to be the Kevala (the alone) which is freed from the stains of passion, anger, fear, delusion, greed, pride, lust, birth, death, miserliness, swoon, giddiness, hunger, thirst, ambition, shame, fright, heart burning, grief and gladness.

So I shall tell you the means of destroying (these) sins. How could Gnana (wisdom) capable of giving moksha arise certainly without Yoga? And even Yoga becomes powerless in (securing) moksha when it is devoid of

Gnana. So the aspirant after emancipation should practise (or develop) both Yoga and Gnana. The cycle of births and deaths comes only through ignorance and perishes but with Gnana. Gnana (only was) originally. It is the only means (of salvation) for the known. That is Gnana through which one cognizes (in himself) the real nature of Kaivallya as the supreme seat, the stainless, the partless, and of the nature of Sachidanda (Beness, consciousness and bliss) without birth, existence and death and without motion and Gnana.

Now I shall proceed to describe Yoga to you. Yoga is divided into many kinds on account of its actions (*viz.*), Mantra-Yoga, Laya-Yoga, Hata-Yoga and Raja-Yoga. There are four states common to all these—(*viz.*), Arambha, Ghata, Parichaya and Nivritti.[1] Oh Brahma! I shall describe these to you. Listen attentively. One should practise the mantra along with its matrikas (proper intonations of the sounds) and others for a period of 12 years; then he gradually obtains wisdom along with the siddhis, (such as) Anuma, &c. Persons of weak intellect who are the least qualified for Yoga practise this. The (second) Laya-Yoga tends towards the absorption of the Chitta (the fitting mind of persons) and is described in million ways, (one of which is)—one should contemplate upon the Lord who is without parts (even) while walking, sitting, sleeping or eating. This is called Laya-Yoga. Now hear (the description of) Hata-Yoga. Yoga is said to possess (the following) eight subservient parts—Yama (forbearance), Nyama (religious observance), Asana (postures), Pranayama (suppression of breath), Pratyhara (subjugation of the senses), Dharana (concentration), Dhyana (contemplation on Hari in the middle of the eyebrows), and Samadhi, that is the state of equality. Mahamudra, Mahabandha, Mahavedha and Khechari, Jalandhara, Uddyana and Mulabandha, contemplating without intermission on Pranava (Om) for a long time, and hearing the exposition of the Supreme Truths, Vasolle, Amarolle and Sahajolle, which form a triad—all these I shall give a true description of. Oh four-faced one (Brahma)! Among (the duties of) Yama moderate eating forms a principal factor; and non-injury is most important in Nayama. (The chief postures are) four (*viz.*), Siddhasana, Padmasana, Simbasana and Bhadrasana. During the early stages of practice the following obstacles take place (*viz.*), laziness, idle talk, association with bad characters, acquisition of mantras, &c., playing with metals (alchemy) and women. A wise man having found out these should abandon them by the force of his virtues. Then assuming Padmasana (posture) he should practise Pranayama. He should erect a beautiful monastery with a very small opening and with no crevices. It should be well pasted with cowdung or with white cement. It should be carefully freed from bugs, mosquitoes and lice. It should be swept well every day with a broom. It should be perfumed with good odours and fragrant resins should burn in it. Having taken his seat on a cloth, deerskin or Kusa grass spread neither too high nor too low, the wise man should assume the Padmasana (posture), and keeping his body erect and his hands folded in respect, should salute his tutelary deity. Then closing the right nostril with his right thumb, he should gradually draw in the air through the left nostril. Having restrained it as long as possible, he should again expel it through the right nostril slowly and not very fast. Then filling the stomach through the right nostril, he should retain it as long as he can and then expel it through

(1) There are four states—(1) Arambha (beginning), (2) Ghata (pot state), (3) Parichaya, (4) Nivrithi (emancipation.)

the left nostril. Drawing the air through that nostril by which he expels, he should continue this in uninterrupted succession. The time taken in making a round of the knee with the palm of the hand, neither very slowly nor very rapidly, and snapping the fingers once is called a matra. Drawing the air through the left nostril for about 16 matras and having retained it (within) for about 64 matras, one should expel it again through the right nostril for about 32 matras. Again fill the right nostril as before (and continue the rest). Practise cessation of breath four times every day (*viz.*), at sunrise, noon, sunset and midnight, till 80 (times are reached). By a continual practice for about three months, the purification of the nadis (astral wires) takes place. When the nadis have become purified certain external signs appear on the body of the Yogi. I shall proceed to describe them. (They are) lightness of the body, brilliancy of complexion, increase of the gastric fire, leanness of the body, and along with these absence of restlessness in the body. The proficient in Yoga should abandon the food detrimental to the practice of Yoga. He should give up salt, mustard, tamarind, things hot, pungent or bitter, vegetables, assafœtida, worship of fire, women, walking, bathing at sunrise, emaciation of the body by fasts, &c. During the early stages of practice, milk and rice are ordained; also food consisting of wheat, green gram and red rice are said to favor the progress. Then he will be able to retain his breath as long as he likes. By thus retaining the breath as long as he likes, Kevala Kumbaka[1], is attained. When Kevala Kumbaka is attained by one, and thus expiration and inspiration are dispensed with, there is nothing unattainable in the three worlds to him. In the commencement (of his practice) sweat is given out; he should wipe it off. Even after that, owing to the retaining of the breath the person practising the (different postures) gets phlegm. Then by an increased practice of Dharana (concentration) sweat arises. As a frog moves by leaps, so the Yogi sitting in the Padmasana (posture) moves on the earth. With a (further) increased practice he is able to rise from the ground. He, while seated in Padmasana levitates. Then arises in him the power to perform extraordinary feats. He does not disclose to others his feats of great powers (in the path). Any pain, small or great, does not affect the Yogi. Then excretions and sleep are diminished; tears, zheum in the eye, salivary flow, sweat and bad smell in the mouth do not arise in him. With a still further practice he acquires great strength by which he attains Bhuchari siddhi, which enables him to bring under his control all the creatures that tread this earth. Tigers, sarabams[2], elephants, wild bulls or lions die on being struck by the palm of the Yogi. He becomes as beautiful as the God of love of himself. All females being taken up with the beauty of his person will desire to have intercourse with him. If he so keeps connection his semen will be lost: so abandoning all copulation with women he should continue his practice with great assiduity. By the preservation of the semen a good odour pervades the body of the Yogi. Then sitting in a secluded place he should repeat Pranava (Om) with 3 mantras for the destruction of his for-

(1) Kevala Kumbaka is where cessation of breath alone takes place without expiration and inspiration.

(2) Saguna contemplation is where contemplation takes place with Gunas (4). Nirguna is without Gunas. They may be called otherwise as Sabeeja (with seed), and Nirbeeja (without seed.)

mer sins. The Mantra Pranava (Om) destroy all obstacles and all sins. By thus practising he attains the Arambha (beginning or first) state.

Then follows the Ghata (the second) state, one which is acquired by constantly practising suppression of breath. When a perfect union takes place between Prana and Apana, Manas and Buddhi, or Jivatma and Paramatma without affecting each other, it is called the Ghata state. I shall describe its signs. He may now practise only for about one-fourth of the period prescribed for practice before.

By day or night let him practise only for a yama (3 hours). Let him practise Kevala Kumbaka once a day. Drawing away completely the organs from the objects of sense during cessation of breath is called Pratyatara. Whatever he sees with his eyes, let him consider it as Atma. Whatever he hears with his ears, let him consider it as Atma. Whatever he smells with his nose, let him consider it as Atma. Whatever he tastes with his tongue, let him consider it as Atma. Whatever the Yogi touches with his skin, let him consider it as Atma. The Yogi should thus gratify his organs of sense for a period of one yama every day with great effort. Then various wonderful powers are attained by the Yogi, such as clairvoyance, clairaudience, ability to transport himself to great distances within a moment, great power of speech, ability to take any form, ability to become invisible, and the transmutation of iron into gold when it (iron) is smeared over with his excretions.

That Yogi who is constantly practising yoga attains the power to levitate. Then should the wise Yogi think that these are great obstacles to the attainment of yoga, and so he should never take delight in them. The King of Yogis should not exercise his powers before any person whatsoever. He should live in the world as a fool, an idiot, or a deaf man, in order to keep his powers concealed. His disciples would request him to show his powers for the gratification of their own desires. One who is actively engaged in one's duties forgets to practise (yoga); so he should practise yoga without forgetting the words of the Guru. Thus passes the Ghata state to one who is constantly engaged in yoga practice. To one who is not practising yoga nothing is gained by useless company. So one should with great effort practise yoga. Then by this constant practice is gained the Parichaya state (the third state). Vayu (or breath, through arduous practice pierces along with Agni the Kundilini, which is thought of as a serpent and enters the Sushumna uninterrupted. When one's Chitta (flitting mind situated in the navel) enters Sushumna along with Prana, it reaches the High Seat (Pineal gland) along with Prana.

There are the five elements (viz), earth, water, Agni, Vayu and Akas. The body is sustained by these five elements in five ways. From the feet to the knees is said to be the region of earth. Prithivi (earth) is rectangular in shape, is orange-red in color, and has the seed Varna (or letter) La. Carrying the breath with the letter La along the region of earth (viz., from the foot to the knees) and contemplating upon Brahma with four faces and four mouths and of a golden color one should perform Dharana (concentration) there for a period of two hours. He then attains mastery over the earth. Death does not trouble him, since he has obtained mastery over the earth element. The region of water is said to extend from the knees to the anus. Water is semilunar in shape, white in color, and has *Va* for its Bija (seed) letter. Carrying up the breath with the letter *Va* along the region of water,

he should contemplate on the god Narayana having four arms and a crowned head as being of the color of pure crystal, as dressed in orange clothes and as decayless; and practising Dharana there for a period of two h·urs he is freed from all sins. Then there is no fear for him from water, and he does not meet his death in water. From the anus to the heart is said to be the region of Agni. Agni is triangular in shape, of a red color, and has the letter *Ra* for its (Bija) source. Raising the breath made resplendent through the letter *Ra* along the region of fire, he should contemplate on Rudra, who has three eyes, who grants all wishes, who is of the color of the midday sun, who is daubed all over with holy ashes and who is of a pleased countenance. Practising Dharana there for a period of two hours he is not burnt by fire even though his body enters the fire-pit. From the heart to the middle of the eyebrows is said to be the region of Vayu. Vayu is hexangular in shape, black in color and shines with the letter *Ya*. Carrying the breath along the region of Vayu, he should contemplate on Eswara the Omniscient, as possessing faces on all sides; and practising Dharana there for two hours he enters Akas as (also) Vayu. The Yogi does not there meet his death in the air. From the centre of the eyebrows to the top of the head is said to be the region of Akas, is circular in shape, smoky in color and shining with the letter *Ha*. Raising the breath along the region of Akas, he should contemplate on Sadaswa in the following manner. As producing happiness, as of the shape of Bindu, as the great Deva, as having the shape of Akas, as shining like pure crystal, as wearing the rising crescent on his head, as having five faces, ten hands and three eyes, as being of a pleased countenance, as armed with all weapons, as adorned with all ornaments, as having Uma (the goddess) in one-half of his body, as ready to grant favors, and as the Cause of all causes. By practising Dharana in the region of Vayu, he obtains certainly the power of moving in the air. Wherever he stays, he enjoys supreme bliss. The proficient in yoga should practise these five Dharanas. Then his body becomes strong and he does not know death. That great-minded man does not die even during the deluge of Brahma.

Then he should practise Dhyana for a period of 6 ghatikas (2 hours, 24 minutes). Restraining the breath in (the region of) Akas and contemplating on the deity who grants his wishes—this is said to be Saguna[3] Dhyana capable of giving the Siddhis Anima, &c., (psychical powers). One who is engaged in Nirguna[4] Dhyana attains the stage of Samadhi. Within 12 days at the least he attains the stage of Samadhi. Restraining his breath the wise one becomes an emancipated person. Samadhi is that state in which Jivatma (lower self) and Paramatma (Higher Self) are differenceless (or of equal state). If he desires to lay aside his body, he can do so. He will become absorbed in Parabrahm and does not require Utkranthi (going out or up). But if he does not so desire, and if his body is dear to him, he lives in all the worlds possessing the Siddhis of Anima, &c. Sometimes he becomes a Deva (god) and lives honored in Swarga (Devachan), or he becomes a man or an Yaksha (an elemental) through his will. He can also take the form of a lion, tiger, elephant or horse through his own will. The Yogi becoming the great Lord can live as long as he likes. There is difference only in the modes of procedure, but the result is the same.

Place the left heel pressed on the anus, stretch the right leg and hold it firmly with both hands. Place the head on the breast and inhale the air slowly. Restrain the breath as long as you can, and then slowly breathe out,

After practising it with the left foot, practise it with the right. Place the foot that was stretched before on the thigh. This is Mahabandha and should be practised on both sides. The Yogi sitting in Mahabandha and having inhaled the air with intent mind, should stop the course of Vayu (inside) by means of the throat-mudra, and occupying the two sides of the throat) with Vayu should agitate it with speed. This is called Maha-veddha and is frequently practised by the Siddhas (the higher personages). With the tongue thrust into the interior cavity of the head (or throat), and with the eyes intent on the spot between the two eyebrows, this is called Khechari Mudra. Contracting the muscles of the neck and placing the head with a firm will on the breast, this is called the Jalandhara (Bandha) and is a lion to the elephant of death. That Bandha by which Prana flies through Sushumna is called Uddyanabandha by the Yogis. Pressing the heel firmly against the Anus, contracting the Anus and drawing up the Apana, this is said to be Yonibandha. Through Mulabandha, Prana and Apana and Nadu and Bindu are united and gives successive yoga; there is no doubt about this. To one practising in a reversed manner (or on both sides) which destroys all diseases the gastric fire is increased. Therefore a practitioner should collect a large quantity of provisions; (for) if he takes a small quantity of food, the fire (within) will consume his body in a moment.

On the first day he should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and grayness of hair will disappear within three months. He who practises only for a period of a yama (24 minutes) every day conquers time. He who practises Vajrolle becomes a Yogi and the repository of all Siddhis. If the Yoga Siddhis are ever to be attained, he only has them within his reach. He knows the past and the future and certainly moves in the air. He should daily practise Vajrolle. It is also called Amarolle. Then he obtains Raja-yoga and certainly he does not meet with obstacles. When a Yogi fulfils his action by Raja-yoga, then he certainly obtains discrimination (or wisdom) and indifference to objects. Vishnu the great Yogi, the grand one, of great austerities and the most excellent Purusha, is seen as a lamp in the path of truth.

That breast from which one suckled before (in his previous birth) he now presses (in love) and obtains pleasure. He enjoys the same genital organ from which he was born before. She who was once his mother will now be wife and she who is now wife is (or will be) verily mother. He who is now father will be again son, and he who is now son will be again father. Thus are the egos of this world wandering in the cycle of birth and death as a bucket in a well and are enjoying the worlds. There are three worlds, three Vedas, three Sandhyas (morning, noon, evening), three Swaras (sound), three Agnis and Gunas, and all these are placed in the three letters (of Om). He who understands that which is indestructible and is the meaning of the three letters (Om)—by him are all these worlds strung. This is the Truth, the Supreme Seat. As the smell in the flowers, as the ghee in the milk, as the oil in the gingely seed, and as the gold in the quartz, so is a lotus situated in the heart. Its face is downwards and its stem is upwards. Its Bindu is downwards and in it, centre is situated Manas (lower mind). By the letter *A*, the lotus becomes expanded, by the letter *U*, it becomes split (or opened), by the letter *M*, it obtains Nata (spiritual sound) and the Ardha Matra

(half metre) is silence. The person engaged in Yoga obtains the Supreme Seat, which is like a pure crystal, which is without parts and which destroys all sins. As a tortoise draws its hands and head within itself, so drawing in the air thus and expelling it through the nine holes of the body, he breathes upwards and forwards. Like a lamp in an airtight jar which is motionless, so that which is (seen) motionless through the process of Yoga in the heart and which is free from turmoil after having been drawn from the nine holes, is said to be Atma alone.

SANDHYAVANDANA OR THE DAILY PRAYERS OF THE BRAHMINS.

(*Continued from page* 500.)

SECTION IV.

AS stated at the end of the last, I mean to translate in this Section only those mantras which were not previously explained.

I must, however, impress on the minds of my readers, at least the less learned among them, that these mantras, belonging as they to the Vedas, are capable of being interpreted in three ways: (i.) Ordinary, (ii.) Vedantic, (iii.) Symbolic or Esoteric. The first is the one generally given out in the commentaries to the Vedas, such as those of Sayana. The second is one attempted by several writers, including Ramanuja Charya and other Visishtadwaitic writers, while the third is merely hinted at by various writers, pre-eminently Ramanuja. I am not at present however concerned with the question which of these is the correct one. I shall only, therefore, confine myself to giving out the more popular of the interpretations given to those mantras.

Besides the mantras already explained, there remain for this Section the mantras for internal purification, *Dadhikrávinno akárisham* and other Marjana mantras; the Mantras for Upasthana; and last, but not the least, Gayatri itself including the "Major mantra."

To begin with *Agnyascha Mámanyascha*.....*Satyájyotishi Juhomiswáhá.* The Devata is Agni, Rishi is Surya, the Chandas is Gayatri (Bharadwaja). By Agni is meant that manifestation of Parabrahm known as Agni. The mantra means "May Agni, Manyu (the deity presiding over anger), the Manyupatis (the deities presiding over desire, and hatred,) rescue me who am sinful. May the (deity presiding over) day wash me from sins committed by me in the day through mind, speech, the hands, the feet, the stomach, *membrum virile*, or any other kind of sin of mine; in fact, all this host of sins. ME, a being oft his description, I offer (as a *havis*) in the self-radiant tejas (Light) which is immortality and the origin of cosmos and devoid of any pain."

This Mantra forms the 24 Anuvaka of the 10th Prapataka of Taithireya Aranyaka (better known as Narayana) of the Kristna Yajur-Veda. The Viniyoga or the purpose of this mantra is its utilization in the evening Sandhya. Sayanacharya, while commenting on this mantra, appears in his true colours, *viz.*, that of an Adwaiti, by explaining "ME"

to mean "the ego having for its vehicle the linga sarira."[1] He also explains the words "Amritayoni" and "Satya" in the mantra by "immortality, the origin (of cosmos)" and "devoid of pain," whereas Rangaramanujaswami, the Visishtadwaitic Commentator on the Upanishad, interprets them to mean "the seat of the liberated," and "Brahman." The former of these interpretations has been adopted by me as the one more in accordance with the established mode of interpretation of the Vedas.

The Mantra "*Suryascha.....Suryé Jyotishe Juhómi Swáhá*," has the same meaning as the preceding, except that in this case the words "*Surya*," "*Satya*," "*ràtri*" and "*Surya*" are substituted for "*Agni*," "*yathankâ*," "*aha*" and *Agni*, which therein occur. The Devata is Surya, the Rishi is Agni, the Chandas Gayatri, and the *Viniyoga* is the same as in the morning Sandhya.

I shall next take up the mantra "*Apah punanthu-prati grihagmswàhá*." This mantra forms the 23rd anuvaka of the 10th Prapataka of Taitireya Aranyaka. The Devata is Varuna, the Rishi is Agni and the Chandas is Gayatri. The rendering of it, following Sayana's interpretation, may thus be given:—

"Let the waters purify the earth: (May) the earth (thus) purified by water purify me: may the water purify the teacher of the Vedas: may the Vedas already pure, purify me: may the water expiate all my sins, (such as) eating forbidden food, or other sinful actions, if any, and purify me; then the sins of contact. For this purpose I offer myself."

My readers will here allow me to make a few remarks regarding Sayana's interpretation of this hymn. The original for "teacher of the Vedas" is "Brahmanaspatih." This latter word is explained by the Vedantic commentator on Taittireya Aranyaka—I mean of course Rangaramanujaswamy—as "The *path* or lord of the Vedas," *i. e.*, Parabrahm. In my humble opinion, Brahmanaspatih is a distinct Vedic Deity whose importance has been lost sight of in modern times[2]. This term seems to have been first applied to priest, and was apparently the name of a priest. In I. 40, 5 and 6, we read "Brahmanaspatih now utters a hymn in praise of Indra, Varuna, Mitra and the gods: and in which they took their abode." "This sacred hymn having brought good fortune, may we (too), oh gods, utter (it) during the festivals." We again read (I. 190, 1), "Magnify Brahmanaspatih, the irresistable, the vigorous, the one having pleasant tongues (the God) in whose praise hymns should be sung, the shining one who presides over songs, and to whom both gods and men listen when he utters praise." In the Aitareya Brahmana (I. 21) however, he is identified with Brihaspati and Ganapati.

(1) Not the linga sarira of the Theosophical literature which is quite a different thing.

(2) I have tried to obtain a few other references in the Vedas, more especially in the Rig Veda:—For instance, I, 32, 2; "Twastri sharpens the iron axe of Brahmanaspatih." In II. 24, 12, Indra and Brahmanaspatih are praised.

These passages go to show that Brahmanaspatih was first of all the name of a priest, then the head of all priests, and lastly the god of wisdom and learning; and this last was the view generally held during the Scholastic period. We shall now turn our attention to the Marjana mantras. "*Dadhi krvàinno.....apojanayathájanah.*" Of these the Devata, Rishi, and Chandas of *Dhadi kràvinno.....pranayogumshi tàrishat* are respectively Dadhikráva, Vamadeva, Anushtup: and for the rest of the mantras we have Apdevata, Sindhudwipa and Gayatri Chandas.

The first four Mantras occur in the 11th Anavaka of the 5th Prapataka of the 1st Kanda of the Black Yajur Veda. Dadhikrava is a vedic deity of very rare occurrence in the Vedas; and we are told that that name was given him on account of his being very fond of offerings of curds (*dadhi*). In the 11th, Prapataka of the 5th Konda, the name occurs once more, but there is the same explanation to be found. Sayanacharya, however, tell us that in the opinion of certain Vedic Commentators, it is a name for Agni, presumably on the vigraha of Dadhikráva, that he is "the eater of (offerings such as) curd or fuel;" the word "dadhi" meaning either curd or fuel.

The next nine mantras occur as follows in the Vedas. Rig Veda, X, 9, 1 to 3. Black Yajur Veda, XIV, 1; 5, 1 to 3; V. 6, 1, 4; VII. 4, 19, 4; Aranyaka, IV. 4, 2, 4; X, 1, 11; White Yajur Veda, XI, 50: XXXVI, 14; Maitrayani Sanhita, II, 7, 5; IV, 4, 27. Kataka Samhita, XVI, 4; XIX, 5; V. 4, 8; Kapishtala Samhita, XXX, 3; XLVIII, 4; Samaveda II, 1187. Atharvanaveda I, 5, 1.

It means: "I pray to Agni, who receives the offerings, who is victorious, who is all-pervading (or who is of the form of a horse), who moves with great speed. May he make our faces fragrant; besides increasing our life." This mantra is also interpreted as applying to the Sun, by explaining *Dadhikrávinnah* to mean "He who is energetic in travelling." The rest of the mantra is equally applicable to the Sun. The next nine mantras may be thus rendered:

"Oh waters! Ye are the source of happiness. Ye be fixed for (giving) us food. Give me food to (enable me to obtain) the adorable and lovely *gnana*. Ye deities presiding over waters, regenerate us who live in this world, with your excellent fluids, just as mothers feed their children. We pray to thee for obtaining that fluid (water), the possession of which makes you feel happy. Give us progeny, we are also born of those fluids."

The Visishtadwaitic Commentary is quite different. The Visishtadvaitis are only too ready to interpret any given passage in terms of their philosophy,—a policy I venture to say no Vedic scholar will ever approve of. Their method simply consists in fishing out words which may yield any interpretation, in terms of Vishnu—an idea with which in most cases we have no reason to suppose the Rishis of those hymns were familiar. In their anxiety to reduce even the ritualistic portion of the Veda to terms of Vishnu or Vedantic philosophy, they either

hopelessly fail, or reject those portions saying that they are not fit for Vaishnavas. These commentaries are mostly by the modern Vaishnavas, and my remarks do not in the least apply to those illustrious Visishtadwaitic teachers such as Ramanujacharya or Vedantacharya. I subjoin their interpretation of *apohishta* in the hope that they will be of interest if they are wanting in truthfulness. They are :—

"Oh waters, you are the cause of the earth; ye give us the power of intellect and splendour, give us strength for our eyes. Make us fit to receive that rasa (Parabrahmam) which is beneficial to you. Ye who are as kind as mothers are towards children, (make us fit to receive the Parabrahmam). Therefore we surrender ourselves to you. Ye who are the abode of Parabrahmam, make us too recipients of that Parabrahmam."

The mantras for Upasthana are threefold; that of the evening begins with *Immamévaruna*, of morning with *Mitrasyacharshanidrithah*; while the Upasthana for midday devotion begins with *ásathyena*. The first of these mantras is composed of five Riks, the Rishi of which is Devarata, the Chandas being Gayatri (first two Riks), Jagati, Trishtup, and Anushtup, the Devata being Savitá (Sun). That of the morning is composed of three Riks, the Rishi of which is Visvamitra, the Chandas being Peerut Gayatri, Trishtup and the Devata being Mitras (Sun). As for the mantra beginning with *Asathyena*, it is composed of six Riks, the Rishi is Hiranyastupa and the metres are Trishtup (two Riks), Gayatri, Jagati, Ushnik and Trishtup, the Devata being of course Surya (Sun). The first of these occurs in Rig Veda, 1st Ashtaka, 2nd Adhyaya, 12th Varga; Yajurveda, II, Kanda, 1st Prapataka, 11th Anuvaka; III Kanda, 4th Prapataka, 11th Anuvaka. The second occurs in Rigveda III. 4, 5; while the third in I. 4, 7, I. 8, 7, V. 5, 11.

The three Upasthana mantras may be thus translated in the order given above :—

I. "Oh Varuna hear me evoking you. Protect me now. I beseech you thinking you will protect me: for which purpose I offer myself to you, and pray to you by these laudatory hymns. The performer of a sacrifice desires these very things which I now pray to you for. Oh Varuna! Without heedlessness realise my present condition. Oh Varuna of great fame, allow us to live the length of time as fixed by the Vedas. Oh Varuna, I attend to that which you desire (with the same zeal) as people look after their own business (or, excuse us if we do not attend to those things you most desire). Oh Varuna, do we ignorant men commit any fault towards you, the dweller of the region of Devas? Or, do we thwart any of your intentions? Oh Varuna, free us then from guilt (if there be any). Destroy only those sins by which the evil-minded defeated your intentions, or any sins unknowingly committed by us, or the nature of which we did not know. Oh Deva! Destroy the effects of even such trifling sins. Oh Varuna! we become your favourites."

In connection with this Mantra there is the legend in the Aitareya Brahmana, of one Sunahsephas, son of a poor Brahman Rishi, called

Ajigarta. It is as follows:—"King Harischandra of the race of Ikshwaku being childless, made a vow that if he obtained a son he would sacrifice him to Varuna. A son was born, who received the name of Rohita, but the father postponed, under various pretexts, the fulfilment of his vow. When at length he resolved to perform the sacrifice, Rohita refused to be the victim and went out into the forest, where he lived for six years. He then met a poor Brahmin Rishi Ajigarta, who had three sons, and Rohita purchased from Ajigarta for a hundred cows the second son named Sunahsephas, to be the substitute for himself in the sacrifice. Varuna approved of the substitute, and the performance of the sacrifice was resolved upon, the father receiving another hundred cows for binding his son to the sacrificial post, and a third hundred for agreeing to slaughter him. Sunahsephas saved himself by reciting verses in honor of different deities, and was received into the family of Visvamitra who was one of the officiating priests." There is a different version of the story to be found in the Ramayana. Ambarisha, King of Ayodhya, was performing a sacrifice when Indra carried off the victim. The officiating priest held that this loss could be atoned for only by the offering of a human victim. The king after a long search found a Brahmin Rishi named Richika who had two sons, and the younger, Sunahsephas, was then sold by his own consent for a hundred thousand cows and a large quantity of gold and jewels. Sunahsephas met with his maternal uncle Visvamitra, who taught him the two hymns composing the mantra now recited for the evening Upasthana, which he was to repeat when about to be sacrificed. As he was bound at the stake to be immolated, he sang the hymns in question, when the deities bestowed upon him long life. He afterwards became Devarata, mentioned above. One of the viniyogas of this mantra is to repeat it when the sacrificial victim is bound to the yupa (stake), and is ready to be killed—the idea being that the gods grant a long lease of life to it in Swarga for its possessing the good fortune of being offered to them. The story of the Ramayana differs a little again from that given in the Mahabharata and the Vishnu Purana.

II. "The fame of Surya, who protects the cultivation, who is the lord over the day, is a fit object for praise. I sing in praise of the fame of that Surya, (a fame) which is everlasting, and very wonderful to hear. This Surya having known the merits of people, allows them to look after their duties; besides this he protects the earth: also the heaven. He takes care of the Devas and human beings. We offer him (food) mixed with ghee. Oh Surya, may the person who is devoted to you, and becomes a very great worshipper of yours, reap the effects of good Karma. That devotee of yours will not suffer from disease, will not be conquered by a foe, nor will sin approach him."

III. "The Sun who is the cause of all actions comes on surrounded by the light of truth and a halo of resplendant beauty, vivifying all the human and divine existences, and riding on a very pleasant chariot,

and looking down on all the worlds. We contemplate on that Surya. Besides, we, looking on the divine light which is ever active in expelling darkness, we obtained the God among the gods, who is of the form of light. The rays bear this Surya by whose help every thing in the world is known (or, the rays bear this Deva who is Agni.). This halo of rays of various colors, equalling in splendour, Varuna, or Mithras, or Agni, or the eyes, shines for the benefit of the world. The sun who is of the nature of Atma, fills in (with his rays) the animal, and non-sentient kingdoms, the heaven, and the earth, and the space between them. I devote myself to him for the fulfilment of my desire. We see for a hundred years the Sun's orb which is beneficial to the gods which bestows every good, which is well known, which is brilliant, and clear on rising. By looking at it, we live for a hundred years; we enjoy happiness with suns and others for a hundred years; for a hundred years we live cheerfully: for a hundred years we remain in a place: for a hundred years we hear pleasant words: for a hundred years we speak good words; and for a hundred years we are unconquerable. We long to see the brilliant Surya. May that Surya (purify us) who rises from the great ocean, who shines in the midst of the waters whose rays are of the color of the blood. The Great Knower, and the Giver of all things, purify us!"

In the above renderings I have tried to follow as closely as possible the acknowledged mode of Vedic interpretation, foremost of which stands that of Sayanacharya. But with reference to subsequent commentaries on these mantras as forming part of Sandhyavandana mantras, I have only to refer the reader to my remarks on the Visishtadwaita Commentators. The remarks apply not merely to the modern Visishtadwaitees, but also to several others, such as the modern Dwaitees and Adwaitees, whose business is to twist the passages to yield the required interpretation, without having any regard for the contest in which the mantras occur in the Vedas. So far as I am able to make out, the Visishtadwaitees interpret the deity to whom the mantra is addressed as a manifestation of Vishnu, or Vishnu himself. Most awkward ways of Vigraha are sometimes resorted to by them; nor are the Adwaitees and Dwaitees any better. While the Adwaitees refer to Siva as the Devata of the mantras, the Dwaitees descend to explanations from the Puranic standpoint. As I have said before, the remarks apply only to the modern representatives of the respective sects, who have stuffed the brains of the innocent masses with all sorts of worthless meanings. This shows to what extent the original object and aim of the Aryan religion has been forgotten.

We have now to turn our attention to Gayatri, and the "Major mantra," but for want of space in the present number, we are obliged to postpone to the next.

S. E. GOPALACHARLU, F. T. S.

(To be continued.)

A SLEEPING TITAN.

(*Continued from page* 493.)

AS a rule the loss of life and damage due to a volcanic eruption is not comparable to that accompanying an earthquake, though obviously when the two phenomena combine forces, the effect may sometimes be disastrous. And it may be well said of such eruptions that if they wreak havoc among the unfortunates in their environment, they serve also to furnish interesting and sublime narratives on which the constructive imagination may afterwards find itself. Before entering on the more scientific aspect of such convulsions, it will prove both pleasant and instructive if we linger for a moment over some cases of truly historic magnificence.

Probably all my readers are more or less familiar with the chequered history of Vesuvius—at least so much of its history as human records give us. Vesuvius is a volcano of more than ordinary interest owing to its constituting the only active vent on the mainland of Europe and its proximity to Naples. The Neapolitans have evinced their interest in its throes by erecting an observatory on its flank, doubtless with an eye to scientific research, but animated also by a desire to anticipate its varying moods and vagaries.

It is a romantic story, this description of the first great eruption which Pliny's letter has so graphically recorded. The convulsion referred to was in 79 A. D. Previous to that time Vesuvius had been masquerading as an extinct vent, and with such singular ability that only a few observant witnesses seem to have suspected its former career. A moderately high mountain well swathed in vegetation and dotted with pleasant gardens and vineyards was all a first impression was likely to yield. Strabo, who describes its timbering and fruitful tracts, seems to have seen through the disguise, for he draws attention to the barrenness of a top with its depressed plain and slaggy stones as indicative of an old crater. Probably his contemporaries knew of or cared little for his suspicions, or perhaps thought that whether the mountain had once been a volcano or not, it was no longer to be dreaded. At any rate they had no objection to running up many handsome villas round its base together with the historic towns of Pompeii, Herculaneum and Stabiaé. Their trust was eventually to receive an exceedingly awkward shock.

About the year A. D. 63 some suspicious indications were forthcoming. Some violent earthquake shocks were experienced with unpleasant consequences to the villas. Then came sixteen years of peace during which time it may be surmised that the igneous forces 8 or 9 miles down* in the dark bowels of the earth were slowly gathering strength. At last the pressure became overwhelming. The train of incidents is well described by Pliny. It appears that his uncle, *the* Pliny, then in command of the Roman fleet, was at Misinum, the point from which the outburst was first descried. Rising from the top of the mountain was seen a column of dense black smoke (volcanic ash and dust) which assumed the form of a pine-tree, the very same appearance, I may note, which is to be detected in photographs of recent eruptions. The elder Pliny with more scientific zeal than discretion determined to obtain a closer glimpse of this marvellous awakening of the Titan, and at once has-

* This is the probable depth of the centre of disturbance, of which the volcano is the safety valve.

tened with a party ashore, eventually landing at Stabiaé, where he put up at the house of a friend and finally retired calmly to his couch for rest. But if Pliny was intent on sleeping, the volcano was not, and it speedily expressed its convictions by fusillading Stabiaé with stones and ashes. Suddenly awakened by his servants, Pliny and party now made preparations for retreat; it being obvious that any further delay meant—burial alive. It was by this time morning, but the darkness was deeper than that of midnight, and stones like great bricks were hurtling through the air. However torches were available and he managed to gain the beach, but unluckily to find a sea so tempestuous as to render embarkation impossible. A sail cloth was then spread for Pliny who was already *hors du combat.* Shortly afterwards flames and sulphurous vapours rose from the ground, and here Pliny's biography ends.

For eight successive days ashes, stones, and dust rained on Stabiaé, Pompeii and Herculaneum, the latter town being further submerged in volcanic mud, *i. e.*, ash, &c., borne down in the water arising from the condensed vapours of the steamjet whence the eruption. No lava was ejected, but such was the violence of the convulsion that half of the old crater ring was tumbled down its slope. This romantic outburst has proved of great value to modern archæology, the buried cities teaching us more about the habits of the ancient Romans than any amount of manuscript delving could do. Those who care to follow the subsequent history of the volcano will find much to interest them, but nothing, of course, comparable in point of romance and interest with the event just indicated. So far as the direct evidence goes there is no grounds for expecting an early extinction of Vesuvius. But the fact that it constitutes a vent along a Mediterranean fissure-line with most of its former centres of activity extinct may go for something.

Another terrible eruption was that of the volcano of Papandayang in Java in 1772. Conceive a mountain 9,000 feet high bursting into furious activity, scattering, so it is estimated, 30,000,000,000 cubic feet of materials in a single night, and entombing no less than forty neighbouring villages in the process. One valley ten miles long was heaped fifty feet high with the rumble. Subsequent to the havoc it was found that the height of the peak had been reduced by 4,000 feet, while a huge crater yawned in its interior.

A gloomy disaster was that of Sumbava, one of the Molucca Islands, in 1815, lasting about three months. The explosions were so violent as to be heard 970 miles away in one direction and 720 in another. At a distance of 40 *miles off* houses were crushed and buried, while vessels were barely able to plough their way through a two foot layer of cinders which spread for hundreds of miles around. In Java, 300 miles off, the darkness exceeded that of the blackest midnight. In this effort of Divine beneficence it is estimated that some 12,000 persons were disposed of.

The 1759 eruption of Skaptar Jokul in Iceland was presaged by violent earthquakes, and is chiefly remarkable for the extraordinary amount of igneous matter vomited. Two streams of lava, one sixty miles long, twelve miles broad, and the other forty miles long and seven broad, each lot of the average thickness of 100 feet meandered gracefully through the country. All Europe was covered with haze, and during the entire summer the Icelanders saw no sun.

And now let us jump over the seas to Japan, where the peak of Woundsendake performed such prodigies in 1792. A 1000 or so years ago, the natives

erected a chapel to the "Spirit of the Mountain," but unfortunately in these little matters spirits of mountains and lava-cavities are not easily bargained with. The account given in the "*Annals of Japan*" is worth reproduction. It shows what an eruption of special vigour can accomplish:—"On the eighteenth day of the first month in the year, the summit of the mountain was seen to crumble suddenly and a thick smoke rose in the air. On the sixth of the following month there was an eruption in a spur on the eastern slope of the mountain. On the second of the third month an earthquake shook the whole island. At Simobara, the nearest town to the mountain, all the houses were thrown down, amidst a general terror and consternation, the shocks following one another with frightful rapidity. Woundsendake incessantly sent forth a hailstorm of stones, showers of ashes, and streams of lava which devastated the country for many leagues around. At length, on the first day of the fourth month, there was a new commotion, which increased in intensity from moment to moment."

"Simobara was now a vast heap of ruins. Enormous blocks of rocks tumbling from the top of the mountain, crushed and ground to atoms all beneath them. Thunder rolled overhead, and dreadful sounds rumbled beneath the feet at one and the same time. All of a sudden, after an interval of calm, when men thought the scourge had passed over, the northern spur of Woundsendake, the Mioken-Yamma, burst forth with a tremendous detonation. A vast portion of that mountain was blown into the air. Colossal masses fell into the sea. A stream of boiling water rushed forth foaming from the cracks of this new volcano, and sped to the ocean, which at the same time advanced and flooded the land." Huge waterspouts now arose gyrating wildly over the land, the shocks grew worse, and the very coastline was so shifted that seamen were afterwards utterly bewildered at the distortions. The bill of mortality on this occasion included no less than 59,000 persons.

The 1883 disaster of Krakatoa will not speedily be forgotten. An excellent summary of the reports of this outburst will be found in that year's "Nature," pp. 240 and 268. It is all the more interesting owing to the fact that in the midst of a violent eruption of this island crater, one of the circumscribing walls gave way admitting the sea into the cauldron of tossing lava; the resulting explosion being terrific. About 40,000 lives were lost on this occasion, "tidal" waves being responsible for the greatest havoc.

We have now furnished some of the most striking available evidence as to what a really violent eruption may mean. It now remains to discuss the question of causation.

In dealing with earthquakes we delayed giving the conclusions of seismologists as to their sources. Inasmuch as this inquiry is intimately connected with the problem of volcanoes, it may now fitly be introduced. As expert evidence is always preferable let us hear Milne, whose views sum up the results of a long series of arduous investigations. "The primary cause of earthquakes," he writes, ("Earthquakes," p. 296) "is endogenous to our earth .....exogenous phenomena, like the attraction of the sun and moon (on supposed internal lava masses), and barometric fluctuations, play but a small part in the actual production of these phenomena, their greatest effect being to cause a slight preponderance in the number of earthquakes at particular seasons. They may, therefore, sometimes be regarded as final (excits

ing?) causes. The majority of earthquakes are due to explosive efforts at volcanic foci. The greater number of these explosions take place beneath the sea, and are probably due to the admission of water through fissures to the heated rocks beneath. A smaller number of earthquakes originate in actual volcanoes. Some earthquakes are produced by the fracture of rocky strata or the production of faults. This may be attributable to the stresses brought about by elevatory pressure. Lastly, we have earthquakes due to the collapse of underground excavations." As might have been surmised, the causes are not reducible to any one category. There is one other fact which may be of value in this connection. I refer to the frequent concomitance of the 'Northern' and 'Southern lights' or Auroræ with earthquake shocks, also to that of "fireballs," corposants, and so forth. It has also been suggested that a possible relation may obtain between the shocks and the sunspot intensity period, well known to have a remarkable effect on terrestrial magnetism and probably meteorologic conditions also.

After all has been said that can be said, the fact remains that earthquakes are for the most part affiliable on the same energies which give rise to eruptions. What, then, is the source of this energy and what the modes of its manifestation? A few more facts therefore relating to the distribution, life-cycle, and geological function of 'igneous agencies' may not prove inopportune.

If you consult a chart of volcanic activity, one fact comes very forcibly into relief—the linear arrangement of these vents. About 400 active volcanoes have been enumerated, and these for the most part exhibit definite bands, which bands forcibly suggest fissure lines in the earth's crust like in character to those observable in the case of Etna and the Lipari Islands. As a rule these bands lie near the sea, partly running along the margins of continents, partly on chains of oceanic islands. Thus in the Pacific Ocean there is a band running from the South Shetlands in lat. 62° 55' through Tierra del Fuego, the highly volcanic Andes Mountains up through Mexico* and N. W. America and the Aleutian Islands across to Kamschatka. And turning southwards, again, we may observe a line running through the Kuriles, Japan, Formosa, the Philippines, Moluccas, N. Guinea, the Solomon and N. Hebrides groups to N. Zealand and S. Victoria. From Celebes again a side fissure seems to run north-west through Java—that hotbed of igneous activity with its 45 volcanoes—ending in Barren Island in the Bay of Bengal. Similarly there is a great Atlantic line with its sideshoots, one across the Mediterranean through the Grecian Archipelago, Asia Minor, (with possible connections with the old Red Sea vents and the Bourbon, Mauritius and Rodrigues volcanoes and the Thian Shan Mountains in Central Asia), and the other through Central Europe where the vents are all now cold and plugged up. These are noteworthy facts and must be duly assimilated by any theory propounded. The most important of these bands is upwards of 10,000 miles in length.

The distribution of volcanoes in time is also of interest. It acquaints us with the shifting of active subterranean energies to different areas of the earth in different geologic periods; disappearance from one spot alternating with re-appearance. Thus in the British Islands we note tremendous volcanic activity in the Devonian times, when the mountains now known as

* With a branch to West Indies.

the Grampians were the seat of huge craters; some of the highest of the Scotch peaks representing the denuded and carved *inner cores* of the old vents, while smaller ranges of hills stand for their former ejections of ash and lava. During the carboniferous times there are observable the indications of a decline in this vehemence, while in the secondary (with the exception of some feeble out-bursts in its earlier part in Devonshire), a period of quiet is inaugurated. In the Tertiary, again, a renewal of vigour on a colossal scale is traceable, the energy then operating having its feeble modern relics, occasional insignificant shocks and the hot-springs of Bath and elsewhere. This alternation of quiescence with turmoil runs parallel with turmoil and quiescence elsewhere on the globe; a continuous flux of such changes being everywhere the rule. In Judd's words, there is a strong presumption to the effect that "the subterranean energy in the earth's crust is a constant quantity, and that the only variations which take place are in the locality of its manifestations."

The life-cycle of a volcano may be more or less definitely determined. The records of the origin of such vents as those of Monte Nuovo near Naples and of Jorullo in Mexico are open to us, while with the observation of others in the prime of life, in old age, and by further noting the splendid dissected skeletons (*e. g.*, the Tertiary Mull volcano) which denudation has yielded us, we are enabled to piece together a thoroughly reliable picture. The results are these. First, a succession of earthquake shocks produced by the imprisoned Titan followed by appearance of a fissure, emitting water, first cold charged with carbonic acid, then boiling hot and often holding much silica in solution, (as proved by the deposits near the extinct vents of Hungary and W. Scotland,) with the widening of the fissure line, the outpour of carbonic acid would be succeeded by that of sulphurous acid, sulphuretted hydrogen; boracic, and hydrochloric acid, &c., in due order, and, finally by lava with ejections of cinders, dusts, &c., while ordinarily, the activity being confined more particularly to special points along the fissure would originate so many volcanic cones. When any given cone attains a great height, the bursting of lava through its sides will give rise to so-called parasitic or subsidiary cones (as at Etna), and supposing the sides refuse to yield to pressure new fissures with small vents may break up the plains around the great vent. With diminishing energy these, in their turn, would lapse into torpor or death. Nevertheless, for a long period subsequent to the overt manifestation of eruptive energies, the emission of gases in the progressive disappearance of such gases a regular order is observable. Hot springs and intermittent explosive springs or geysers, mud volcanoes would testify to the existence of the yet glowing subterranean rocks. A magnificent illustration of such reliquiæ of former volcanic activity is to be noted in the celebrated Yellowstone Park district in America, a district which in the Pliocene period must have been a seat of remarkable eruptive energies.

The relation of volcanoes to the formation of mountain chains and continental elevations generally is an inquiry of great interest. As against cataclysmic hypotheses geologists now almost universally hold that the crumpled strata of raised mountain masses are not be referred to any one impulse, but must be held the summation of a long series of elevatory and other efforts. What is meant may be well illustrated by a glance at the mode of origin of the Alps. The vertical upthrust theory is here opposed to the evidence, the genesis of

these picturesque structures being probably something like this. In the existing higher mountain ranges in Europe, Asia and America are, mainly of Tertiary origin, older peaks becoming worn down by denudatory agencies into stumps. Now among the Tertiary products in so far as elevation is concerned are the Alps, the stages leading up to this upheaval being briefly enumerable. According to that distinguished volcanologist Prof. Judd, F. R. S., the series of changes was ushered in Permien times by the formation of a series of fissures running along a line near that at which the future Alps were to stand. These fissures developed a tremendous volcanic activity, and finally died away in the ordinary course of things leaving a subsidence area along the line of weakness in the crust above indicated—a subsidence due in part to overweighting of the surface strata by ejected materials and partly to the hollows formed by the dying volcanoes caving in at great depths below the surface. This subsidence continued from the beginning of the secondary into the Eocene age of the Tertiary system, the sea washing some ten miles thickness of sediment over the submerged strata. The linear aggregation thus formed subsequently began to be slowly pushed up in the Oligocene period not by dint of any vertical upthrust, but by the squeezing vice-like approach of the crust on either side of the old line of weakness. As outcome of these tangential strains, we have the remarkable 'faults' (with slips), metamorphism (or chemical and structural alteration of strata under the play of great mechanical force), and crumplings which characterise the Alps as existing. The carving of the mass thus squeezed up has been, of course, the work of the usual denudating agencies. During the progress of the elevation a further renewal of volcanic activity took place North and South of the line. The well-known extinct volcanoes of Auvergne belonged to the northern of these bands.

But for the destructiveness of air, frost, glacier, &c., the Alps of today might have stood many thousands of feet higher than they do. To illustrate the elevatory action it may be mentioned that some of the most recent water-laid rocks of the Eocene period are found at a height of 11,000 feet in the Alps and 16,000 feet in the Himalayas—the latter chain being, also, a correlated Tertiary product.

The law of mountain range origins—the formation of a trough afterwards laterally squeezed into a protuberance—is everywhere the same. And taking note of this fact together with the attendant volcanic phenomena and the parallel ordering of their vents to mountain masses, and as a rule the shore line, &c., it has been possible to arrive at the conclusion that "the positions of both volcanoes and coast lines are determined by the limits of those great areas of the earth's crust which are subjected to slow vertical movements, often in opposite directions." And the formation of the volcano itself seems to be an incident only in a larger natural process. But for the compensatory action of the subterranean igneous forces in giving as dry land out of the sea, a few millions of years would witness the disappearance by mere way of being worn down of almost the whole of the existing continents. It is in reference to these larger operations of compensation that earthquakes and volcanoes appear as subordinate bye-products. Some valuable insight into this was afforded by Darwin's observations in South America "On the formation of Mountain Chains and Volcanoes as the effect of Continental elevations." And in his work on "Coral Reefs" he has shown

that nearly all active volcanoes of the globe are situated on *rising areas* while areas undergoing depression are singularly free from them.

This correlation of volcano and elevation area is certainly of unquestionable significance. It has a direct bearing on the theory of a former Atlantis.

E. DOUGLAS FAWCETT.

(To be concluded.)

Reviews.

LA NUEVA TEOSOFIA.

AN able and eloquent address by Eduardo Gomez de Baquero, delivered in Madrid, on La Nueva (The New) Teosofia, fills forty pages of the size of this magazine. He speaks of the small amount of Theosophical Literature extant in the Spanish language; says that there are, notwithstanding, persons in Spain who are attracted to the study of "Teosofia;" some by curiosity, others with an interest more advanced; that Theosophy as a metaphysical and a moral concept possesses points of most elevated view; that our own age is actualizing a resurrection of the Orient into life and the world's recognition; he refers to the Renaissance which connected the Europe of to-day with mediæval Europe, and declares that the present opening into the long unexplored and fallow fields of Asiatic philosophy and religion, is an Oriental Renaissance, which has placed the rest of the world in contact with doubly remote civilizations, whose distance and date had hitherto preserved them virtually unknown. Under the head of this Oriental Renaissance, he expatiates beautifully and glowingly. Portions of his address have a genuine throb of Spanish eloquence; the more forcible, because also succinct and explicit. He makes the different historical movements stand as distinct before our eyes as though he had placed them in contrast instead of comparison. He concisely tells the history and extension of the Theosophical Society, and mentions its books and periodicals. The real poetry there is in the mere titles Theosophic, shines out in this lovely Latin tongue whose smooth syllables and inherent polish are favorable for presenting the poetical side:—"Isis sin velo;" "La Llave de la Teosofia;" "La voz del Silencio;" "La Luz Sobre el Sendero;" "Por las Puertas de Oro;" joined with sonorous pronouncing by mellow voices of the Latin countries, link "Teosofia," to the domain of music and poetry and add a fine quality to Theosophy's at first and evermore deep fascination.

Senor Baquero goes searchingly into the actual theme; and through the gloaming and the fog he follows *The Path* out of the woods and the night, to the clear air and the new day.

He answers the questions involved in—"What is Teosofia?" as only a student can who has scanned its philosophical, historical, and geographical points, from Tibet to Gibraltar; and with the very same style of termination of essay or address that we hear in Hindu-land,—the Mediterranean peoples' ways and presence have a semi-overshadowing of the Orient, he retires from discourse with the terse two words—"He dicho"! (I have said.)

A. B.

CIVILIZATION, ITS CAUSE AND CURE.
ENGLAND'S IDEAL.*

As a souvenir of his late pleasant visit to Adyar, Mr. Edward Carpenter presented two of his books to the Library. And very interesting books they are, the first named evidencing keen philosophical insight and singularly satisfactory outspokenness. From various indications we should say that Mr. Carpenter has not assimilated Hegel for nothing; his grasp of the Dialectic constituting a notable feature of the bright series of Essays before us. "Civilisation, its Cause and Cure" with its quaintly medical flavour deals with the diseases of the modern social organism and the artificiality of the modern European who is accordingly to Mr. Kay to ultimately evolve into a toothless, bald and toeless lump of flaccidity. The civilisation from which we are suffering "dates roughly from the division of society into classes founded on property, and the adoption of class government." It is not in his view a success, having bequeathed to us weakly bodies, a false system of Property dragging in its train wage-slavery police, and Governments. The following passage is characteristic (p. 34):—

"There is another point worthy noting as characteristic of the civilization-period. This is the abnormal development of the abstract intellect in comparison with the physical on the one hand and the moral sense on the other. Such a result might be expected, seeing that abstraction from reality is naturally the great engine of that false individuality and apartness, which it is the object of civilization to produce. As it is, during this period man builds himself an intellectual world apart from the great universe around him, the "ghosts of things" are studied in books; the student lives indoors, he cannot face the open air—his theories may "prove very well in lecture rooms," yet not prove at all under the spacious clouds and along the landscape and flowing currents."

This indictment however forcible against that system of teaching which allows a man to pass examinations by dint of memorised notes and verbiage —the teaching which leaves the mind utterly out of gear if the facts were presented—must not, however, be too sharply put. Intellect—discursive thinking—must by the very law of its being be abstract, but it need not for that reason be choked with verbal accretions. We want, it is true, more of such experiences for the learner as those yielded by field geology for instance; we want the Sciences taught with far richer concreteness of illustration. But we must also remember that mere æsthetic outlooking on a landscape may feed the emotions, but it will effect no deep intellectual sevsieres. For that abstract interpretation and full-orbed observation must go hand in hand, Knowledge is but the classification of relations.

The criticism of Modern Science is of a very able character and recalls to us Schopenhauer. The author is hard on the abstractions and high and dry generalizations of the scientists, and in so far as these abstractions, &c., are looked on as final or pitchforked back into the world to explain it, he is in our view perfectly justified. His points touching the abstractions of Astronomy and the Atomists are especially good. But there is a tendency to confuse simpler intellectual feelings with emotional feelings, *e. g.*, "the strength of Euclid is no greater than the axioms [and Definitions ?] and they are feelings." (p. 83). But the fact that triangle A and B are if equal to C, themselves equal rests at bottom a perception—*i. e.*, a *relation of feelings* not a *feeling*—which, however, as such may certainly be said to override the mere formula. Again, we confess that, in so far concreteness of

* By Edward Carpenter. Swan Sonnenschien Lowry and Co. Paternoster Square, London, 1887.

knowledge goes, we find that many of the physical sciences, to wit Geology and Physiology at any rate, are far richer than the history of civilisation and morality to which the author so frequently appeals. Indeed, it is an utterly eviscerated scheme that a text-book of History yields us, a scheme which lends itself to mere verbal assimilation better perhaps than any other.

There is a true Hegelian sweep in the following passage. The author is alluding to the hunt for the atom, and he says :—" Is it possible that we have made a mistake in the *direction* in which we have sought for our datum; and may it be that we should look for it in the very centre of Humanity instead of in its remotest circumference? In that direction evidently if we could penetrate, we should expect to find not a shadowy intellectual generalization, but the very opposite of that—an intense immutable feeling or state —an axiomatic condition of Being. It is possible that here, blazing like a sun (if we could only see it)...there exists within us absolutely, such a thing, those facts in the universe of which all else are shadows...." (p. 86)

His assault on the arbitrary distinctions and limits of specialist scientists is also that of the great German thinker, whose influence is now so markedly regaining ground.

The " Defence of Criminals" is a pithy statement of the case against an absolute standard of Morality and the value of our animal passions when transmuted into higher positive as Hegel would say. The subsequent defence of Lamarck on Evolution illustrates an important aspect of the factors of Organic development, but there is too free an assumption that evolution always means the shedding of an older for *a higher form*, an assumption at variance with facts. Finally though we are dealing with a professedly mere collection of essays, there is just this criticism applicable to Mr. Carpenter's line of thinking. It is the absence of any definite philosophical basis on which to erect his observations. His isolated positions hang to a certain extent in air.

The other book containing " England's Ideal" and other papers, deals with the various defects, &c., of modern civilization—money-grubbing, rank-worship, ostentation, and the fever for high living, capitalists' extortions, property, and so forth.

Mr. Carpenter's writings are delightfully fresh and distinctly mystical in tendency. They ought to command a wide range of readers.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

"H. P. B.'S" DEATH.

THERE are certain bereavements which one would prefer to bear in silence, since words are too poor to do them justice. Under such an one the members of the Theosophical Society, and I, especially, are now suffering. Our loss is too great for adequate expression. Ordinary friends and acquaintance may be replaced, even in time forgotten, but there is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none have them all. This generation has not seen her like, the next probably will not. Take her all in all, with her merits and demerits, her bright and her dark moods, her virtues and her foibles, she towers above her contemporaries as one of the most picturesque and striking personages in modern history. Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. These wretches are even unwilling that she should sleep in peace, and are now defiling her burial urn in the vain hope of besmirching her memory; as the Roman Catholics have those of Cagliostro and St. Germain, her predecessors, by their mendacious biographies. Their scheme will fail, because she has left behind her a multitude of witnesses ready to do justice to her character and show the purity of her motives. None more so than myself, for, since our first meeting in 1874, we have been intimate friends, imbued with a common purpose and, in fraternal sympathy, working on parallel lines towards a common goal. In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in

details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters, its planners and overlookers. We both knew them personally, she a hundred times more intimately than I, and this made the rupture of our relationship as unthinkable a question as the dissolution of the tie of uterine brotherhood. She was to me a sister in a peculiar sense, as though there had been no period of beginning to our alliance, but rather a psychical consanguinity which dated from anterior earth-lives. She was pre-eminently a double-selfed personality, one of them very antipathetic to me and some others. Her almost constant ill-health and the want of touch between herself and modern society, made her irritable, unquiet and often—I thought—unjust. But she was never commonplace. I loved her for the other, the higher self, which was also the most mysterious. One seeing us together would have said I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her self-hood I had not sounded. I never could find out *who she was*, not as Helena Petrovna, daughter of the Hahns and Dolgoroukis, whose lineage was easy to trace, but as "H. P. B.," the mysterious individuality which wrote, and worked wonders. Her family had no idea whence she drew her exhaustless stream of curious erudition. I wrote and asked her respected aunt the question, soon after the writing of "Isis Unveiled" was begun, but she could afford no clue. Madame Fadeyef replied: "When I last saw her"—some five years previously—"she did not know, even in her dreams, the learned things you tell me she is now discussing." I helped H. P. B. on that first of her wonderful works, "Isis," and saw written or edited every page of the MSS. and every galley of the proof-sheets. The production of that book, with its numberless quotations and its strange erudition, was quite miracle enough to satisfy me, once and for all, that she possessed psychical gifts of the highest order. But there was far more proof than even that. Often and often, when we two were working alone at our desks far into the night, she would illustrate her descriptions of occult powers in man and nature by impromptu experimental phenomena. Now that I look back to it, I can see that these phenomena were seemingly chosen with the specific design of educating me in psychical science, as the laudatory experiments of Tyndall, Faraday or Cooke are planned so as to lead the pupil *seriatim* through the curriculum of physics or chemistry. There were no Coulombs then above the mud, no third parties to befool, none waiting for jewelry presents, or Yoga powers, or special tips about the short cut to Nirvana: she merely wanted my literary help on her book; and, to make me comprehend the occult laws involved in the moment's discussion, she experimentally proved the scientific ground she stood upon. More things were thus shown me that have never been written about, than all the wondrous works the public has read about her having done in the pre-

sence of other witnesses. Is it strange, then, that all the humbugging tales and reports by interested critics, about her trickery and charlatanry, failed to shake my knowledge of her real psychical powers? And what wonder that I, who have been favoured beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred? Living, I might quarrel with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work.

This seems the proper moment to answer many questions as to what I think about the Patterson-Coulomb-Hodgson cabal against my dear friend. The hostile papers are rechauffing *ad nauseam* those funeral baked meats. Wherever I lectured in Australia there were muck-rakes to stir up the fæculent compost. I say, then, that I do not consider the charges proven. More than that nobody can go, unless he should have the gift of reading the innermost consciousness of the accusers and accused. On the very day when the charges against her were first published in the *Times*, she—then in London—wrote that paper an indignant denial. I have seen no proof since then to support the contrary. The alleged letters to Mme. Coulomb were never shown her or me; the Coulombs stand self-impeached as to honesty of character; Mr. Hodgson's report evinces his dense ignorance at the time of psychical and mediumistic laws and the indispensable rules of spiritualistic research; even of the commonest rules of legal evidence the elaborate Nethercliff analysis of the Koot Hoomi and H. P. B. letters is a farce to the experienced psychologist, and moreover was completely nullified by the contradictory analysis made by the equally noted sworn expert of the Imperial High Court of Berlin; and H. P. B.'s life and labours distinctly give the lie to the injurious suppositions put forth against her. Finally, we have the convincing fact of her having exhibited weird psychical powers since her childhood, and especially while in New York, after the autumn of 1874, in the presence of many unimpeachable witnesses. I do not hesitate a moment, under the above circumstances, in accepting her simple denial in place of the most elaborate guessing and sophistical special pleading of her detractors. I may have been hypnotised, as alleged, but, if so, I do not know it.

Much has been made out of the fact that she did not go into Court to vindicate her character against the palpable libels of the Missionary and allied parties. For this *she is not to blame*: quite the contrary. But for my vehement protests she would have dragged the adversaries into the Madras Courts as soon as she got back from London, *via* Cairo, in 1884. A friend had offered her Rs. 10,000 to cover the expenses. It was then barely a fortnight before the time for the Annual Convention of our

Society—December 27th, 1884,—and I insisted upon her waiting until a Special Judicial Committee of the Convention should advise her as to her proper course. We were—I told her—the property of the Society, and bound to sink our private preferences and selves for the public good. She was stubborn to that degree, that I *had to threaten to quit my official position* before she would listen to reason. The Convention met, and the case was referred to a Committee composed of Hindu Judges and other legal gentlemen of high official and private standing. They unanimously reported against H. P. B.'s going to law; for one reason, because there was but the shadow of a chance of getting justice from a prejudiced Anglo. Indian Jury, in any case involving questions of eastern religious science (*Yoga*), or the existence of (to process-servers) inaccessible Mahatmas; and, for another, because neither a favorable nor unfavorable verdict would be likely to change the opinions of those respectively who knew, and did not know the truth about psychical powers (*Siddhis*), and her possession of them; while, finally, the most sacred feelings of Hindus and Buddhists were sure to be outraged by the ribald banter of counsel when cross-examining the witnesses as to matters of personal knowledge or belief. The Convention adopted unanimously the views of the Committee, and H. P. B. was forced to yield to the majority and nerve herself up to bear the consequences. The outrageous Salem riot case, which was then fresh in the public memory, gave great weight to the Committee's decision in the present instance. Though restrained, H. P. B. was not convinced, and but for the constant opposition of her best friends, would have gone into Court at several later stages of the controversy, when the grossest personal insults were used as bait to entice her into the trap set by her enemies; whose bitterest spite has even been against her personally. She chafed like a caged lioness, and thus aggravated her physical ailments, *viz.*, a form of Bright's disease, an affection of the heart, and a tendency towards apoplexy. The climate enfeebled her, and the worry was killing her so fast that her medical adviser at last gave me the following certicate:

"I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I, therefore, recommend that she should at once proceed to Europe and remain in a temperate climate, in some quiet spot.

(Signed) MARY SCHARLIEB,
31-3-85. M. B. and B. Sc., *London*."

Dr. Scharlieb privately warned me that H. P. B. was liable to drop down dead at any moment in one of her paroxysms of excitement. I lost no time after that—you may believe—in sending her away to Italy in the most unobtrusive way possible. Dr. Scharlieb's husband superintended her embarkation, providing the stretcher upon which she was carried, and arranging with the captain of the French steamer for hoisting her aboard from the small boat, in an invalid chain hung in slings. This was the pretended flight from Madras to escape being cited as a witness in a case then pending. For which calumny the Rev. Mr. Patter-

son, of the Scottish Mission, made himself responsible in print. Since that day our dear friend never saw India again in the body. From then until the hour of her death she was under constant medical care, most of the time extremely ill and suffering. Twice or thrice I urged her to come out for at least one cold-weather season; she was willing, but her physician, Dr. Mennell, positively refused consent, alleging that she would most probably die at sea. In January and February 1885 she had been at death's door, and twice within a month I had been summoned back from Rangoon to receive her last wishes.

On the 21st March 1885, she addressed the General Council, insisting upon their granting her permission to retire from office, saying: "My present illness is pronounced mortal by my medical attendants, and I am not promised even one certain year of life.....I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. *Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own karma, to be true to the Society and not to permit it to be overthrown by the enemy.*

"Fraternally and ever yours, in life and death.

(Signed) H. P. BLAVATSKY."

And yet, despite her horrible physical state, she worked on at her desk twelve hours a day, year in and year out. The monuments of her literary industry between 1885 and 1891 are "The Secret Doctrine," "The Key to Theosophy," "The Voice of the Silence," "Gems from the East," the several volumes of her new magazine *Lucifer*, her contributions in Russian and French to continental magazines, a great bulk of unpublished MSS. for Vol. III. of the "Secret Doctrine," and her Esoteric Section, or private school of instruction in occult philosophy and science, which, at her death, numbered between one and two thousand pledged and enthusiastic pupils. Is this charlatanism, this tireless labor of brain and soul to collate and spread knowledge for the profit of others? If so, let us pray for the evolution of many charlatans. Does any unprejudiced person believe that one who could show such self-sacrifice and display such encyclopædic learning, would stoop to the petty and profitless trickery outlined in the insinuations and charges of her accusers? For pity's sake, let the dead lioness lie in peace, and seek a more ignoble carcase upon which to vomit.

It is amazing, the shallow falsehoods that have been—nay, are at this very hour of writing being—circulated against her. Among them, perhaps the wickedest, are charges of immorality,* because the fact is—as a surgical certificate of an eminent German specialist proves—that she was physically incapable of indulging in such conduct, and of being a mother. This disposes of a number of vile stories to her prejudice. But nobody who had passed one day in her company could entertain the least suspicion of her feeling like other women in these matters:—if there were ever a sexless being, it was she. Nor did she ever, in the

* Damnable calumnies which have been most widely circulated by conservative (!) papers.

years of our acquaintance, drink a glass of any kind of liquor. She smoked incessantly, no doubt, after her national Russian fashion, and she used strong language, and was eccentric to a degree, in most things of a conventional nature; but she was neither thief, harlot, drunkard, gambling-house keeper, nor either of the other dozen criminal things she has been recklessly charged with being, by a set of scurvy writers not worthy of cleaning her shoes. Her day of vindication is not yet come, nor am I, long her most close friend, the fittest one to do her impartial justice. Yet it will come, and then the hand which pens the verdict of posterity, will undoubtedly write her honored name, not down among the poor charlatans who stake all upon the chance of profitless renown, but high up, beside that of Abou Ben Adhem, who loved his fellow men.

Upon receiving at Sydney by cable—and otherwise—the news of her sudden death, I cancelled my New Zealand and Tasmanian tours and took passage by the next steamer for Europe—on board which I am writing this with a heavy heart and stumbling pen. I have arranged by cable for a special meeting of the General Council at London, at which the future plans of the Society will be determined. While it will be impossible for us to replace H. P. B. by any one this side the Himalayas, yet the work will go on as to its general lines without a moment's break. I have anticipated her death too many years to be discomfited and disheartened by it, now that the bolt has fallen. We had each our department of work—hers the mystical, mine the practical. In her line, she infinitely excelled me and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge. Even though not another page of mystical teaching should be given, there is quite enough to afford this generation key after key to unlock the closed portals of the hoary temple of truth. The thirsters after novelty may be downcast, but the real mystic will lack nothing which is essential.

Postscriptum.—Colombo, June 10th. Upon arrival, I get the full particulars of our direful catastrophe. H. P. B. breathed her last at 2-25 P. M. on Friday, the 8th May; sitting in her big arm-chair, her head supported by her dear friend Miss Laura Cooper, her hands held by Messrs. Wright and Old, members of her staff. Her devoted and unselfish physician, Dr. Z. Mennell, had left her but about an hour before, convinced that she would recover. There had been a sudden reaction, and, after an ineffectual struggle for breath, she passed out into the shadow-world—the vestibule of the world of light and perfect knowledge. Her remains were, at her request, cremated at Woking, near London, in presence of a considerable number of her and the Society's friends. The ashes were recovered after a brief delay of two hours, and are to be preserved in a silver urn. The London press teemed with articles, mostly of an unkind and personal character, yet all agreeing in the acknowledgment of her personal greatness. The *Birmingham Gazette* of May 12th puts the case thus sentiently: "Mme. Blavatsky was

either a woman of most transcendent power with a mission almost divine, or she was the most shameless charlatan of the age." We, her intimates, do not hesitate to place her in the first category.

"If she were an impostor," says the *B. G.*, "and deliberately an impostor, no words can express the abhorrence with which her impiety and mendacity must be regarded. If she were not an impostor, but 'a messenger from the Masters,' the world, as it awakens to the truth, will ever regret that it refused to receive her, and that to the last it ridiculed her doctrines and suspected her motives. In Mme. Blavatsky's life there is no black spot to be detected by the microscope of the critic. She did good deeds. She preached purity and self-denial. She taught that virtue was excellent for virtue's sake. Her philanthropy was well known, and her beneficent labours for the East End slaves, have been acknowledged and appreciated. So far as personal example could testify, she was a woman worthy of admiration. But the moment her religion was considered, and more specially the means taken to prove its righteousness and its divine inspiration, confidence was shaken."

This is the crux: let posterity judge between her and her detractors.

"No doubt"—continues the same paper—"these people are in sincere belief. We are loth to call Mme. Blavatsky a schemer, a fraud, and an impious romancer. We prefer to think that she laboured under hallucinations, and that in a desire to do great good she was led to trickery, subterfuge, and deceit. It is not wonderful that she obtained a following; it is only deplorable.

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"There is only one redeeming feature in the Theosophic movement. It aimed at making man regard his life as precious, and as worthy of purification; and it endeavoured to lead the human race to regard themselves as one community, united in the great effort to learn their relationship to each other and to their Maker."

We need not quarrel about theological terms, since our critic concedes that we follow aims so noble as those above defined. Only a truculent bigot would deny us this justice.

Our private advices from London relate that letters and telegrams of condolence came pouring in. My experience in Australia and here at Colombo have been the same. I gratefully thank all friends for their kindness. Our Buddhist schools in Ceylon were closed for two days as a mark of respect, and after my lecture on "Australia," at Colombo, on the evening of the 12th June, I took promises of subscriptions to the amount of Rs. 500 towards a "Blavatsky Scholarship Fund," the interest upon which is to be devoted to the support of two Buddhist girls attending our schools. Some thought of putting up memorial tablets, but I considered this the better plan. It is what I myself should prefer, and I am sure she would also. What are grand tablets or statues to this tired pilgrim who has gone out from our sight into the presence of the KNOWERS? Let her memorial be the golden precepts she has translated from the Mystic Volume. Let the mourning disciple weep—not for her death, but for what she had to suffer in life, in body and soul, unjustly or justly as her *Prarabdha Karma* may have worked it out. She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table,

when she was away from the body, and then when she returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with lights within. One who has not seen this change, cannot understand why the mystic calls his physical body, a "shadow."

H. P. B.'s enthusiasm was a quenchless flame at which all our Theosophists lit their torches, an example which stirred the sluggish blood like the sound of a war trumpet.

Finished is thy work for the present, Lanoo. We shall meet again. Pass on to thy reward.

H. S. OLCOTT.

Address read by G. R. S. Mead, B. A., (Cantab), at the Cremation of the Body of Helena Petrovna Blavatsky.

FRIENDS AND BROTHER THEOSOPHISTS:

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume amongst us at no distant period.

Dear as the personality of H. P. B. is to us, to many of whom she took the place of a dearly loved and reverenced mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H. P. B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation; a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the key-

note of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavors to spread the knowledge of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H. P. B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead, because to-day we stand by H. P. B.'s dead body. It lives and must live, because Truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives, that that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organized. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one instant from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her, the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H. P. B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, especially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech, and right action, which are essential to the progress and harmony of mankind.

We believe that if H. P. B. could stand here in the body and speak to us now, this would be her message to all the members of the Theosophical Society, not simply to those who are present, but to all who, without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us, as she has told many of us already, that "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are

unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs, up the steps of which the learner may climb to the Temple of Divine Wisdom."

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true,—to that truth let none of us be ever false.

[*The above address was carefully drawn up by the members of the Staff at the Head-quarters, and other prominent Theosophists.*]

THE DEPARTURE OF H. P. B.*

Our beloved teacher and friend, H. P. B., left us at 2-25 in the afternoon of Friday, May 8.

No words of ours, as all of us reading this will understand, can express the great loss which the Society suffers by her departure from among us.

The time is so short and the hurry of the last few days has been so great, that the VAHAN can only give a brief notice of this momentous event in the annals of the Theosophical Society; and we must refer our readers to the June number of *Lucifer* for a full and detailed account of all that has passed during the last week.

H. P. B., as all the Fellows of the Society know, was, during the last years of her life, never free from physical pain. Yet, in spite of her sufferings, never for an instant did she relax her untiring efforts to carry out her life's work and make the Theosophical movement an assured success. Day after day she toiled on bravely at her desk, writing and preparing those teachings which she imparted to the Society so generously and which it was our privilege to receive. All this she did for no material reward; for she ever gave what little she had for the furtherance of the Society's work.

Few, even among those who knew her most intimately, will ever realize what H. P. B. has suffered for the Society. But still, in spite of the bitterest calumnies, vituperations and slander, the malignancy of which was perfectly appalling; in spite of the misrepresentations and sneers of a sense-loving and incredulous public, given voice to in the press of nearly every country in the world; in spite of her most painful illness and sufferings, H. P. B. never for one instant swerved from her purpose; but steadily went forward accomplishing the task that had been entrusted to her by her beloved Master and Teacher.

It is only two weeks ago that our dearly beloved leader fell a victim to the prevailing influenza. This was followed by quinzy and acute bronchitis. Weak as these attacks left her, still no apprehension of a fatal termination to her illness was felt either by her friend and physi-

* From the advanced proofs of the VAHAN.

cian, Dr. Mennell, who had attended her for three years, or by the members at Head-quarters, who continually watched over her in her illness. H. P. B. had so often passed through apparently more serious crises that all our expectations were for a speedy restoration to her normal state of health. In fact, so far from apprehending so serious an event, were those at Head-quarters, that two of their number had left that very day for Belgium, one to recruit from the effects of the influenza, and the other for companionship, and others had gone to their daily tasks as usual.

Dr. Mennell called between 10 and 11 in the morning, and pronounced H. P. B. to be better and stronger, expressing every hope of her restoration to health. Between 11 and 12, however, a sudden change for the worse took place, and the nurse hastily summoned all the available members of the household. Signs of great weakness and laboured breathing warned the anxious friends who surrounded the sufferer that a very serious crisis was approaching, and telegrams were at once despatched to those absent. But before any could arrive, our beloved teacher and leader abandoned a physical instrument that could no longer be used. During the last few moments of her present incarnation, H. P. B. was sitting in her own arm-chair, her head supported by Miss Laura M. Cooper, and her hands clasped by Walter R. Old and Claude F. Wright. After the change, her face, that we all know so well, wore an expression of the most complete serenity and dignity.

The doctor, on calling later, could hardly believe the news, so sanguine had he been of the improvement of the morning continuing. It was, however, too true, and the last service he could render was to hurry the cremation forward with all despatch. In fact, if a Sunday had not intervened, the last honours paid to the body of our great instructor would have taken place a day earlier. The notices, therefore, of the sad event and of the date of cremation were necessarily brief, and prevented the attendance of many. All the arrangements were of the simplest description, it being H. P. B.'s express wish that nothing resembling the gloomy paraphernalia of a funeral, should mar the harmony of the last services required by her body.

In a few hours the purple draperies that covered the simple encasement were loaded with gifts of flowers, the tokens of the affection of many Theosophists.

On Monday, at 10 in the morning, the dead body of her we loved so well was conveyed to Waterloo Station, where it was met by a large gathering of Fellows of the Society and many friends.

The Crematorium at Woking was reached at 1-30. Its situation is amid pleasant country lanes; the beauty of a glorious May morning, and the fresh spring foliage of the trees, lent their charm to the scene, and all nature seemed to give its gracious aid and bid a joyous farewell to the body of one of her dearest children.

The Head-quarters Staff and Officers of the Society surrounded the flower-decked bier, and G. R. S. Mead, the General Secretary of the

European Section, who has also been Secretary to H. P. B. for the past two years, stood at the head, and, amid the deepest silence, read the address that accompanies this number. Every Theosophist should read in it what H. P. B. has told us, and what rules she laid down for the conduct of a truly Theosophical life.

A brief silence succeeded, and then the flower-decked vehicle that bore the body of the greatest of the Theosophists passed through the folding doors into the crematorium.

Two hours afterwards the urn containing the ashes of our great leader's body were reverently received and carried back to Head-quarters and deposited in her own rooms.

Seldom, perhaps, has been witnessed so simple and yet so impressive a ceremony as that witnessed by the Theosophists assembled at Woking on Monday, May 11th. With no useless ceremonial or display, with no unnecessary pageantry, or show of grief, the Theosophists disposed of the worn-out garment that their friend and teacher had worn for one incarnation.

Of H. P. B. herself, she with whom many of us have enjoyed such close and affectionate intimacy, we can venture to say but few words here. *Lucifer*, her own magazine, will tell the world what those who knew and loved H. P. B., thought of her.

Briefly, the task before us is to raise a *living* monument to her memory. The record and outcome of H. P. B.'s life work must be seen in ourselves, in our characters, and in the success of the Society. The noble teachings she has striven to impart, must grow in our daily lives and blossom forth as a grand future for the Theosophical Society. Our Society is the building raised chiefly by the untiring efforts of H. P. B., and it is for us who love her and honour her memory to keep it strong and firm, and add to it, so that it may last throughout the ages.

Hundreds of telegrams and letters are being daily received. They all, without exception, express the greatest sorrow to hear the sad news, and their reverence and affection for H. P. B. And, more important still, all are determined to work with renewed energy for Theosophy, and the realization of its great ideal.

The Adyar Convention Lectures.

"THEOSOPHY IN THE WEST."

MR. BERTRAM KEIGHTLEY gave to the last December Convention at Adyar, a lecture on "Theosophy in the West."

He began by saying that he had no doubt that a very large number of them bore in their hearts a feeling of deep affection and reverence for Colonel Olcott's Co-Founder of the Theosophical Society, Madame Blavatsky, (applause), and he found himself addressing them there, in the first place because he had always looked forward to visit India at one time or another; and in the second place because he was sent by her

as a personal friend and representative, to help them, (applause). He would therefore go back to the history of theosophy in the West, and give some personal details about Madame Blavatsky and the way in which the movement had there grown up; adding some details about other workers who formed her staff, and about matters which hardly found place in magazines. His first acquaintance with Madame Blavatsky dated back from the early part of the year 1884; when he joined the Theosophical Society, being at that time pretty thoroughly familiar with the occult and mystical literature that prevailed then in the West; having been attracted to the Society by finding in Mr. A. P. Sinnett's "Esoteric Buddhism" the outlines sketched of various points that found appropriate place and harmonised into one coherent whole. At that time, when Colonel Olcott and Madame Blavatsky were in Europe, he spent a great part of the year 1884 in their company. First he acted as Secretary to Colonel Olcott, and subsequently he spent a number of weeks with Madame Blavatsky, first in Paris, and then in London and Germany, so that he became intimately associated with them. He acted as Secretary of the London Lodge for 1885-86 and the greater part of '87, Mr. Sinnett being its President. Various causes came into operation which for a time paralysed and checked the activity and energy of the Theosophical movement. The sudden outburst of interest in the Society that accompanied the Founders' visit in 1884 and '85, was not a genuine deep interest possessing any degree of spirituality. People were attracted by accounts given of phenomena by Mr. Sinnett, and there was a rush. The consequence was that a large number of the members became inactive, and the energy and activity of the London Lodge declined steadily from that time onwards. At first meetings were held fairly regularly; they got few and far between; less interest was manifested, and at last there was no activity at all. A few members used to meet at Mr. Sinnett's drawing room at Avondale. Further, Mr. Sinnett's conception of the work of the Theosophical Society, and the way in which that was conducted, seemed to exclude any possibility of a real active revival of interest, because Mr. Sinnett held that theosophy should be reserved entirely for what was technically known in England as 'Society,' that is to say, for what Mr. Gladstone would call the 'classes' as opposed to the 'masses,' or, for kid gloves and swallow-tail coats. That conception was not shared by himself. He believed that if theosophy was ever destined to fulfil its mission in the world, it must appeal to the masses of the people,—to the working men and to clerks, who, however much they were lacking in metaphysical study, were fully capable of comprehending the fundamental principles of theosophy; and not to the dilettante class or high society men who always sought sensations, amused themselves and killed time. When they had become thoroughly and entirely convinced that no results could be expected on the lines along which the Society had been working, they had often talked over the situation, and he suggested that they should ask Madame Blavatsky, who had been then resid

ing in Ostend, to come over and take up her residence, and make a new start of theosophic work. They laid a plan, and it met with the approval of Mrs. Sinnett, and not Mr. Sinnett. They did not think that the arguments put forward by him were of a convincing character, and with all respect for him, they felt that the matter regarding the vital concern of the Society should not be hampered by his opinions. They met Madame Blavatsky, whose health then was far from good. He subsequently in April that year went back again to Ostend, and it was finally arranged that she should accompany his brother Archibald Keightley to London. He took a house for her accommodation, but before, however, she could start, she was taken very seriously ill from her old complaint, Bright's disease, having been in that state known as the 'Urinocomia,' a state from which no patient ever recovered. Two French doctors who attended upon her said she could not survive for the next 24 hours; but Dr. Ellis said that though she was scientifically hopeless, she would be saved somehow or other, since her life was essential for the good of humanity, (applause). Rather a comic scene took place then. The Countess of —— had been extremely anxious that H.P.B. should make her will and give directions with regard to her manuscript of "Secret Doctrine," which was then in a very advanced state of preparation. The doctors said that the will must be made at once, and accordingly the Notary Public and the American Consul were brought to her rooms, and the necessary ceremonies had to be gone through. Of course she had to be aroused from her bed. For some little time she had been quiet, and they represented to her the situation of affairs, until at last, she got up, smoked a cigarette, and said, "D—t, what if I die to please you." Then she crossed the English Channel with me. Both the medical men were simply astonished at the unexpected recovery of the patient from Bright's disease. They got there on the 1st May 1887, and after managing to make Madame Blavatsky approximately comfortable, at once proceeded to work upon the "Secret Doctrine.' They started a new Lodge with five members, and met and talked on theosophy, and the meetings gradually increased by the attendance of visitors and so forth. In the meantime H. P. B. handed over to him the manuscript of the "Secret Doctrine," with a request that he should read it through. He read through the substance of the two volumes published, and the third still unpublished, and when he got through that, he felt very despairing. He was really in despair that she produced a monster that was fifty times worse than "Isis Unveiled." When he said that what would now be the 3rd volume of the history of Occultism was to have been the first volume, while the treatises on Cosmogony and the Genesis of Man were to form a later series, they could imagine that the scheme of the work lacked clearness and arrangement. He did not want to throw any reflection on H. P. B.'s ability, of which she was conscious as anybody else. When he made that report to her, she said, "I make you responsible for the whole thing. Do what you like." He then drafted a scheme with the natural and obvious

order, namely, the Evolution of the Universe and the Evolution of Man; &c., &c.

The next thing they did was to re-arrange, with his brother's help, the manuscript according to the scheme, and then they had the whole thing type-written out. They next proceeded to investigate it and found that the matter was in a very confused condition, because, when she started to write notes on some subject, she would write an actual commentary on some matter connected with science, and go off into a long note on it, and at last having completed the thread of discourse, plunged back into stanzas without any connection with what had preceded. They made three divisions of the Stanzas and their Commentary, the Symbolism and Science. This involved great work in the re-arrangement of the matter. Of commentary on the Stanzas, there were about 25 pages to each volume. The result of all this process was a manuscript and type-writing such as no compositor could make out, owing to the lines here, there, down the corner, along and around. He said all this, as there had been very many complaints of want of coherence and arrangement. The last stage—the preparation for the press—was not completed till nearly a year and three months after he first started in the work, that is to say, in June 1888. It was a long way from Macot to London and also inconvenient to attend their meetings; so they resided at 17, Lansdowne Road, having moved to it at the close of October 1889. At that time the Blavatsky Lodge had undertaken the publication of the *Lucifer* journal. That meant a good deal of work, and as people used to call in largely during the day time they were compelled to adopt a rule that Madame Blavatsky would receive visitors only in the evenings and not in the day time. *Lucifer* attracted attention; they had a number of discussions on various theosophical topics, which lasted for some weeks; the number of members increased till they found it necessary to establish a class of associated members, that is to say, persons who were sufficiently interested in the subjects under discussion, and wished to attend the meetings of the Lodge regularly, but would not desire to become Fellows of the Society but desired to become associates. The results of the year's work were seen in the two volumes of the "Secret Doctrine" and in the various numbers of the *Lucifer* then issued. There was, of course, a great deal of hard work done, and, as was curiously the case, a considerable amount of personal friction had to be dealt with, because it was a singular fact that the attainment of, nay the very effort after spiritual knowledge and enlightenment, seemed to rouse into activity the evil forces of man's personal vanity, from which nobody entirely escaped. From November 1886 to November 1887—the first year of their residence in Lansdowne Road—was a year of great effort. After that year, the Blavatsky Lodge began to grow, gradually, steadily. When he said that he paid £300 on behalf of *Lucifer*, they would understand that the journal taxed them very heavily. The first volume of "Secret Doctrine" was issued in the close of 1888; the second, early in 1889. The *Lucifer* had

occasioned them great loss, and they were compelled to establish themselves as a publishing agency, which added enormously to their work, to carry on which, there were few people. Once they stood the test of adversity. People were found prepared to work for the cause of theosophy at self-sacrifice, and the tide began to turn. New workers made their appearance, and new opportunities manifested themselves. The Colonel's visit in the autumn of 1888 led to considerable results. The Esoteric Section was formed at the close of that year, which had since proved the most powerful agency for promoting the cause that had ever been called into existence. (Hear! hear! and applause).

Early in the spring of 1889 Mrs. Besant made a call at Lansdowne Road, having heard Madame Blavatsky's name in connection with a controversy which had been then prevalent. The "Secret Doctrine" was sent among others to Mr. Stead, then Editor of the *Pall Mall Gazette*, who handed it over to Mrs. Besant, one of his reviewers. She had been all her life an earnest and accurate student of science, and was interested in the psychological problems which science was then throwing on all sides; and she had been very much troubled and discouraged by finding herself as it were faced in every direction by a blank wall of insolvable problems. When she read this book, she found that the reading suggested lines of thought which furnished answers to them, and to many more. First of all she wanted to know what Madame Blavatsky's personal character was. Accordingly she, in conjunction with a friend of hers, procured a copy of all the attacks made against their Corresponding Secretary, and after a thorough and earnest study, arrived at the conclusion that H. P. B. was entirely innocent of the charges made against her; and then, and not till then, did Mrs. Besant wait upon the old lady herself, and became acquainted with herself, until at last she became the President of the Lodge and a most capable worker in the London Lodge, which she now was at the present moment. (Applause). After the publication of the "Secret Doctrine," meetings grew larger and larger and the work in every department simply overflowed. A change then became necessary, and it was then that Mrs. Besant made the generous offer of a lease of her house of 19, Avenue Road. For altering the house it cost £ 1,200, and the Head-quarters were permanently established there.

Three years ago there had been no books written, no pamphlets circulated in England on Theosophy. A small feeble centre of activity there had been in Dublin; nothing in Scotland, a nominal Society having been there, which held no meetings and did no work. At the present moment there were 13 active branches in England. There had been printed and circulated all over the country several hundreds of tracts setting out the general principles of Hindu religious and philosophical thought. Besides, in spite of having an indifferent and hostile Press, there were many papers which reviewed the Society favourably.

Eight or nine press-cuttings reached the Secretary every day. They distributed them to members of the Committee, and thus got

themselves advertised gratis at the expense of their enemies. That had produced a great deal of result in many ways. Discussions went on in the columns of papers on theosophical matters, till at last Hindu ideas were permeating the literature in England at the present day. Like the straw that showed which way the wind blowed, ephemeral literature indicated the mode of thought in a country. They should remember that all that growth of the Theosophical Society, all that rousing of thought and interest brought them ultimately back to India as the point and the centre from which all that thought had radiated to the world, whence the best, clearest and purest thought could be obtained; or as the Colonel had put it that morning, as the one place to which they all looked forward, for light and enlightenment from that time onwards to the dying day. (Applause.)

Passing on, the lecturer observed that the record of the progress of Theosophy in America was even greater than it was in England, as the statistics would show them. To begin with, the Americans were much less conservative and much quicker in assimilating new thoughts and new ideas than the English. The Society in America had been most ably and wisely conducted, and work had been steady and continuous from the beginning. Mr. Judge had no easy task. Early in 1885 he found the Society practically extinct. When he called a meeting of the Aryan Theosophical Society, which was the only one in existence, he had the greatest possible difficulty in getting three members in order to form a quorum; and from 1886 onwards he held meetings with regularity. Mr. Judge told him that at one time he met by himself, held meetings by himself, and read minutes and Bhagavad Gita. (Laughter). Did they not realize the will-power of a man who would sit and say, 'I will sit down to make this a success,' and who went through the form of a meeting by himself, week after week, and magnetized his act of will afresh into a centre of attraction? If a man got up early in the morning, plucked a blade of grass and gave it to the sick, no doubt that would heal them, because the effort of getting up, &c., gave a will-power which manifested itself in healing the patient. Mesmerists testified of this fact. It was not long before the magnetic centre that Mr. Judge had created in himself, brought something like 100 members to the Aryan Society; and its meetings were open to the public and attended by hundreds of strangers. (Applause). Witness the peculiar contribution of the New York Society to the Head-quarters by Mr. Judge this year. He went on with an indomitable desire that the Society should grow and become strong, and he had done it, step by step, till it had become known to the people. The Theosophical *Forum* was established,—a measure which the lecturer hoped to carry out in India. It contained 12 pages of questions and answers. The *Path* was one of the best theosophical publications. Any one interested in what he might term the mystic side of philosophy, should take interest in the *Path*. Particularly to Hindus it was very useful. Small leaflets on Theosophical subjects were printed in large numbers and distributed all over the country. Theosophy was

suddenly spreading throughout the country, and when the lecturer went to America last year, lecturing tours were unknown. The branches that had sprung up in America had been in every case formed by the interest excited through their literature, and had been working branches right through, so that there was a real and genuine interest displayed in Hindu thought, and they saw that, in one way. The lecturer never went into any bookseller's shop in America without finding there translations of Bhagavad Gita and very frequently Mr. Judge's translations of the Patanjali philosophy; and he found copies of Bhagavad Gita, even in small country towns a long way off from the many great intellectual centres of the city. In America the Bhagavad Gita was a popular book, very largely read and always kept in stock by every bookseller, because he had a steady sale for it. The lecturer asked his hearers to realize the importance of the Theosophical Society in placing Hindu opinion in its proper place before the nations of the world.

Mr. Keightley observed, that last year's activity shewed the formation of 26 new Branches of the Society. In funds, its contributions to Head-quarters expense had risen from the sum of Rs. 4,740 up to the close of 1889, to Rs. 8,080 for this year. To give some idea of the extent to which the tract-making scheme had been carried, he said that 219,000 tracts had been printed and published by that agency alone, and that in three months between July and September 13,000 were distributed by that tract-making agency. He wished to introduce in India (1) *Forum*; and (2) a system of reading papers to induce members to attend the private meetings and to afford subject for discussion.—The lecturer here gave personal sketches of the branches in California, at Dr. Daly's request.—Mr. Judge was bringing out a new edition of Bhagavad Gita with a certain amount of annotations and explanations. That work was being done by the printing agency belonging to the Society, which was very valuable for facilitating work. It was a fact which had struck the lecturer very much indeed that, comparing the Eastern States and New York with England, they would find that there were there at least four sensitivists for every one in England. For four in the Eastern States and New York, there were fifteen or twenty in California. In one branch he happened to visit—quite a new branch—out of fourteen active members, thirteen were to a marked degree sensitive, and the fourteenth in a small degree. They could see in California the gradual formation of their great Aryan race. Besides the meetings of the Branches, there were open meetings, and he had noticed one curious feature in connection with lecturing thereat. He found that in addressing an audience in the Eastern States, he had to confine himself to matter-of-fact statements and found himself obliged to eschew metaphysics as much as he could. Considerably to his surprise, he found that that was not the case in California. The type of mind throughout that country was receptive to spiritual ideas and metaphysical conceptions, and the people were bright and intelligent. The lecturer next gave a personal description of Mr. Judge and other leading mana-

gers of the Theosophical movement in America. Mr. Judge, he said, was not by any means free from any physical suffering. He worked ceaselessly and was ably assisted by a most devoted brother, Mr. Alexander Fullerton, who illustrated the doctrine of incarnation in a most remarkable manner. The Society provided Mr. Judge and Mr. Fullerton with a short-hand secretary each, and a couple of office peons. The treasurer of the Aryan Society was Mr. Neresheimer whose generous contribution to the Society should be an object of admiration to them all. He did a great deal of work indirectly, by his clear head, cool judgment, and by his pecuniary aid to the Society. To Colonel Olcott he gave £300 during the past year, and promised to give £100 in January, and another £100 in July for the support of the Head-quarters. A word more and he would conclude. One instance of the real feeling of the American members was exemplified thus. Those gentlemen sent a message to H. P. B. intimating that if at any time she wanted to live in New York, they would provide her with all that was necessary for herself and for the entertainment of her guests, and for the holding of meetings, and requesting that she would only do them the honor of accepting their invitation in that way.

After long applause a unanimous vote of thanks was passed to Mr. Keightley for his able and interesting lecture. In reply to a question Mr. Keightley added this important point, that it must be borne in mind that in studying the "Secret Doctrine," great attention should not be paid to Madame Blavatsky's *words*, as—she had said to him over and over again—she was never taught any words at all. Besides, her knowledge of the English language, though wonderful in a foreigner, was far from perfect. In studying that work they must, therefore, grasp the ideas intended to be conveyed, and if they found statements clashing with one another, they should try to harmonize the ideas involved, and not the words.

Colonel Olcott, who followed, emphasized this statement by pointing out that in reading the "Secret Doctrine," one must try to exercise *gnánam*, the spiritual perception, so as to get at the interior meaning of the expressions used.

ELOHISTIC MYSTERIES.

I.

The Mystery of Causation.

MAN knows nothing about "God." Absolutely nothing. This is a fundamental truth. It is a truth, however, which can hardly be said to lie on the surface, for man has been led to believe that he knows a great deal about God, and this belief has caused him to plunge the actual truth into the depths of the proverbial well to the bottom of which, truth in the abstract has been relegated. It is a truth to be apprehended by the intellect, and that only after an exhaustive process of reasoning.

Man has no knowledge even of the existence of God, and the God-idea is certainly not innate in him, his so-called intuitions in this regard to the contrary notwithstanding. These are mere suggestions traceable to a diversity of possible sources, and differing in the different races of mankind.

In passing from self-consciousness to a consciousness of his surroundings, there was nothing in the orderly sequence of these to indicate that the successive changes going on around and within himself were other than the effects of natural function; and it will have been long before he began to consider the meaning of this function, to attempt to trace it to its source, and to discover the relations of that source to himself. He may, nay must, have felt momentary alarm at the gathering storm, at the lightning's vivid flash and the thunder's crashing peal, at the less frequent tremors of the earth—with the attendant danger. But he will soon have learnt, if only by contrasting this fitful, irregular violence with the regular sequence of day and night and the orderly succession of the seasons, that these varying moods of nature were different expressions of a general action, each natural in its way, all contributing to the common well-being and promoting the enjoyment of life. To see in these an incomprehensible Creator, smiling in the sunshine or sulking in the clouds, childing and even smiting in the storm and then conciliated in the rainbow, would never have occurred to him spontaneously.

The God-idea presents itself in no way through nature to the simple child of nature. It is in no sense innate in man. It is a derived idea clothed in the form imparted to it by its suggesting source. The diversity of aspects under which it has been presented to different orders of minds, proves this. By some, especially the uncultivated, two opposing principles were imagined in constant contention. These were viewed as the respective causes of, 'Good" and "Evil," and to the preponderating influence of either was the good or evil actuating man, and making itself felt in his surroundings, attributed. Apparitions in human form of beings claiming to be impersonations of or messengers from either of these respectively, led to the idealized personification of the principles they represented, and to the anthropomorphic view of Deity and Demon, which still survives in the personal "God" and "Devil" of Christian teachers.

The personalization of the higher attributes of man in the illustrious dead, and their idealized divinization, led to a belief in many gods, and to ancestral and hero worship; and this belief was early confirmed by apparitions professedly of the subjects of that worship; and in this way a divine pantheon was constituted. But these beliefs were at no time universal, for while some saw the hidden God in every thing, and made a fetich of every object in nature—the several fetiches at times confirming the faith of their devotees in hardly to be expected ways, others, recoiling from the degradation resulting from this crude notion, affirmed that, though all were in God, God was not in all—that nature was in no sense God, the workings of manifested nature being

simply the expression of the functional activity of the physical universe. Of these the one became the basis of the metaphysical view, which culminated in the mystical conception of a higher, as contrasted with the lower self, under which each was invited to seek for the God within, and so make of himself a fetich; while the other found its outcome in the physical and physiological view of a progressive natural evolution.

Passing from the East, the God-idea made its way to the West, amongst others, through Hebrew channels. The very word "God," is a relatively modernized method of writing the Hebrew letter *Jod*. This letter, as its initial, the teachers of the Jews substituted for the name JHVH ("*Jehovah*"), when that name became ineffable: so that the word "God" in reality represents the unutterable Tetragrammaton.

Belief in the unity of God is the basis of the God-idea. The Jews only reached this basis gradually. To them "Jehovah" became the One God, because he was their God. This was why they regarded Him as the God of gods—as superior to all other gods, especially the gods of their enemies, whom He (by overcoming their gods) enabled them to overcome: why they twice daily said the *Shemagh* in its original ideographic sense—"Jehovah is our God. Jehovah alone." But, brought into contact with Eastern teachings in Babylonia, they sought to harmonize their S. S. (on Jehovistic lines) with the wider view they then embraced of the unity of God, by making the names of the deified forces (or divers gods) of these Scriptures, designations of the attributes of the One God: upon which they read in the *Shemagh*—"Jehovah is our God. Jehovah is One"—or rather, as the name was now ineffable, (so rendered in deference to the teaching they had adopted), "Adonai (or Jod) is our Elohim. Adonai (or Jod) is One." But even so they could not purge their S. S. of the anthropomorphic view of the Divine Being, though they attempted to do so through the Targums. Hence this view continued to be held by the vulgar, who knew, who could be made to know, no better: and it was owing to this that the wider view of the God-idea became in the West, the possession of the few, as the basis of an esoteric teaching religiously preserved by the learned, and only imparted by these to those capable of receiving mystical views and of taking part in abstract metaphysical disquisitions.

A starting point is necessary in every philosophical demonstration. The unity of this starting point is essential to its acceptance as a point of departure. Incomprehensible space, (or that which space veils), acting through intelligent energy, is the basis of the metaphysical view of the origin of the manifested universe. Imponderable matter, (or that which matter formulates), acted upon by unintelligent force, is the substratum of the physical view of evolution. Owing to their sublime, sublimated or subtle character, and consequent absence of form, the existence of neither of these can be demonstrated. Hence they are hypothetical abstractions; and yet, viewed as abstractions—as philosophical if not metaphysical essences—they are logical necessities, each of its own theory, without which a reasoned hypothesis would be impossible.

In a certain sense the physical and the metaphysical views are identical. In each the subject of evolution proceeds from its base—from which by a process of condensation it is separated—and passes in an involutional order through the successive stages of a progressive evolution to the culmination of its development, after which, by a process of dissolution and absorption, it returns once more devolutionally to its original base and becomes one with it. Thus the passage here is, in either instance, from conventional unity through a conditioned multiplicity to unconditioned unity again. But with this identity in course, there is a wide diversity in operation.

The most comprehensive and carefully elaborated metaphysical view is that of the Eastern philosophers, though even amongst them there is much diversity of expression. The Jehovistic reflection of this philosophy is, it is hardly necessary to say, imperfect and inadequate.

The most complete and scientific physical view is that of the Elohist, when fully grasped and restored to its original proportions.

According to the Jehovistic metaphysical conception, there is a regular oscillation of the "Ever-becoming" between absolute unity and conditioned multiplicity—from the unmanifested state of attributeless and unphenomenal potential existence through a progressive involution and evolution in the manifested universe back again to its unconditioned state.

This oscillation, either alternate relation of which occupies a hardly conceivable period of solar time, constitutes in its fulness a complete cycle of evolution (a day and a night of Brahma).

These mystical days and nights are held to comprise equal periods of duration. Of these, the mystical night is devoted to absolute rest. During its continuance even existence is latent. All has been absorbed in the incomprehensible void of space as potential Entity; and is to remain in that state until the dawn of the following mystical day. Then the potential once more resumes its activity or becomes actual, the latent is again manifested, the Ever-Becoming recommences its advancing evolutional course.

But the potential in resuming its activity introduces a perplexing series of apparent contradictions, for in becoming actual, the hitherto potential is held to pass into an unreal existence. From sharing the absoluteness—the absolute unity of the absolute: from being one therewith—the Ever-Becoming is relegated to the multiple condition of relativity. Its absolute existence, likened to non-existence, is changed into an illusory being plunged in illusive surroundings. Its absolute consciousness, equal to unconsciousness, is transformed into a consciousness of illusions which it conceives to be realities. Its absolute knowledge, only definable as ignorance, becomes an eager desire to fathom the unfathomable. Its absolute love, indistinguishable from hate and, at the best, akin to indifference, takes the form of sexual attraction, subject to the illusions of sense. So circumstanced, its perceptions, under the guidance of clouded senses, mislead its judgment, until the

Ever-Becoming, in the descending monad clothed in its four-fold or seven-fold mantle of matter, gains an unreal personality which it believes to be real; and a phantom being in a fantastic environment prizes its transient personality as the starting point of a new state of being. So conditioned, the descending monad has now reached the lowest phase of evolutional degradation. Forgetful of its origin, ignorant of the presence of the Ever-Becoming, the divine self, in its delusive investing personality, unconscious of the true aim of its phenomenal existence, the deluded monad is tempted for a time to grovel in the seductive delights of an illusory life. The veil of matter still shrouds its senses. Ignorance of the incomprehensible state from which it has descended, and to which it is eventually to return, chokes its aspirations, and spiritualizing influences lose their power over it.

But to this degradation there is a limit. The time will come to each when it will realize that its attraction to the transitory must be changed into disregard. That its love of the mutable must be transformed into indifference, if not into hate. That its senses must be freed from the veil which enshrouds them and prevents its recognizing the presence of the Higher-self within, reunion with which should be the single aim of its aspirations. Then it will perceive that what it has hitherto conceived to be knowledge is as knowledge of the unenduring, in reality ignorance thus passing away by being changed into true knowledge—the knowledge that the intransitory and immutable is unknowable—it will, by voluntarily renouncing the delusions of sense and deliberately severing all human ties, be reunited with its Higher-self and so repass to the absolute, when every faculty and attribute becomes latent in the dreamless sleep of the mystic night of the Ever-Becoming.

The crucial point of the metaphysical conception of the Mystic Evolution or Mystery of the Ever-Becoming, is the assumption that the phenomenal universe is a phantasmagoria of illusions. The theory of the illusory character of the personal self and natural surroundings of man is based upon the transitoriness of all temporal relations. Everything is, like and with time, passing by, passing away. At a given moment nothing is precisely what it was a moment before, or what it will be a moment after. There is no permanency anywhere—unless in the Absolute. But is permanency, is freedom from change to be found in the Absolute?

What is the Absolute?

It is to the Ever-Becoming that unphenomenal state or condition into which it passes after completing a full cycle of phenomenal existence. The phenomenal and unphenomenal states are the successive alternating conditions of the Ever-Becoming. To their serial alternations there is neither beginning nor ending. Hence they are successive phases of a continuous evolution, the subject of which the Ever-Becoming is, through their instrumentality, alternately submitted to periods of activity and repose.

A mystic day, and a following mystic night, constitute a single cycle of evolution. In each such cycle the Ever-Becoming, having completed its current course of active development during the phenomenal day, devotes itself during the repose of the non-phenomenal night to the functional, or unconscious and involuntary assimilation of its gains and the recruitment of its energies, so as to be able to start in the succeeding phenomenal day with renewed vigour from a higher stand-point of being.

Thus to understand the relations of these states to each other, it is necessary to distinguish them from the Ever-Becoming and realize that they are simply conditions of being, through which the Ever-Becoming alternately passes, analogous to the sleeping and waking states to which they have been likened. In each of these states the Ever-Becoming is advanced a stage in its endless and boundless course, in the repose of the one preparing for the activity of the other: so that if only in these alternations, the so-called absolute is as much the subject of change as the phenomenal, it is therefore, in virtue of this relation, equally entitled to be viewed as and termed illusory.

So considered, the metaphysical view is completely subversive of the theory of the Absolute which it has been devised to embody.

Under it the Absolute is:

(1). *Either* a condition or state into and from which the Ever-Becoming alternately passes—a condition or state non-existent *per se*, or apart from that which passes into and from it, and therefore equal to the non-existent, the non-entity or nothing with which it is identified or to which it has been likened;

(2). *Or else* it is indistinguishable from the Ever-Becoming, in, with and through which, as Itself, it is the subject of evolution.

The mistake fallen into by the originators and perpetuated by the developers of the metaphysical view of the mystery of the Ever-Becoming is this, that after assuming the existence of a non-manifest Divine, and then admitting that it is unknowable, they proceed to define this confessedly unknowable, saying that it is formless, void of attributes, without faculties, and so on.

How can they affirm, of that whose very existence is unknown to them, of which they can only say that it is because their theory requires that it should be, that it is formless? Having no knowledge on the subject, being incapable of having any knowledge on the subject in virtue of their own teaching—How can they tell whether it is or is not formless? Whether it does or does not possess attributes or faculties?

Being destitute of attributes from the metaphysical point of view, the Absolute necessarily has not the power of forming, and consequently is without, is destitute of ideas. Now the placing of the ideal above the visible and tangible, the making out that ideas are the formulators of things, is of the very essence of the metaphysical, of the mystical view of the mystery of the Ever-Becoming.

But if ideas precede forms instead of proceeding from them—whence come the ideas? Certainly not from that which does not possess the power of forming them. As certainly not from that to which they come as suggestions. Their origin, therefore, must lie between these two limits.

To man all ideas come as suggestions. Hence to him they have a suggestor. What is this suggestor? Is it nature, as manifested in the visible kosmos, or a super-nature, seeking to draw him from the visible to the invisible?

Before answering this question it is necessary to consider the relations between ideas and forms.

Idealizers affirm that forms spring from ideas. That they are simply manifestations or materialized realizations of that which has been ideally preconceived.

Naturalizers claim that every conceivable and comprehensible idea has its root in manifested nature. That abstracted from its natural root the idea vanishes. And that this is why, no idea of God, not drawn through nature, is possible to man.

Idealizers assert that wisdom, virtue, goodness, truth, and so on, are abstractions, and as such are the ideals to attain to which man should devote his energies, so that without the aspirations suggested by these he could become and be neither wise, virtuous, good nor true.

Naturalizers say that without a wise being, a virtuous being, a good being, a true being, and the contraries to these, there could be neither wisdom, virtue, goodness nor truth; and that, as man acquires these qualities by duly training himself in relation to the natural, and either emulating or shunning the example of others, therefore do they take their roots in nature.

Idealizers assume that numbers are abstractions—are abstract deas; and rest imposing theories on this view.

Naturalizers object that numbers could not exist until there were enumerators and objects to enumerate. That two and two only make four when the objects it is sought to enumerate are of the same denomination. That one apple, one pear, one peach and one plum could not be *intelligibly* enumerated as four. That in point of fact, numbers are only legitimately valuable as enumerators of the relations of natural objects.

Idealizers refer to "the Divine" as an abstraction.

Naturalizers hold that, like wisdom, it is but a qualifying characterization, only comprehensible when characterizing something—as a "Divine Being." Used as an abstraction to indicate God—the "causeless Cause"—it conveys no idea to the mind until that which it is intended thus to designate is expressed in a natural formula, as "the Divine Being." Otherwise it remains incomprehensible. Though even so it fails to show what the Divine Being is, for an idea dissociated from form and relation (or that which usually conveys the notion of form and relation) were that possible, would cease to be an idea or become no longer intelligible; and it is owing to this that anthropomorphic views of Deity have arisen.

Thus ideas, contemplated as abstractions, are like disembodied spirits, which cannot demonstrate their existence, at any rate in the present order of nature, without some kind of embodiment. They must be formulated in words and suggest a natural association, or be endowed with the natural attributes of form and relation, in order to convey distinct impressions. Hence they must have an originator or suggester, as well as a transmitter.

The Elohist was so far from being ignorant of this that he classed the doctrine of the pre-existence of ideas with that of the pre-existence of the human soul. To him both originated in, and were the product of, a general function in nature—the one formulating the substantial, the other the intelligential side of manifested being. Hence he held that manifested nature was the outcome of kosmic function, and, as the outcome of function, only indirectly the product of intelligence.

The source of this function, the causeless Cause of all, he fully realized was beyond the reach of the human intellect.

Hence he did not attempt to define this source.

The media through which it acted constituted the circulating universe.

The primary relation of this circulation he perceived had regard to space.

Hence he associated the causeless Cause with Space, and regarded the circulating heavenly bodies as the functionary organs of the causeless of Cause concealed in Space.

This "concealed of the concealed" he considered it simply absurd to attempt to define. He could not tell whether it was a being or a simple Essence. Whether Space, in relation to it, was a body, or was merely a transparent veil; whether it had a form or was formless; whether it was a conscious Intelligence, with the attributes and faculties of living beings or an unconscious non-entity (as affirmed by the Jehovist) void of all these. What he did see was that the tendency of the Jehovistic teaching was, by overlooking necessary distinctions, to transform laws and effects into causes and instruments, and this tendency did not surprise him.

Equally with the Jehovist, the Elohist held the doctrine of reincarnation. Equally with the Jehovist, he believed in retributive reincarnation—that each one reaped in the present what he had sown in the past. Equally with the Jehovist, he generalized the law obeyed by the retributive order of reincarnation, and even gave to that law the same generic designation. But unlike the Jehovist, he recognized that this law did not produce the effects it explained. That it was in no sense their cause, but merely indicated their retributive character; the actual cause, of the retribution, like the causeless Cause, remaining ever out of sight. He knew that it simply affirmed and emphasized the fact, that the tendencies of each one born into this world, with their uncounteracted characteristic effects, were the unavoidable consequences of deeds done in previous incarnations—deeds derived and the transmitted influence of which the present incarnation gave an opportunity for counteracting

But the general course of the life so conditioned was unavoidable. Hence this came to be regarded as the fate, kismet, nemesis or karma of each; and then the karma of each was individualized and spoken of as though it were an active energizing principle. In this way a controlling karma was attributed to each individual: and then the influence of the several controlling karmas was supposed to combine, and extend itself to the family, nation, continent and world whose fate it was held to control. And here the issue between Jehovist and Elohist could not be mistaken, for, while the Jehovist attributed all to the working of karma, the Elohist showed that, though the general tendency of individual life was karmic or retributive in character, the actual worker of the retribution was veiled by the law it administered. Hence he claimed that the general direction of life, in so far as it was retributive in effect, was, in reality, functionally initiated and controlled by the veiled Cause of all; and that what is signified by the word karma, as applied to each, is the undefinable influence imperceptibly exercised by the mysterious cause of the kosmos over all that it has produced—which is only another way of saying that karma is a veiled designation of this mysterious Cause.

Thus the Elohist showed that, in whatever way it was approached, the mystery of Causation remained a mystery to man, an insoluble Mystery—a mystery only leaving room for the conjecture, that in the kosmos the unmanifested One is passing from behind the veil of Space to be ultimately recognized in the manifested Many of the soul-state.

HENRY PRATT, M. D.

JEALOUSY.

THE shortcomings of humanity are patent in every state of life and in every class of society, and because we happen to belong to such and such a society, which has been organized for the purpose of raising the standard of public morality and decent living by pointing out the forgotten laws, which govern men and the universe, and the common bonds existing throughout nature, inculcating the philosophy of harmony—this is no guarantee that we ourselves are all up to the standard, which we are so desirous of seeing others attain to. No, we do not look upon ourselves in the Theosophical Society as superior creatures, higher and nobler than the rest of the world, filled with disdainful pity for our fellow-beings; and yet this is a very popular impression outside the Society. It cannot be too often repeated that we are an organized body of men and women filled with a desire to study the philosophy of life, so as to make ourselves useful in helping on others by a truer comprehension of the laws governing our being. In this study we seek for nothing exclusive, we don't strive to hide our candle under a bushel, on the contrary we cry, "Come and join us, brother, in our search for Truth, and each grain we find on the eternal shore, let us share with others less fortunate than ourselves." Now between an act which is wrong and one which is right, there often exists a very subtle distinction. This dis-

tinction lies in the interpretation put upon the intention of the agent by a second person, and how true it is that we are so apt to judge others by ourselves. This mutual condemnation on inference is a very common fault indeed. In fact we are so accustomed to act as arbitrators that we often give an individual a character totally at variance with the truth. Now in many cases we shall find that, however unwilling we may be to confess it, jealousy is at the root of the matter.

For instance, a man does an act by which he gains some reward. Another immediately puts his own interpretation on the motive of the act, and thus in many cases silently wrongs him. This jealousy has its source in pride, or the attaching of undue importance to one's own personality. An individual with a sensitive nature is very prone to this hasty judgment of the acts of others, and becomes a drag to himself as well as to his neighbours. He is always in feverish expectancy of applause or ridicule, he has no strength of character and therefore can inspire no confidence in others. A man, on the other hand, who has his own convictions and ideas based on his own judgment of things, and who is not ready to give up notions to the first man who comes across his path—nor does he care for criticism, adverse or otherwise, such a man can be said to have 'character.' He is entitled to respect. But in this man it would be hard to say which the governing principle is—pride or self-confidence. The distinction is subtle and only known to the man himself.

Now self-confidence is an excellent thing, without which indeed there can be no real progress, but exaggerated self-confidence may be looked upon as akin to pride. We had far better look into our own shortcomings and try to correct them, than be busy in endeavouring to detect them in other people. The principle to go upon, as we all know, is to close our eyes as much as possible to the defects and be keenly alive to the good qualities in our neighbours,—if it be only for the reason that we in our turn would wish to conceal our own failings. Theosophy shows us the close ties which bind us one to the other, and by this knowledge we gradually lose that destructive idea of "sauve qui peut" —every one for himself, which is implanted by circumstances and education in the hearts of so many.

It is the dreadful cancer of jealousy, which is the one prevalent fault with people: it creeps into every circle, every state of society, every organisation. Jealousy is the rat that gnaws at the rope up which struggling humanity is seeking to climb to higher paths of knowledge. It materially weakens a cause. Jealousy, from being a private, becomes a public grievance, leading to public disagreement. It is here, then, that pride steps in under the garb of self-confidence. Cold and un-emotional natures can form but a poor conception of the torture to which emotional natures are liable from the feelings of jealousy, anger, etc., especially when an attempt is made to subdue them. In some people the sensations are so intensified as to create actual physical pain. But by repeated victory comes strength; and besides a lesson is learnt

—that of humility and charity towards the weaknesses of others. Self-confidence then grows unaccompanied by the spectre of pride, for it has been bought at the price of suffering.

The first lesson we must learn, if we are to be true Theosophists, is to kill our Jealousy, which is the offspring of the idea of 'self.'

W. S. BEALE.

WHEN IS RETROGRESSION OF MAN POSSIBLE?

THIS article has been suggested to me by the episode of Jada-bharata just translated.* In it we find that a great king by the name of Bharata who ruled over India, which came to be called after him Bhâratavarsha, and who as a Rajarishi spent his days in a holy forest, was born in his next birth as a deer from his love towards that animal. An inference is likely to be drawn that the Hindus propagate doctrines most inconsistent with the idea of progress and the theory of evolution, *i. e.*, they believe they will be born in their next birth as rats, mice, plants, stones, &c., according to the caprice of nature, whether they lead a virtuous life or not. Our friends—the Christian missionaries in India—our friends since they do us great service by attacking us and making us understand our own religion properly—will find in this story an opportunity to discharge their arrows of ridicule against us. Anti-Hindus and others will see in this a corroboration of their pre-conceived notions that the Hindus preach the doctrine of transmigration of souls,—man becoming stones, plants becoming men, and so on indiscriminately. Even to many of the Theosophists themselves, the episode of Bharata is likely to be a puzzle, inasmuch as Theosophical books which maintain progress to be the universal law, lay down only one case in which retrogression is possible, *viz.*, in the case of a wholly depraved individual who has lost his spirituality quite. Therefore I shall in this article endeavour to give out the rationale of this and other anecdotes in our Hindu books, "assigning to them their rightful place in the scheme of evolution," and proving them to be most reasonable.

According to the Hindu theory of evolution, it is the spirit that has developed itself to the stage of man from the lower stages, *viz.*, the first three stages of matter; the fourth stage of minerals; the fifth stage of plants; and the sixth stage of animals. Then man has to develop himself into higher and higher states by being born again and again as man, till at last he merges into spirit his starting point and thus gets salvation. Therefore we see that man normally is a progressive entity. Now the question that we have to consider is: What are those abnormal cases in which progress is stopped? In other words, When is retrogression of man possible?

Retrogression is of two kinds, *viz.*, permanent and temporary. Under the first head come those men of very depraved tendencies who have lost all spirituality in themselves, and who are called in Theosophical language, soulless men. Under the second come abnormally developed spiritual individuals. Now to the first. It is stated in our Hindu books that the mind of man is dual, being composed of the pure and the impure, or the Higher and the lower. The Higher one is always leading us towards the region of spirit, whereas the lower one leads us down to the material pleasures of the world. Our doctrine is that in proportion to the degree of paralysation of the functions of the higher or lower mind, we are further

* Just translated for the Oriental Department of the American Section.—S. E. G.

from our goal of emancipation or near it. That is, in the case of persons of very depraved tendencies, who always hunt after the material pleasures of the world and thus lose all, will they paralyse the functions of the Higher mind. Thus when they lose all spirituality flowing from the Higher mind, their Higher mind no longer helps or influences them, and they are mere victims to the pleasures of the senses. Then they are called soulless, because the real soul that animates each and every man in this world, is the Higher mind ; which Higher mind being lost, they become soulless like brutes which are animated by the lower mind only. In the case of such soulless men the natural conclusion is that they will be born as beasts in their next birth. But a closer observation shows that such ought not to be the case. Here is the relic of a man without his Higher mind, who had developed himself into more than an animal. He cannot any more be a man since he has lost the influence of his Higher mind, which is the peculiar feature of man as distinguished from animals, &c. He cannot be a beast again, since he has developed himself into more than a beast through his period of evolution, and cannot find free scope for the gratification of his desires in the life of a beast. Therefore in this pass, to what state is this soulless man, after his soulless life is over, to be consigned? Hindu books say that such a person will be born as an elemental, such as a Manushya (man) Gandharva. Who are these Gandharvas? They are the denizens of the lower astral world of desires. They are very beautiful in appearance and are the elementals or the semi-intelligent forces of that kingdom full of passion. It is they that possess themselves of females and trouble them in all manner of ways. Taittireya Upanishad divides them into two classes, *viz.*, the natural and the Manushya (men). Soulless men described above are born as, and constitute the class of, Manushya Gandharvas in order that they may gratify all their desires in a subtle body unfettered by a gross body. They not only enjoy themselves in that astral plane, but also by possessing persons who are mediums and are fitted by Karma to be so obsessed. These are more virulent and mischief-making devils than natural Gandharvas who are born only in the astral kingdom or elementaries. The reason for it is apparent.

In the southern parts of the Madras Presidency of India, the one virulent devil that in cases of obsession troubles females much, is a Manushya Gandharva by the name of Maduraviran. There is in Tamil songs a story of his life. It goes to show that in his last life as a man he was born as the son of a king in a country in the north, who from astrological and other signs judging his son would be a very desperate character, ordered him to be left in a forest. After being taken care of by a low caste man and his wife, Viran was brought to Trichinopoly, where, being in the command of an army, he was ever engaged in the ravishing of women and other material pleasures till at last he ended his days in Madura. Even now he is propitiated with offerings, &c., by the lower class people there in order that he may not trouble them. These Manushya Gandharvas abide their allotted time in the astral world, and when that is over, they are reduced to five atoms from which they have to begin evolution anew. But their condition is simply awful, from their former experience and dim recollections of the man state in that degraded one and from their not being able to enjoy them.

Then to the second division, *viz.*, temporary retrogression. This is one that requires explanation, the first being known to Theosophists. This second division applies, as I said before, to those cases with which highly developed men concern themselves. It may be divided under two heads—those

cases of retardation brought on by such men or adepts, (1stly) on themselves, and (2ndly) on others. Cases like Bharata's come under the first head. It is known to all that the adepts are no other than ordinary human beings who have developed, at the expense of their wordly tendencies and desires, not only their will, but also spirituality, &c., in the highest degree. Now it is only through this abnormally developed will that these high personages are able to produce those higher powers which people call supernatural. Consistent with the theory of the Hindus that the mind controls matter, Brahm alone being real, and that if the mind is accompanied by a highly developed will, it would be able to bring into practice the truth of this theory, these adepts were able to produce any form they liked from Akas, which contains in itself all materials for formation. Hence it is that Rishi Valmiki, the author of Ramayana, is stated, according to one version, to have created Kusa—out of Kusa grass in a cradle—an exact counterpart of Lava, the son of Seetha, while living in the Rishi's hermitage as an exile, the Rishi not finding Lava left Kusa in the cradle by Seetha on her going to bathe in the river. This duplicated person lived along with his true brother and perpetuated the Solar dynasty. Hence it is that modern magicians have claimed to produce homunculi or miniature men. More instances might be multiplied, but these are enough for our purpose.

Now coming to the case of Bharata, he was a Rajarishi and a great adept therefore. He was able when very young to abandon his family, kingdom, &c., and gave himself solely to the meditation of his Higher Self (Atma). He was able to rise to the contemplation of formless Atma from Atma, with form, *i. e.*, he was able to rise from Saguna contemplation to Nirguna contemplation. This subject is by itself too long to be here dilated, yet I shall throw out some hints which will serve to show that the tender leaves, flowers, &c., which Bharata in his solitude of the forest went in quest of, were not in vain. The one object for which Bharata was in the forest, was the contemplation of his Higher Self. This is a thing which few men of the world would do. His morning hours were engaged in collecting the materials of worship, such as flowers, samith (fuels), &c. Then having bathed, he would sit up for pujah (worship) or contemplation, by making a form in the river Gundak or taking up a Saligrama stone which has a spiritualising influence, and was found and is to be found even now in that river. This stone, if seen through a hole in it, has two circles, one overlapping the other, and yet separated at their centres by a thin slice of the substance of that stone. To such objects, worship is made by offering to them flowers, tender leaves, &c., which symbolize contentment of the mind in Nirguna contemplation. After these acts Bharata was lost in deep meditation over the symbolizations, and lastly on the Higher Self. Bharata sometimes pronounced the Gayatri Mantra with its Pranava (Om), and was entranced in the Purusha of the sun to which this mantra is an invocation, the Purusha of the sun being the Higher Self itself. Thus was Bharata engaged in the contemplation of his Higher Self, and when not so engaged he did only those things that were subservient to that object.

In the midst of this deep contemplation of Bharata, which lasted many days sometimes, an obstacle intervened in the form of a fawn. He spent all his time with it, and was so all in all with it, giving up even the contemplation of his Higher Self, that his mind which had a very highly developed will, wove round itself a material astral body. The result was that even at the point of death his sole thought was about the young deer. In accordance with the theory of the Hindus that a man is born in

his next birth according to his thought at the time of his last death, when his will is utterly paralysed and his mind thinks only what he is rightly entitled to, this Rajarishi was born in his next birth as a deer. Here the question arises, why did this obstacle arise in his path? Sri Suka in reply to this very question put by Parikshit, to whom Bhágavata Purana is related, says it is due to his past Prarabdha Karma. Else, he says, is it likely that a great adept like Bharata would love a fawn when, in fact, he gave up all love for sons, wife, &c. Thus we find that this life of Bharata in no way conflicts with the general law of progress in nature, but is consistent with it.

Now to the second heading of temporary retardation which occurs when Adepts or Rishis are concerned. This refers to those cases when Rishis curse persons to become stones, plants, &c. In Ramayana Ahalya, the wife of Rishi Gautama was cursed to become a stone for a certain allotted time on account of her adultery with Indra. She resumed her original form on the dust of Rama's feet falling upon that stone, while on his way to Mithila. Nala Kúbara and Manigriva, the sons of Kubéra, were cursed by Narada when he saw them not paying respects to him as he passed along, they being drunk, nude and flirting in a tank with some women. Agastya, the Rishi, is said to have cursed a Gandharva (roving in the time of Rama) into a Rakshasa. Now these instances are said by some to be symbolical alone, and as such cannot be explained from the physical standpoint. To this I demur. As there are seven keys to unlock the secrets contained in these, we should also have to account for them from the ordinary standpoint. No doubt these instances admit the higher interpretations,—astronomical and others—but they do not exclude the ordinary interpretation. Can we gainsay the fact that Rama incarnated in physical shape and that the events recorded in Ramayana are true as facts? If not, why should we deny that Ahalya was turned into a stone for some time and then resumed her former self, and make this part of Ramayana alone as an allegory only? I hold to the opinion that Ramayana is a historical allegory. No doubt Ahalya symbolises the higher workings of nature, but that is no reason why we should deny her physical transformation and resumption. If Ahalya had a gross physical shape, then the curse of her husband into a stone, &c., will have to be explained on the physical basis. Such being the case, let us see what are the laws by which Ahalya's and other kindred cases are governed. I think the principle applicable to cases like Bharata's does not apply to curses by Rishis. In the former case, the astral shape of the fawn which the adept wove round himself in one life, survived in Devachan or Swarga, and formed the basis for him to incarnate in the next life in the new physical body of such a beast; whereas in the latter case the change takes place in one life alone when the gross body is in existence, and that instantaneously with the curse. Now what becomes of the physical body when the curse is pronounced? The only explanation possible is that the physical human frame is condensed into a stone, or a tree, as the case may be.

About the principles in the human being. What becomes of them when the curse takes place? Certainly the principles are not annihilated, for as soon as the allotted time of curse is over, the higher principles are again revived with all their original functions. Therefore those principles that go to differentiate a human being from the one he is cursed to, should be rendered inert or dormant through the máyávic screen, or otherwise creat-

ed by the potent will of the adept. In cases where the higher personages curse one to become a beast, stone or anything lower than a human being, we find there takes place a curse lasting for a certain time only during life, whereas in the case of persons cursed as one of the same class but with a little difference, curses last for a whole life period. Agastya's curse mentioned above is an illustration. Here it may be objected that the being cursed was a Gandharva and not a human being. But, as I said before, once that the Gandharva incarnated as a human being like the other avatars or incarnations, he is subject to all the physical laws. The reason why no permanent curse takes place in the case of curses by Rishis is, as I take it to be, thus. These Rishis are no others than co-operators with the Karmic Law. In other words, they will not, in the least, interfere with nature's laws and progress. Supposing they wish to pronounce a permanent curse on a person, then such a person should only be a soulless man in order to become a beast. But, as I said before, in the case of soulless men, it is impossible for them to become beasts or stone directly from the stage of a human being. It is therefore that the Rishis uttered no permanent curse in these cases. Moreover in proof that Bharata's case differs from that of curses, Bhagavata Purana says that Bharata had a full recollection of his former lives even in his beast life, while no such reminiscences are said to be preserved in one who is cursed to be a beast, &c.

Thus we find that cases of the retrogression of man, whether permanent or temporary, that are recorded in our Hindu books, are consonant with strict justice and reason, and are in no way inconsistent with the general law of progress.

K. Narayansawmi Iyer.

RELIGIOUS AND OTHER NOTES ON QUEENSLAND ABORIGINALS.

[Introductory Note.—The awful tragedy of the merciless extirpation of dark races by the conquering whites is being repeated in Australasia with the same concomitants of ferocity, selfishness and faithlessness, as darker the history of Mexican and Peruvian conquest. From what I have learnt on the spot from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race are as devilishly cruel upon occasions as any Semitic Latin or Tartar race ever was. It was my great good fortune to become well acquainted with several public men in Queensland and elsewhere who had personal knowledge of the wretched tribes of "black-fellows"—as the Australian aboriginals are called, and my closest enquiries were as to the religious views and magical acquirements or superstitions of the unfortunates. From two of these gentlemen, Mr. Archibald Meston and the Hon. W. O. Hodgkinson, I got written notes upon these subjects, which I now lay before the readers of the *Theosophist*. The people of Australia as a whole have had no concern whatever in these matters, and, so far as I was able to learn, the present articles by my two kind contributors, contain more information than has ever hitherto been published, at least collectively. The meagre array of facts is deplorable, but I hope that the circulation of the present number of our magazine in Australasia will lead other well-informed colleagues and friends to send us more facts before it is too late. The last survivor of the slaughtered blacks of Tasmania died but the other day, and he who would now learn what were their religious and mystical beliefs must resort to the psychometer and clairvoyant or go without. Mr. A. Meston, F. T. S., is a Magistrate, an ex-Member of the Queensland Legislature, was leader of the Government Scientific Exploring Expedition of 1889, and is an author and journalist of wide reputation. The Hon. Mr. Hodgkinson is the present Minister of Mines and Education of Queensland. I call special atten-

tion to what he says about the tracks made in the sifted soil above a grave by the Boyl-ya, under the form of an insect or (as he verbally told me) a bird. Dr. Tschuddi, in his interesting work "Travels in Peru," relates that among the Peruvian Indians it is the custom to shut up a corpse in the hut, after sprinkling the floor with wood-ashes, and then watch and wail outside until morning. The door is then opened and, *from bird-tracks or those of animals or insects seen in the ashes*, the state of the defunct is ascertained. When Mr. Hodgkinson told me his facts, I was at once struck with with the coincidence that this mode of divination should be common to two dark races separated by the diameter of the Earth.—H. S. O.]

GLADLY, in compliance with a request from Colonel Olcott, do I present here to the readers of the *Theosophist*, a small cameo picture of the "Race of Murri," the doomed black people of Australia, who are rapidly embarking on the silent current of Lethe on the journey to eternal oblivion.

With that race I have been associated since childhood, studying their customs, speaking some of their languages, and using their weapons.

No article can attempt to discuss the "Australian Blacks." Such a title would only mislead the reader, and convict the writer of an absurdity. On the vast continent of Australia are hundreds of tribes practising different customs and speaking different dialects. Even in Queensland, the great northern Colony, of 668,497 square miles and a coast line of 2,250 miles, there are probably fifty distinct dialects possessing much in common but yet more or less unintelligible to each other. The habits of the coast blacks differ considerably from those of the interior, but all live on equal equality, in a state of pure socialism, and subsist entirely on the natural productions of the country. No Australian tribe made any attempt whatever at cultivation of any kind. With the flora and fauna of their country they are intimately acquainted, and some of the tribes possess a remarkable knowledge of the medicinal properties of plants and herbs. They are a light-hearted, laughter-loving people, with a keen sense of the ludicrous, excellent judges of character, and astonishing powers of mimicry and imitations. Some of them are born low comedians, and if trained as such would excite shrieks of laughter in any theatre in the world. They imitate the cries and movements of birds and animals with surprising fidelity. Some are capable of sincere gratitude, possess keen sensibilities, and can be faithful even unto death. Many are ungrateful, treacherous, revengeful, and cruel as the grave, but exactly the same verdict may be passed on all civilized races of men. Human nature is the same in London as in the tropical jungles or western plains of Australia, in New York as in equatorial Africa. In fact, the great cities of the old world can show human specimens far baser and more degraded than any Australian savages. The race of Murri would be noble indeed in comparison with the ruffianism of the Faubourgs and the scum of Petticoat Lane.

Considering the primitive condition of our natives, not yet emerged from the Stone Age, it is remarkable that they have so few super-

stitions. In this respect they differ widely from the African races. They are not in any sense so superstitious as the Irish and Scottish peasantry. The territorial boundary of each tribe is carefully defined, and the tribal laws most elaborate, and inexorably enforced. In the wild state, undepraved by white men, their code of virtue is severe, and faithlessness punished by death.

I shall select three tribes: one on the south boundary of the Colony, one in the centre of the coast, 800 miles north, and one on the Gulf of Carpentaria, in the extreme north. The Southern tribes, extending from Nerang River some distance into New South Wales, speak a dialect called "Yookambah," from "Yookam," the negative "no," and "bah," the adverb "there,"—"no there," equal to "the blacks there speak on." The nouns usually follow the adjectives and the predicate precedes the object. The "Yookam"-speaking tribes were a fine, stalwart, athletic race, skilled in hunting and martial exercises. Their belief was that they were originally placed on this earth by a Great Spirit called "Yoolootahna," who dwells among the stars. With the first men he sent down an old fellow, called "Yoolooree," as doctor and high priest, to protect the hunting grounds, dress the wounded, heal the sick, and decide all important questions. This office is always held by the oldest man, and his successor goes alone into the mountains for some days to become endowed by the virtues of his predecessor, acquire supernatural powers, and *be able to take life without poison or weapons.* Occasionally, some member of the tribe would actually refuse food and die, in pure dread of having incurred the Yoolooree's displeasure. Each tribe had a Yoolooree, and next to him came a chief who trained the youth of the tribe to hunt and fight. This chief took as many wives as he pleased, but all others had only one. When a man died, his hands and feet were tied, the corpse slung on a pole and carried off to the grave, followed by the whole tribe; the Yoolóóree addressing the dead all the way in a most serious and impressive manner, giving instructions concerning future conduct in the land of Spirits, to which they all believed the dead man was departing, after a preliminary sojourn of three days on the earth in the form of any favourite bird or animal. At the grave the corpse was first sternly advised not to go back to the camp, and then placed in a sitting posture in a hole about five feet deep, covered by sticks and bushes, overlaid with mould crumbled to the fineness of flour, and all crevices carefully closed to keep the ghost, or "Wurrum," from escaping. Then a string was tied in a circle round the grave as an extra precaution. During the burial, and for days afterwards, the women weep and howl like the females of ancient Israel (and modern India) in similar circumstances, cutting themselves with sharp flints or shells until covered with blood. Then all things belonging to the dead man are buried, the camp shifted to another position, and his name never again mentioned under any circumstances whatever. When a young man wants a wife he goes to another tribe, is hospitably received, selects a woman and marches her off, peaceably or otherwise, to his own

camp. War is declared a few days afterwards, and the bridegroom has to engage in single combat with a picked man from the bride's relatives. Usually the bridegroom is champion, then acknowledged as a brother, and the young couple left in peace for the honeymoon.

At about 18 or 20 years of age the young men are tattooed, or rather deeply scored, across the breast and arms with a flint-flake and the cuts filled in with clay. They are quarantined during the healing process, as it is sacrilege to be then seen by the women. Then comes the great christening ceremony at the "Boorah" circle. This is made like a circus and encircled with bushes. Previous to the christening, the young men are known only by pet names and not allowed to speak to women, even of their own tribe. No females are allowed in sight of the "Boorah" circle on pain of death. The old blacks proclaim each young man's name in a loud voice amid frantic yells and excitement, and the pet names are thenceforth extinct. Then each goes away alone for one moon to find his own food, and returns to the camp as a warrior qualified for matrimony. Then comes a grand "Corrobboree," like a ball at the celebration of a son's 21st birthday among civilized races, and all the tribe,—men, women and children,—have a general festival. The men dance in measured movements, keeping perfect tune to the singing of the women who sit outside the circle and beat two weapons or common sticks together. The following is a favourite Corrobboree song among the "Gookam"-speaking blacks:—

"Goochowee darwi yirranigoo!
(Chorus)—*Jah yamah! jah yamah! yamah!*
Murriwanjine darwi nungivihoo!
(Chorus after each line.)
Gnigee gnutchowee yargenine yongedowoo!
Yookam zargeninegoo ongewirrigee!
Guntchowirroo ulka noong-gwi gniargir!
Zihigoo munyee mahmoo gniargoli!
Zihir munyee ulkarmi ree riarrawah!
Minarngir, yihir, yargunyer, yiranulla!"

The following is a translation. The chorus is repeated after each line, and means "So we all say! so we all say!"

"We welcome you back,
Young men dear to us!
We saw you all growing up,
But did not know you then;
We want you to hunt for us
And get us all our food;
We want you to fight for us
And keep all wild blacks away!
So we all say! so we all say!"

Now we will travel north for 900 miles along the coast, to a tribe on the lower Burdekin, a river near Cleveland Bay. This tribe belongs to the "Ejoogobah," or "Fire Blacks," and the river is called "Mallmall," "Camelinigga," and "Cunberubba." Various parts of a river have different names. The first white man seen by this tribe was a shipwrecked sailor, named James Murrells, who was kindly received,

and lived among them from 1846 to 1863, when he had nearly forgotten his own language, and the first sentence he uttered when discovered by white men, who took him for a savage, was "Don't shoot! I'm a British *object*!" In nearly all cases the Australian blacks were friendly to the first white men they met, and probably in every case the white man was the aggressor, either by wanton hostility begotten of fear or ferocity, or ignorantly breaking some important law or custom. All Australian blacks were cannibals from choice or necessity, and cannibalism is still practised in the Cape York Peninsula. There is no written language, and not many traditions. Among the "Ejoogobahs," cannibalism was confined to bodies of young men killed in battle or by accident, young women and children. Their enemies they cut up into strips, dried and distributed the flesh among the tribe as talismans for war and hunting. The sun, with them, is a globe of fire, the moon ("Werboonburra") a man who comes down occasionally on the earth. One tribe throws the moon up and another catches it falling. They fancy there is a new sun and moon every day and night. An open space on the top of a mountain was cleared by the moon throwing a *boomerang* (a curved wooden missile used in war and the chase) and cutting away all the trees. The stars and comets are all "Milgoolerburda," and falling stars indicate the direction of danger, while comets are the ghosts of some of the tribe killed at a distance, coming down from the clouds on the coast. They believe they can control the planets, and that an eclipse is caused by a black-fellow hiding the sun or moon behind a sheet of bark. They assume power over rain, and the rainbow is vomiting fish into the lagoons. They are afraid of thunder and lightning—"Teegoóra" and "Timulba." They have no theory of their origin nor their future, and the belief in friends' ghosts among the planets is the only faint light ray in the darkness of a hopeless materialism. They say that long ago there was a great flood, and everybody was drowned except a small number saved on the top of a high mountain ("Bibbiringda"). I am not prepared to say if this was the Noah's or Deucalion's Deluge! The flood-legend appears to be distributed impartially all over the earth. Great suffering is inflicted on the young men of this tribe during the "Boorah" ceremony. Cane rings tightly encircle the arms and stop the circulation for a whole night, and their cries during that period are something to remember. For a previous period of about eight months they have to live away by themselves, find their own food, and on no account can see or be seen by a woman. This tribe burn the dead, carry the ashes about for several months, and then throw them into a lagoon.

Inexorable laws govern the blood relationship. Fire is one of the totems of this tribe, and hence the name "Ejoogobah," from "Ejoogo," fire, and "bah," there. This terminal adverb is common to scores of dialects. The Rockhampton tribe is called "Weegoolboora," from "Wee," fire, and "goolboora," blacks. The Toowoomba tribe is also known as the "Gooneeburras" or "Fireblacks."

Among the blacks of the Russell River, in tropical North Queensland, is one very beautiful legend. Overlooking the valley, inhabited by this tribe, are two mountains known as "Bartle Frere" and "Bellendew-Ker," the "Chooreechillam" and "Wooroonoóran" of the natives. This was the country explored by me as leader of the Queensland Government Scientific Expedition of 1889. These two mountains rise abruptly to 5,200 and 5,400 feet, covered from base to summit by dense dark tropical jungle, divided from each other by a ravine 3,000 feet in depth.

In olden times, so says the legend, the tribes on the two rivers divided by this range were engaged in perpetual deadly warfare: and so many of the young men were being killed, that all the women assembled and united in a pathetic appeal to the souls of their ancestors, and there came down from the stars the beautiful spirit of an old chief called "Moiominda," who appeared in a shape so gigantic that he stood with one foot on the summit of Choreechillam, and the other on the summit of Wooroonoóran, and his shadow darkened the valleys and underneath. And in a voice of thunder that made the mountains tremble, he called the hostile tribes together on each side of the range, and stooping down into the abyss he dipped his hands into a deep pool in the rocks filled with "Toolabybanna" [*Toolaby*, stars, and *banna*, water] and presented a hand to each of the conflicting tribes. And all the warriors advanced and drank from the hand of "Moiominda," and their mutual enmity departed. Then the mighty Spirit called up the oldest man from each tribe, and advised them all night on the top of Chooreechillam, and gave each one a magnificent rock-crystal, *containing the light and wisdom of the stars*, and departed in the morning to the Pleiades, leaving the tribes at peace from that day to the present time.

The rock-crystal is regarded as a mysterious power by many Australian tribes. With some it is always in the possession of the oldest man, who never allows it to be seen by the women or the young men. I have seen famous chiefs wearing the crystal rolled up in the hair on the back of the head, or concealed under the arm, attached to a string round the neck.

Among some of the tribes of the Gulf of Carpentaria there are several superstitions evidently imported from the Malayan Archipelago. Here, they knock out two front teeth, so that they may drink pure water in a future state. They have no idea regarding their origin. They believe they have power over rain, like the African "rain makers," and that deaths are caused by spirit-agency and the occult powers of malignant enemies. One man may kill another with an invisible weapon, or by suspending over him when asleep a sharp-pointed human bone called "Thimmool." Fatal, also, is a charm called "Marro," made from the wing bones of a bird. They stick this in the ground within a circle of fire. On one end are a few hairs from the head of the person to be affected. These Gulf blacks believe in a future state. Their spirits haunt the vicinity of graves and live in trees, like the Hamadryads. After a long sojourn on earth they depart for their home among the

stars. They believe in gigantic snakes, huge as the Midgard Serpent of Norse Mythology. The moon is male, the sun female. The evening star is "Yumbee," a dog, and the morning star "Yaboroo," a slut. Here the Pleiads are called "Munggine," a maiden. In South Queensland they are known as "Mirreginmoorin," "stars many," and "Moorinmoorin," "many, many."

They sit by their camp-fires and talk like children about the stars and planets, the origin of their race and the probable hereafter. They retire to rest at an early hour, and awake about sunrise. They wear no clothes, the men being entirely naked, and the married women wear only a small apron of frayed bark. The men use the spear with surprising dexterity. Light spears are thrown over a hundred yards with a short flat stick known to various tribes as *woomera*, *milberr*, *darella*, *jarrin*, *badjeree*, *mellee*, &c. Heavy spears are thrown from the hand. The bow and arrow are unknown, and no weapons are poisoned. The wooden shield is usually of an oval shape and some are broad and flat, marked with the signs of the tribe. Men and women climb trees with equal agility, and the performances of some of the mountain tribes would appear incredible.

Many of the dialects are very euphonious and the voices of the blacks, especially of the women, are generally soft and musical. Three of the tribes with whom I am acquainted believe in a Creator called "Goorkeena," "Woonah" and "Paray-yanman." The following are a few names from a tribe speaking "Wakka" (No.) Those of men are Mootoomilloo, Banbingalee, Wakeéyum, Calbungera, Moondor, Yamahra and Yooloothan. Those of women are Gilal, Wyberrie, Yooroono, Goonálbie, Woocharra, Mirramunga, Caryinma, and Thangarrayoo. Frequently their names for birds and animals refer to some peculiarity in the voice, or the shape, or the movements. One bird is "Jowa-jowa," mouth, mouth ;—all mouth—all gabble. One runs in a peculiar manner and is called "Dibbin-dibbin;" another is "Booreecheelcheel;" a platypus, "Nimgweenimgwin." A black cockatoo is "Karrna," from the harsh voice, a dog and a horse are "Wandi," the word for wild in Wakka.

Among North-western blacks on rivers flowing into the Gulf of Carpentaria, are the "Calcadoona" tribes, who practise what one of the explorers called the "Terrible Rite,"—a surgical operation on the males to restrict population. These "Calcadoons" are dreaded by neighbouring tribes, being of fierce and warlike disposition. Several tribes practice circumcision, and occasionally, especially among North Queensland blacks, one sees the true Semitic face, differing only in colour from the European Jew.

There have been several attempts by scholars to prove a resemblance between the Australian "Boomerang" and a weapon used in ancient times. Apart from the Dravidian Boomerang of ancient Egypt, there is reference to a somewhat similar weapon in the Punics of Lilius Italicus, and the Argonautics of Valerius Flaccus. The Punics refer

to a weapon used by a Libyan tribe who accompanied Hannibal to Italy. I am not at all satisfied with the alleged proofs that the true Australian Boomerang was ever used by any other section of the human race. No white man can throw it unless practice commences in boyhood. Such is a brief outline of a vast subject, a miniature photograph of three or four Queensland tribes now past vanishing into the Nevermore, leaving us only a few fragmentary dialects, a few shadowy legends, a few names upon the map, a few weapons and bones in our museums, and mournful memories where the departed Race of Murri rise before us for a moment, like spectres in the moonlight mist, or as the Shades round Ulysses in the Kingdom of the Dead,

"Ere each shall sink from sight
In the black Palace of eternal night."

BRISBANE, QUEENSLAND. ARCHIBALD MESTON.

AUSTRALIAN GHOSTS.*

The subjoined extract from the *Centennial* magazine, a periodical of high repute, bears upon the superstitious observances of the Australian aborigines. It was written by Mr. W. O. Hodgkinson, a member of the noted Baske and Well's expedition, 2nd in command of McKinroy's successful exploratory party which aroused the Continent of Australia, and leader of an expedition under the auspices of the Queensland Government which performed the same part. It goes therefore without saying that he has had numerous opportunities of observing native habits, and point his evidence as to the existence of a superstition which determines the agency of death by referring it, to the action of some other native whose esteem as revealed by the personage of some animate body over the new made grave forms a farther matter in the correspondence between widely agreed beliefs.

"Away, away go we, along the shore away, along the shore away, along the shore away. We see no fresh water, along the shore away, along the shore away. A long distance we go. I see Binya's footsteps ascending a sand hill, a sand hill ascending. I see Binya dead. I dig his grave with hand and stick, his grave with hand and stick I dig. For three days I watch the upturned sand, the loose upturned sand I watch. I watch for Boyl-yas, for Boyl-yas I watch. They come and speak. I am an old man. My wife is dead. I have no son. I soon shall go away. To the shore from whence no back track is seen I go. You Neinya, you Tarbutta and you, too Booroodoorook, go there fast. The Boyl-yas wait, in patience wait, on that shore always."

What is a Boyl-ya? An Australian Afreet, Djin, sorcerer, in human guise, who can assume any form, and whose tracks are anxiously sought after burial upon the mound piled on a corpse. No Australian black believes that death results from natural causes.

It must be the effect of magic, and for some time after burial a close watch is kept upon the grave, and the first track of an animate creature,—be it bird, insect or beast,—points out the Boyl-ya who has been the cause of death and indicates the direction in which to look for

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* Extracts from the *Centennial*.

him. For though when engaged upon his deeds of death or gloating over the effects of his power, the Boyl-ya assumes varied forms; he is after all a man, gifted with dread supernatural power, but known as a man attached to some neighbouring tribe and prime agent of their hostility to bordering clans. Time and space are of no import to the Boyl-ya. He can render himself invisible, and like a ghost hover over the camp of his victim and feast upon his flesh without disturbing his slumbers. The haunted one pines away; in vain the Boyl-ya of his own tribe seeks to counteract the fatal influence. The magic of the hostile Boyl-ya is more potent, ghosts surround the victim, and he dies.

W. O. HODGKINSON.

YOGA-CHUDAMANI UPANISHAD OF SAMA VEDA.

(*Translated by two Members of Kumbakonam T. S.*)

I NOW proceed to describe for the benefit of the Yogis Yoga-Chudamani which gives the Siddhi of emancipation, which is secret and which is studied by the best Yogis. Postures, suppression of breath, subjugation of the senses, Dharana, Dhyana and Samadhi—these form the six subservients of Yoga. In postures one is Siddhasana and another is Padmasana. To one who does not know in his own body the sin Chackras (plexuses), the sixteen Adharas (supports), the three Lakshyas (methods of spiritual sight), and the five elements, how will perfection in Yoga be obtained. The Muládhara (sacral plexus) is of four petals and Swádhishtana (prostatic plexus) of six. The navel (plexus) is of ten petals and the heart (plexus) has twelve spokes; the Visuddhi (laryngeal or pharyngeal plexus) has 16 spokes, while that in the middle of the eye-brows (cavernous plexus) has only two petals. In Brahmarandhra (Brahma's hole or Pineal gland)—the great path—there are 1,000 petals. The Muládhara is the first Chakra (plexus) and Swádhishtana the second. Between these is the seat of the Yoni (a force-centre like uterus) which is said to be of the form of Kama (god of love). In the anus is the lotus called Kama, which has four petals. In its centre is situated the Yoni called Kama and adored by the Siddhas. In its centre is a great Lingam having its face towards the west. He who knows in the navel a form with a jewel is a proficient in Yoga. It is like molten gold and shines like the streaks of lightning. Below the genital organ is situated the seat of fire triangular in shape. It gives out supreme light, and has faces on all sides in Samadhi seeing that (or when) the Yogi does not know the coming and going (or the changes of time). Prana is designated by the syllable *Swa*; hence Swádhishtana[2] is its seat. By the seat of Swádhishtana genital organ is designated. As gems are strung together on a thread, so *Kantha* in the navel is strung on the Sushumna. (Hence) the plexus in the region of the navel is called Manipuraka[3]. As long as Jiva does not know the truth, he wanders about in the plexus of 12[4] spokes which is devoid of sin and virtue. Above the genital organ and below the navel is situated the Yoni in Kantha similar in shape to the egg. There the nadis arise 72,000 in number. Of them 72 are held to be the

(1). Means the crest jewel of Yoga.

(2). Swádhistána is compounded of Swa, breath, and Adhishtána, seat. Hence it means the seat of breath.

(3). Manipúraka is compounded of Mani, gems, and puraka, filled with. Hence it is full of the gems (of Kantha).

(4). It should be rather 10.

principal ones as carrying Prana. And among them again 10 are considered to be the important ones. They are Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Yasaswini, Alambusa, Kuhu and Sankhini. The Yogis should always know this great Nadi-chakra. Ida is on the left and Pingala on the right; Sushumna is in the middle. Gandhari goes to the left eye and Hastijihva to the right (eye). Pusha goes to the right ear and Yasaswini to the left (ear). Alambusa goes to the mouth. Kuhu goes to the region of the genital organ and Sankhini to the region of the anus. Thus the nadis go to the various apertures (of the body) respectively. Ida, Pingala and Sushumna are the paths of Prána. They always convey Prána and have the Sun, Moon, and Agni (fire) as their respective deities.

The Vayus are Prána, Apana, Samána, Vyána, Udána, Nága, Kurma, Krikara, Devadatta and Dhananjaya. Prána is ever in the heart and Apána is in the anus. Samána is in the region of the navel and Udána in the middle of the throat. Vyána exends all over the body. These are the five principal Vayus. Nága causes vomiting, Kurma winking of the eyelids, Krikara hunger, and Devadatta yawning, while Dhananjaya which pervades the whole body does not leave it even after death. Those living (semi-intelligent) beings (viz., the vital airs) wander (or vibrate) along the nadis like a ball thrown by the hand. Jiva tossed by Prána and Apána does not remain quiet; being in the power of Prána and Apána it runs up and down through the right and left paths (Pingala and Ida). But this is not seen (or felt) owing to its constant restlessness. As an eagle tied to a string (and flying in the air) can be again drawn back, so also Jiva bound by the gunas is drawn back by Prána and Apána. Jiva is drawn up and down being subject to Prána and Apána. Apána attracts Prána while Prána does not attract Apána. These are situated one above another, and he who knows this knows Yoga. By the letter Ha (ह) it (Prana or breath) goes out and with the letter *Sa* (स) it enters again. Jiva is always repeating this mantra with every breath, *viz.*, Hamsa, Hamsa 21,600 times in a day and a night. This is the *Gayatri* (mantra) known as Ajapa which always gives emancipation to the Yogis and through the mere remembrance of which he is freed from all sins. There never was nor ever will be a science equal to this or Ajapa (inaudible pronunciation of mantras) equal to this or a knowledge equal to this. Gáyatri, the supporter of Prána, had its origin in Kundilini. The science of Prána is a very great one, and he who knows it knows Veda. Kundalini Sakti goes up (to) above the *Kantha*. It has 8 forms and is ring-shaped. It always closes with its own mouth the door of Brahmarandhara. Closing with its mouth that spotless Brahmarandhra through which one should go, the great goddess sleeps there. Awakening by the union of Agni, Vayu and Manas, it takes the shape of a needle and goes upwards through Sushumna. One should open the door (of Brahmarandra) like a room with a key. A Yogi should thus open the door of salvation by means of Kundalini. Folding his hands, firmly seating himself in the Padmasana (posture), closely pressing his head against his breast, practising Dhyana (contemplation) and its Nyásas (adjuncts), and raising again and again Apána and Prána which have been inhaled; that person possessed of power and splendour obtains unequalled wisdom.

Wiping firmly the body of the sweat generated by the fatigue (in yogic practices), abandoning sharp, acid and saltish things, he should observe a diet of milk. Leading a celibate life and observing a moderate diet, the Yogi always engaged in Yoga becomes in the course of a year a Siddha (a

psychically developed personage). There is no doubt about this. He who takes sweet and pleasant food so as to leave a quarter of his stomach empty to please Siva, is called a moderate eater. Above the Kantha the force called Kundalini goes up to; it is of eight forms and is ring-shaped. It is always for the bondage of the fools and for the emancipation of the Yogis. He who knows Mahamudra, Vayumudra (Khechari), Uddyana, Jálandhara, and Mulabandha is a Yogi and a fit subject for emancipation. Pressing the anus with the heel and firmly contracting it (anus) and drawing Apána upwards is called Mulabandha. An union of Prána and Apána takes place through the lessening of urine and the excretions. Through it even an old man becomes a youth with the constant exercise of Mulabandha. Because the great bud (Hamsa) describes constantly a circle, hence Uddyána is (so) called, and it is a lion to the elephant of death. Forming as it were a girdle of *Thána*, which is on the western side of the stomach below the navel, is called Uddyánabandha. Jálandharabandha is so called—because it binds the nectar which arises in the head and goes down and destroys the pains of the throat. If Jálandharabandha is practised, which is characterised by the contraction of the muscles of the throat, no drop of nectar (from above) falls into the Agni (below in the sacral plexus) and Vayu (breath) does not flow. Thrusting the tongue into the cavity of the skull crosswise and fixing the gaze firmly on the space between the eye-brows, is called Khechari Mudra. He who knows Khechari Mudra is not affected by disease, death, sleep, hunger, thirst and fainting. He who knows Khechari Mudra is not only not affected by disease, but he is not also touched by Karmas; neither is he injured by anybody. Because Chitta (flitting thought) wanders in the air as also the tongue (in the interior of the palate which is the region of Vayu) this has been called Khechari and is worshipped by all Siddhas. That is called body which is produced out of body, which is made of tubular vessels and which extends from head to foot. The sperm of that person who has covered the hole above the soft palate (or uvula) by means of Khechari Mudra is not wasted even though he is embraced by a passionate woman. As long as the semen is preserved in the body where is the fear of death? As long as one practises Khechari Mudra, so long does the semen not go out of the body. Even though the semen is ready to go out having obtained the fire (of passion), it goes upward, being prevented by Yoni Mudra. Again the semen is of two kinds, white and red. The white is called Sukla and the red Rajas[1]. Rajas is of the color of Sindoora (red-lead) and is situated in the seat of the sun; while Sukla is situated in the seat of the moon. Their union is very rare. Bindu (Sukla) is Brahm and Rajas is Sakti. Bindu is moon and Rajas Sun. Only by the union of the two is attained the supreme seat. When Rajas driven by the vayu and produced by Sakti unites with Bindu for ever, there arises the divine form. He who knows (in himself) the harmonious union (or mixture) of Sukla associated with the moon and Rajas associated with the sun knows Yoga.

Purifying the nadis, moving the sun and the moon and the drying of the *Rasas* (essences) are called Maha Mudra. Place the chin on the chest, press the perinaum by the left heel for a long time and hold the stretched (right) foot by both hands. Fill the lungs by inhalation and then slowly breathe out. This is spoken of as the great (Maha) Mudra which destroys all diseases of men. Having practised this (at first) with the left side, practise

(1) It is otherwise called Sonitha.

it (afterwards) with the right. When you have practised an equal number of times with both sides leave off the Mudra. Then there remains (to him) neither a thing ordained nor a thing prohibited. All the Rasas become no Rasas (to him). Even poison when taken in a large quantity is disgested as easily as nectar. Consumption, leprosy, twining up of the anus, splenetic diseases and dyspepsia—all these diseases are destroyed in him who practises the Maha Mudra. This Maha Mudra had been declared to be extremaly potent in giving higher powers to men. This should be concealed with great effort and should not be communicated to any and every person.

Assuming the Padmasana posture, keeping the body and the head erect and fixing his sight upon the tip of the nose, one should contemplate in solitude on the imperishable Omkara (Om). Brahm is unconditioned, pure, consciousness *per se*, changeless, stainless, unutterable, existing without beginning, one, Tureeya (the fourth state), the past, present and future, winding in a circle, unpredicated and supreme. From it arose Parasakti of the nature of self-effulgence; from Atma sprang Akas; from Akas Vayu; from Vayu Agni; from Agni water, and from water earth. These five elements have five lords respectively—Sadasiva, Iswara, Rudra, Vishnu and Brahma. Of them Brahma, Vishnu and Rudra are respectively the creator, the preserver and the destroyer. Brahma is of Rajasa guna (quantity), Vishnu of Satvica and Rudra of Thamasa. These three are associated with gunas. Brahma is the first of all Gods. He is the creator, Vishnu is the protector and Rudra is the destroyer. Indra is the bestower of enjoyment. These were the first born. Of these from the world of Brahma spring the gods, beasts, men and the locomotive and fixed things. These men have bodies formed of the five elements. This body along with the organs of sense and action, the objects of sense, the five vital airs beginning with Prána, Manas, Buddhi, Chitta and Ahankara—all these grossly formed are called the gross Prakriti (matter). The organs of sense and actions, the objects of sense, the five vital airs, Prana, &c., Manas and Buddhi—all these in their subtle composition form the subtle body. The Karana (causal) body is associated with the three gunas. These three bodies are found in all. There are four Avasthas (states), the waking, dreaming, dreamless, sleeping and Turya (the fourth). These four Avasthas have four purushas (presiding, *viz.*,) Viswa, Taijasa, Pragnya and Atma. Viswa is always the enjoyer of the gross body; Taijasa of the subtle body; Pragnya is the enjoyer of the Ananda (bliss or causal body) and he beyond these is the witness of everything.

Pranava (Om) is present always in all persons in their enjoyment. It produces happiness in all states and has a downward face. The three letters A, U and M are three Vedas, the three worlds, and the three gunas. The three letters and all three objects shine in Pranava. The letter A is present in the eyes of all creatures in the waking state, the letter U appears in the dreaming state in the throat and the letter M in the heart in the dreamless sleeping state. The letter A is Virat, Viswa and gross. The letter U is Hiranyagharba, Taijasa and subtle. The letter M is causal, Avyakta and Prágnya. The letter A is spoken of as Rajas, red (in color) and Brahma. The letter U is described as Satwa, white and Vishnu. The letter M is said to be Tamas, black and Rudra. Brahma is sprung out of Pranava, Vishnu is sprung out of Pranava and Rudra is sprung out of Pranava. And Pranava is the supreme. Brahm is absorbed in the letter A, Vishnu in the letter U and Rudra in the letter M, and Pranava shines. To the wise there is the higher part of Pranava, while its lower is for the ignorant; and this is Pranava.

He who knows this is the knower of Veda. It leads them up to Anahata Swarupa (or the Reality in the heart). The sound of Pranava is uninterrupted like the flow of oil and goes on ever like the sound of a bell. The end of this (sound), (or cessation) is known as Pranava. This end is of the nature of Jyotis undescribable even by the subtlest, intellect and those Mahatmas who have known this are the real knowers of Veda. It is Hamsa that is shinging between the two ends (of Ha and Sa) in the waking state. The letter *Sa* is spoken of as Khechari and is ascertained to be the state of "Thwam" (Thou or Ego). The letter *Ha* is the Supreme Lord and is ascertained to be the state of "That" (Higher Self). The creature which is *Sa* contemplates upon and becomes surely *Ha*. Jiva (Thou) is chained by the organs, while Atma (That) is not changed. Jiva is associated with the idea of self, while that which is Kevala (alone, *viz.*, Brahm) is not so associated. That is Om the highest Jyotis in whose matra (measure) stand these worlds Bhu, Buvar and Suvar as, also Sun, Moon and Agni. That is Om the highest Jyotis in whose matra stand the threefold (Saktis) Kriya, Ichcha and Gnana (*viz.*,) Brahmi, Roudri and Vaishnavi (the wives of Brahma, Rudra and Vishnu). Om should be pronounced through speech, should be practised through body, and should always be contemplated upon through mind as the supreme effulgence. He who pronounces Pranava, whether clean or unclean, is not stained with sins as the lotus leaf (is not stained) by water. When Prana moves, Bindu also moves; when Prana is motionless, Bindu becomes motionless and the Yogi attains the (motionless) state of a pillar. Therefore one should control his Prana. As long as Vayu (Prana) is fixed in the body, so long does Jiva not leave it. Death is caused by the getting out of Prana. Hence Prana should be restrained. As long as Vayu (Prana) is restrained in the body, so long does Jiva not leave it. As long as sight is fixed between the two eyebrows where is the fear of Kala (death)? For fear of short life one should always be devoted to Brahm Pranayama—(or Pranayama of Brahm or Om). Therefore yogis and munis should control their Prana. Hamsa comes out 26 digits.

Pranayama is ordained both through the right and left nostrils. It is only when the yogi has purified all his nadi chakras which are very impure that he is able to hold his breath well seated in the Padmasana posture the yogi should inhale through the moon (the left nostril) and after holding his breath as long as he is able, should exhale it through the sun (the right nostril). Contemplating upon the sphere of moon to be as resplendant as the ocean of nectar and as white as cow's milk the yogi should feel happy in Pranayama. Contemplating upon the sphere of the sun as shining with quivering flames, as worthy of worship and as, located in his heart, the yogi should feel happy in Pranayama. After he drinks (or inhales) Prana through Ida (left nostril), he should exhale it, through the other nostril. Again inhaling it through the right he should, after holding his breath (within), exhale it through the left nostril. The ascetic who contemplates upon the Bindu of the sun and moon in the above manner has all his nadis purified in two months. Through the purification of his nadis, he is able to centre his Prana (in the body), as he likes, to awaken the gastic fire in it and to cure the navel of all its diseases. He should restrain Apána as long as Prana stays in the body. The space (of time) taken (by one) in breathing (once) up and down is a matra. Expiration, inspiration and cessation of breath are of the nature of Pranava Om. Thus Pranayama is composed of 12 matras. The sun and moon when they

are composed of 12 matras should be thought of by yogis as not containing any impurity. He should perform inspiration with 12 (Om's), cessation of breath with 16 (Om's). At the lowest there should be 12 matras, at the middling there should be twice that, and at the highest there should be thrice that. This is the rule of Pranayama.

In the lowest (stage) sweat is produced, in the middling tremor (in the body) is produced and in the highest fixity is attained. Therefore one should control his breath. Seated in the Padmasana postnre and having saluted his guru Siva, he should fix his eyes at the tip of his nose and should perform Pranayama alone. Shutting up the 9 holes (of the body) and restraining Prana, he should hold to Dharana firmly and spend some time in shaking (or causing to vibrate) Kundalini Sakti along with the (roused up) fire of Apána (in sacral plexus). Then he should contemplate upon Atma, and as long as he remains thus with his Manas in his head, he is praised by the assembly of the great. Pranayama thus becomes a fire to the fuel of sins. It is always declared by the yogis as the great bridge in the ocean of the mundane existence. By means of Dharana, Manas attains courage (or will) and a wonderful chaitanya (intelligence). The yogi attains salvation in Samadhi having left his Karmas good and bad.

Pratyahara (subjugation of the senses) is said to arise from 62 Pranayamas. Dharana arises from 62 Pratyaharas. And 12 Dharanas are said to constitute Dhyana by the best of Yogis, while 12 Dhyanas are said to produce Samadhi. During Samadhi is seen the highest Jyotis (light), being the endless and having its face on all sides. And when that is seen there is no Karma done or to be done. Pressing with the two heels the genital organ and closing the ears, eyes and nostrils by the fingers and inhaling by the mouth he should restrain his Prána and Apána in the chest (or heart) and then carry them to the head. Through this, the best of Yogis attain an equal state with the great Tatwas and become one with them. When Prana reaches the akas, a great sound is produced. It is stated to be the result of the development of the (spiritual) sounds of bells and other musical instruments. When Pranayama is performed, there is an end of diseases. All diseases affect those that are without Pranayama. Hiccough, the seven kinds of (hard) breathing, pains in the head, ears and eyes and several other diseases arise from improper breathing (in the course of Pranayama), just as lion, elephant and tiger are subdued gradually, so should Prana be controlled gradually. Otherwise it will kill the practitioner. One should properly exhale, properly inhale and properly control breath. Thus does he succeed in Pranayama. That is called Pratyahara in which the mind is drawn away gradually from the objects of sight, &c., where they were till then engaged. Just as the sun draws away his brightness during the third period (*viz.*, evening), so a Yogi should draw away the impurity of his Manas while in the third stage (of Pranayama).

THUS IS THE *Upanishad.*

A SLEEPING TITAN.

(*Concluded.*)

IN considering the question of the cause of volcanic activities and those earthquakes which are mainly, no doubt, affiliable on them, we are beset with conflicting hypotheses. There are writers who dispute the existence of any cavity in the earth except that immediately adjoining the shaken district or erupting mountain; others who champion the

fantastic hypothesis of a tenuous crust resting on a vast molten nucleus. A variety of considerations serves to place both contentions out of court.

Clearly, we have to allow for some remarkable facts in framing any theory of 'igneous activities.' Skaptar Jokull has thrown out lava equal in bulk to Mont Blanc. Geologists show us that the history of the earth contains records of eruptions on a vast scale and from numberless different vents. We find also around us volcanoes ranged on fissure lines testifying to enormous reservoirs of energy somewhere lurking. And the phenomena of eruptions themselves indicate notable subterranean connections suggestive of large veins, lava-courses or reservoirs. Thus, for three months previous to the terrible earthquake of Riobamba, the volcano of Pasto, *some* 225 *miles distant*, was seen to throw off vast clouds of smoke —dust and ash—but at the moment of the shock this column disappeared suddenly. Similarly, in the case of the great coast-line convulsion and elevation of Chili in 1835. On this occasion Concepcion and other adjacent towns came sadly to grief. During the shattering of these two volcanoes near Chiloe, 300 miles south, burst into activity, while at the island of St. Juan Fernandez, about 60 miles further distant N. E. of Concepcion, there ensued a convulsion and submarine eruption. In November, of this year, Concepcion was again shaken, and the same day the volcano of Osorno, one of the two above alluded to, renewed its turbulance. The extent of the subterranean connections in this case is not, therefore, to be disputed.

No more remarkable testimony to the volume of some of the subterranean reservoirs can be adduced than that of "fissure-eruptions." These exhibitions of subterranean energy are distinguished by emissions of lava on a vast scale, not by way of cones and specialised vents as in the ordinary course of things, but by way of huge clefts or chasms opening in the strata, presumably owing to internal stresses in the crust due to corrugation. In India the volcanic plateaux of the Deccan traps were probably thus originated; these masses of cooled lava, some 6,000 feet thick and covering some 200,000 square miles, having been poured out in Cretaceous Times, that is to say, just about the date when the later pre-historic Lemurians are alleged to have flourished. The basaltic plateaux of Abyssinia may also be cited. Geikie, speaking from personal observation, alludes to a "stupendous example" of this sort in Western North America. "The extent of country which has been flooded with basalt in Oregon, Washington, California, Idaho and Montana, has not yet been accurately surveyed, but has been estimated to cover a larger area than France and Great Britain combined, with a thickness averaging 2,000, but reaching in some places to 3,700 feet." Although some geologists dispute the case for such fissure-eruptions, there seems every reason to hold that they have really occurred as the theory in question demands. There are no cones to serve as starting points for the past reign of Fire thus revealed by the magic of scientific inquiry.

The case against the thin-crust fiery nucleus theory just revamped by Dr. Buchanan is conclusive. Some fifty years ago Hopkins pointed out that the hypothesis of a tenuous crust, some 20 to 30 miles thick,

could not be reconciled with the conditions required by the phenomena of precession and nutation. He argued for a crust of at least 800 or 1,000 miles thickness. And Sir W. Thomson, though he considers the question of an internal fluidity not definitely decided by the physico-mathematical considerations, regards the *thin crust* theory as utterly indefensible. Such a crust to resist the strain of the solar and lunar attraction would have to possess a rigidity not found in connection with any known body. Were the earth less rigid as a whole than glass or steel, some appreciable deformation would ensue. It must be held solid to the depth of at least 2,500 miles. The arguments based on precession and nutation is backed by that from the tides. But for the planet being more or less solid to the centre, its surface would so yield to the solar and lunar tug that the oceanic waters would be upborne by it and no appreciable tidal movement relatively to land have place. The "thin shell" theory must, therefore, be laid upon the shelf. It is out of accord with other data also, but these in view of the foregoing considerations we need not delay to consider.

Mallet is entirely for the hypothesis of the solidity of the earth. His theory is interesting, as it endeavours to provide a basis for volcanic activity without assuming any but mechanical initiatory causes. Conceiving the earth as we know it to have cooled down from an originally molten state, he further conceives its cooling to have proceeded so far as to leave the subjacent rocks far below the point of fusibility. How then does he meet the facts of the volcanoes? In this way. He holds that the internal mass of the planet being hotter than the outer and still cooling, it continually collapses on itself faster than the superficial surface contracts. But as the tension of the outer rocks increases, sudden collapses towards the centre accompanied with enormous mechanical stresses must inevitably ensue. "The secular cooling of the globe is always going on, though in a very slowly descending ratio. Contraction is, therefore, constantly providing a store of energy to be expended in crushing parts of the crust, and through that providing for the volcanic heat. But the crushing itself does not take place with uniformity; it necessarily acts *per saltum* after accumulated pressure has reacted the necessary amount at a given point, where some of the pressed mass, unequallly pressed as we must assume it, gives way, and is succeeded perhaps by a time of repose, or by the transfer of the crushing action elsewhere to some weaker point. Hence, though the magazine of volcanic energy is being constantly and steadily replenished by secular cooling, the effects are intermittent." In the case of metamorphism induced by tangential stresses, it is certain that fusion has been produced on a large scale by pressures of the crust, while chemical and structural alterations (*e. g.*, Alps,) have taken place on a vast scale. Illustrations of this law Mallet adduced in the linear arrangement of volcanic foci, their *slight depth* (the source of Vesuvian disturbance is only 8 or 9 miles deep), their presence along with corrugations of the crust such as the great mountain ranges. He also endeavoured to solve the objections to ordinary hypotheses based on variability of increase of temperatures with depths below the crust.

Another theory posits a more or less solid nucleus invested with a shell molten where it adjoins the nucleus, and highly viscous where it underlies the crust. Another and a far more probable one —taking into consideration the stability of the outer crust considered as a whole—is that which regards the successive layers of the earth's interior as potentially liquid, but maintained in the solid state owing to the vast pressure of the superincumbent rock-masses. It is a familiar fact that changes in the conduct of bodies may be witnessed under suitable increase of pressures—water in the red-hot state having been thus produced. Whether the great pressures necessary to keep molten rocks (heated thousands of degrees) solid, may not produce new behaviour in bodies, is a supposition worth notice. Allowing for the observed average increase of temperature with depth of penetration into the crust, the heat at 20 miles beneath our feet would be 1,760° F. and at 50 miles 4,600°, an intensity so great that even platinum would at once run into liquid if subjected to it. Solid rocks at this temperature might present qualities now quite unknown to us.

Suggestive, again, is the chemical theory. It is generally known that the proximate cause of eruptions is the steam and vapours compressed within the molten lava-magma; water co-operating here with fire as a glance at a photograph of any eruption will instantaneously make evident. Assuming conversance with this fact, I have then to indicate how the chemical theory accounts for the molten magma into which the water, &c., somehow subsequently gets.

At the beginning of this century, Sir Humphrey Davy discovered the metals of the alkalies and alkaline earths, and exhibited their greedy partiality for the oxygen of water. Meditating on volcanic phenomena, he inferred that, assuming such metals to exist uncombined in the deeper parts of the earth's crust and to be invaded by percolating ocean or river water, a furious chemical activity resulting in the evolution of enormous quantities of heat would at once ensue. The difficulty, however, was to account on this supposition, for the relatively small amount of hydrogen gas emitted from volcanic vents. Suppose water stript of its oxygen, we should expect a great outrush of hydrogen. But we do not get it. The only remaining supposition is that the hydrogen escapes by way of occlusion in other substances (as we have it in meteorites). If the supposition is experimentally verifiable, some show of reason might be found for affiliating the volcanic solution question on to a larger theory of origins. Reference is made to those researches which have established a *series of layers* or envelopes of metals of varying densities in the sun, and which applied to the varyingly dense members of the solar system as a whole, suggest that in all cases planets must possess their heaviest components at their centres—such components being metals uncombined with oxygen.* It is familiar that while the density of superficial rocks is only about 2·5, that of the earth as a whole is 5·5. And a recent discovery has shown that in the lavas of *deepest* terrestrial origin—the so-called "ultra-basic"

* Cf. the researches of Norman Lockyer.

lavas—the metals of the alkaline earths and the iron-group assume a notable prominence.

Allowing, however, fully for the marvellous discoveries and labours of modern geologists and seismologists, it remains certain that a complete theory of 'igneous activities' remains to be found. Thoroughly as the phenomena are known, there remains a misty background, and what wonder? We only stumble on the surface of a planet with a 4,000 mile radius.

All students of Geology will be conversant with the very interesting data relative to upheavals and subsidences. They are aware of former marine shellbeds on mountain tops, and submerged forests, &c., below the ocean. And they know that the elevations and sinkings, though observed to be normally gradual, are attended also with violent interludes usually due to the snapping or slipping of strata. When, however, it is suggested that this process has been occasionally varied by continental cataclysms, room for pause is open. It may be said that the consensus of geologic opinion has been, and continues to be, retreating from the attitude of the Cataclysmists once so popular in Europe. A Lemuria and an Atlantis are certainly accepted by many geologists, but seldom or never as tracts which may have suddenly disappeared.* Lemuria is a name invented by Professor Slater, whose views as to this lost continent are well supported by Huxley's opinion as to the mode of geographical distribution of the negro-races. It is freely recognised by a large number of scientific men, and not only anthropological, but biological, geological, botanical and other evidence converge to establish its former reality. The strongest case to be made out for Atlantis is that to be found in Donnelly's "Atlantis," slippery as is much of the reasoning. There is a great confusion exhibited as a rule in the "proofs" of this continent, more especially of the races accredited to it. Many recently adopted positions are incapable of being garrisoned. Thus the familiar assertion that the Sahara was the seat of a Miocene sea, is seemingly negatived by the facts contained in Professor Zittel's "Geology of the Libyan Desert." That explorer shows that the supposition that this desert lay beneath a Tertiary sea is illusory; the greater part having been up since the cretaceous epoch; only a portion in the north-east being so washed. Similarly, no conclusive case can be made out for a sudden Miocene shifting of the earth's axis as sometimes assumed, physicists and astronomers though not of course disputing a possible secular shifting, reject all suddenness in the matter.

Charts based on the researches of the "Challenger" and "Dolphin" afford valuable indications of the character of the Atlantic ocean-bottom. Most notable is the large tract of raised ground, nearly opposite the Azores, and the elevation running from Iceland some 3,000 miles round Cape de Verde and South West along the coast of West Africa. Further, we have reason to hold that the materials of the

* The story of the submergence of an ancient continent, however fabulous as *history*, must have been true again and again as a *geological event*."—*Lelly*.

Wealden beds were derived from older land in the North Atlantic, though land of a geologic age at least as great as Ahat of the earliest Secondary Rocks. But here a consideration of some interest awaits us.

One of the greatest living authorities on Geology, Prof. Geikie, holds that the existing oceanic depressions and continental lines of relief have been more or less permanent throughout the chequered history of our planet. This view excludes, of course, an Atlantis. Touching the already mentioned Atlantic "ridge," he points out that the islands of Tristan d'Acunha, Ascension, St. Paul, the Azores, which are popularly regarded as outstanding peaks of a former Atlantis, bear a very different interpretation. No single fragment of any truly continental rock has, he urges, been discovered in these islands. *The peaks in every case are of volcanic origin*; they are not remnants of previously emergent land, but products of submarine volcanic activity. Now Geikie's accuracy is known to be of the highest character, and should his carefully conducte ddiagnosis prove correct, the case for Atlantis will wear a much less comfortable aspect than before. Personally, I avow an agnosticism on this vexed head, being conscious of the force of the evidence adducible both for and against. It should be added that recognition of an Atlantis is not by any means recognition of cataclysms. That is another matter. And as to the contention of a *Miocene* Atlantic cataclysm, the subjoined considerations may prove of interest.

Nearly all the active volcanoes of the earth are *on rising areas, and conspicuously absent from those undergoing subsidence.* Now the forty (active and extinct) volcanoes of the Atlantic series are situated on masses rooted in the great sub-oceanic ridge already mentioned and its spurs. The still active volcanoes may be regarded as the feeble representatives of a series which was in the fullest vigour of its maturity in the *Miocene division of the Tertiary age.* If, however, the mature age of volcanoes stands, as it must, for great *upward subterranean pressure* of lavas and igneous forces generally, how is it to be conceived that a sudden Miocene subsidence of Atlantis could have taken place?

With this I may now conclude this brief account of some few aspects of the sleeping Titan. The problems connected with the subterranean forces are of the deepest interest, and it is with a view to elicit, if possible, some contributions of thought on this head, that I have thrown some of them into shape. In these matters the greatest caution is desirable, and I, for my part, should welcome any ray of light which some more acute cosmological theorist could throw upon them.

E. Douglas Fawcett.

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SANDHYAVANDANA OR THE DAILY PRAYERS OF THE BRAHMINS.

(*Continued from page* 563.)

SECTION V.

The Pranava.

THIS is the root of all the Vedas and all the Mantras. Every mantra is its manifestation more or less. Every Vedic mantra should begin with it, and end with it. It is made up of three sounds, A. U. and M. It is said to be the root or the mother of the three Vedas. As the first of these three letters occurs in the beginning of the Rig Veda I. (i), the second is the last syllable of the seventh Kanda of the Yajur Veda, while the third is the beginning of the Sama Veda, forming part of the Sama "*Om Agnaye.*" Several Vedic and other legends are extant about it, but what they exactly signify it is not possible to say at present, nor can the existing commentaries in any way enlighten us. Leaving their explanations to my learned brethren in the Theosophical Society, I shall content myself by giving a summary of the legend given in the Gopatha Brahmana of the Atharvana Veda (1st Prapataka, 22nd Brahmana). It is as follows:—

Brahm verily created Brahma on a lotus leaf. Thus created Brahma was engaged in reflection, 'by what single syllable can I perceive all desired objects, all regions, all Devas, all Vedas, all sacrifices, *all words*, all fruition, all creation, whether fixed or moving.' He performed Brahmacharya. He beheld the syllable Om, of two letters, four instants, all pervading, pre-eminent, unchangeable, the Brahma, the Bráhmi, the Vyáhriti, the godly Brahma; from it was produced all desired objects, all regions, all Devas, all Vedas, all sacrifices, all words, all fruition, the whole creation, fixed and moving.

From its first letter A was produced heaven, and from its second letter vigor, and the luminaries.

From its first vocalic instant (first matra of *a*) were produced the earth, fire, herbs, trees, the Rig Veda, the mystic syllable (*vyahriti*) *bhu*, the Gayatri metre, the threefold stoma,* the eastern side, the spring season, the instrument of speech (tongue) and the power of taste.

From its second vocalic instant were produced akas, the air, the Yajur Veda, the mystic syllable *bhuva*, the trishtub metre, the fifteenfold stoma, the western side, the summer season, the organs of breath (the nostrils) and the power of smelling.

From its third vocalic instant were produced the heaven, the sun, the Sama Veda, the mystic syllable *Suvah*, the Jagati metre, the seventeenfold stoma, the northern side, the rainy season, the seats of light (eyes), and the power of vision.

From its consonantal in[illegible]vation running [illegible]luced the water, the moon, the Atharva Veda, the stars, [illegible]d South [illegible] Om, its life *Janat* the Angirasas, Anushtub metre, the tw[illegible]SOD one fold stoma, the southern side, the autumn season, the seat of kn[illegible]ledge (mind) and the power of knowing.

* Stoma is a collection of Vedic hymns sung during a sacrifice.

From its consonantal instant M were produced Ithihasa Purana, speech, metrical language, Narasamsi, the Upanishads, the Vridhat,* Karat, Guhan, Mahat, Tat and Sat, the great Vyahrithi Om, harmony of many corded instruments, voice, dancing, singing, music, the Chaitraratha Devas, lightning, light, the Vrihati metre, the thirty-threefold stoma, the upper and lower sides, the cold and dewy sides, the organs of hearing, ears, and the power of hearing.

Now to its meaning. It is certainly impossible to expect me to deal with all its significance in the short space of a magazine, while a Upanishad is devoted for the purpose, and voluminous commentaries have been written on the same by Sankaracharya and Rangaramanuja Swamy, and a gloss in the former by Anandagiri, besides that of Madhavacharya. I must at the same time assure my readers that there is a very esoteric interpretation of the same, but always reserved for the Initiates. But while some of those I give here are exoteric, they should not on that account be discarded, for they are not only the best interpretations known, outside the pale of initiation—I mean of course the truly occult Initiation—but they are also considered the nearest approach to it. There are also several minor Upanishads which go to explain it. There may be said to truly exist two sets of interpretations, Vedic and Agamic, the latter term meaning those occult treasures which are held so sacred by the Visishtadwaitees. The letter A signifies, according to these works, the Parabrahm, while U means "only," and M, the Jiva or the individual ego. That this is not an arbitrary mode of interpretation will be seen from the fact that, according to a secret method of substitution of letters for figures, A means 1, which stands for the 1st principle in the Universe, namely, Parabrahm, while M is the 25th letter of the Sanskrit alphabet beginning from *Ka*, thus signifying the 25th principle, which is the Jiva. U has been explained in the Ekakshara Nighantu to mean "only," but why should it come to mean it has not been explained.

The Vedas, on the other hand, invariably point to Om as a symbol of Parabrahm manifested, which is the Cosmos. The Mantra is subdivided into A. U. M. and an *Ardhamátra* (half instant). A represents the first manifestation, namely, Vaisvánara or Virát, the waking condition of the deity or Taijasa. U signifies Hiranyagarbha, the deity in the Swapna avastha (dreamy state). M signifies Prágna or the Sushupthi avastha and the *Ardhamátra* the Tureeya avastha, the condition of the Logos or Iswara. A came to mean the Vaisvanara, or the objective aspect of Parabrahm, inasmuch as objective aspect covers the whole visible universe in the same way as the letter A covers the whole field of Sanskrit alphabet, which in its symbolises the universe. The last letter of the alphabet, namely, Ha, signifies Cosmic Force, which is represented as a female energy or deity.

* The terms Vridhat, &c., denote the five aspects of the cosmos, and correspond to the five aspects of Isvara, viz., Isana, Aghora, Tatpurusha, Vamana and Sadyojata.

It is also explained that A symbolises the objective aspect of Parabrahm, and Ha, the Force; and the whole universe, is the result of union of these two principles corresponding to the idea of the formation by, and extension of, the alphabet between the two letters which symbolise them. The vowels are supposed to have originated from A, and are consequently called the male or powerful letters, while the consonants took their origin from *Ha*, the Force which is symbolised by a female deity, and are therefore called the female or weak letters. The Mantra *Aham* is thus formed and is considered as a sort of substitute for Om (AUM). It signifies all that I have just now explained, but it does not exhaust all the shades of meaning which the latter conveys. In this substitution *Ha* stands for U in the Om, and these two letters are supposed to be identical in their signification. Just as all the sounds, or letters of the Sanskrit alphabet, are comprised between A and Ha (or U), so all the universe is not only formed, but all the forces in nature are the offspring of the union of Virat (or Purusha say) and the Cosmic Force. The Pranava is thus figuratively said to comprise and to be the essence of all mantras. It is also said to be the essence, and to comprise all the mantras in another way.

The Pranava is said to have four Vaks. Reduced to theosophic language, it means that the Cosmos includes the four planes of consciousness, or matter; or the Pranava, has four different significations corresponding to the four planes of matter or consciousness. The Pranava in each of the four Vaks is divisible into A. U. M., and the *Ardhamatra*, and signifying four different principles of nature on the same gradation as Virat, Hiranyagarbha, Iswara and Tureeya.

Thus A signifies Virat on the four planes of Sthula, Sukshma, Karana and Spiritual planes. Similarly the other letters on Pranava symbolize the four states or planes of the primary forces they correspond to. Thus sixteen principles arise,—the sixteenth being of course Parabrahm. Not only this, Pranava on the Parávak means the same as the *Ardhamatra* in it, on the Pasyantivak the M, on the Madhyamavak the U, and on the Vaikharivak the A.

It is considered the highest of the matras, for it is the one that is first given out in the Vedas: not only that every mantra is said to have been derived from it, but even the Gayatri also, which is only another form of Pranava. The 1st Kanda of Taittriya Samhita explains the origin of Gayatri from the seven Vyahrities, which has in its turn originated from the Pranava. This statement of the Yajur Veda can only become clear when we see that the Vyahrities represent the seven logoi or rather the seven aspects of the Logos in abstract. This is its signification on the highest plane and should not be confounded with the well known one denoting the seven planes of Consciousness. The Gayatri Devata is thus a manifestation of Logos if we adopt the more philosophical interpretation of the two; but from the latter intrepretation we learn that it is the product of the seven planes of con-

sciousness or matter, and that it pervades the various planes of matter. This leads us to consider the Gayatri Devata as working on all the seven planes.

On the basis of these explanations new ones have sprung up. The Nrisimhatapani Upanishad mentions that as the letter A signifies Virat, it signifies those things which are on the same plane and which includes in itself, *viz.*, the Rig-Veda, the Earth, Brahma, the eight Vasus, the Gayatri Chandas, and the terrestrial agni which is used by a householder. U denotes the Yajur Veda, Antariksha, astral world or plane, Vishnu and Trishtub metre, Dakshinágni. M denotes Rudra, Dyau (the Swarga, which is on the other Karana plane), Sama Veda, Jagati metre, and Ahavaniyágni: while the Ardhamatra the Somaloka, (the spiritual world), the Atharva Veda, Samvarta, Agni (Ekarshi), the Devatas, Bhásvati syllable.

In pronouncing the Pranava, it should be borne in mind that as Para, Pasyanti, Madhyama and Vaikhari Vaks correspond to the *Ardhamatra*, M. U. and A. respectively; and as the source of these sounds are considered by Indian occultists to be respectively the navel, the heart, the throat, and the space between the eye-brows, we only pronounce the Anuswara M. which takes its origin from the heart, and which is quite plain to our ears. In the Upanishad I have just now referred to it is distinctly laid down that for purposes of meditation one should, while repeating the A. U. M., and the *Ardhamatra*, meditate on the deities concerned, namely, Brahma, Vishnu, Rudra, and Parabrahmam.

In one of the minor Upanishads named Dhyana Bindu Upanishad,* we meet with the common division of the mantra into A. U. M., but omit the *Ardhamatra*, and instead of which it mentions Saptami and Santakhya. These, the Commentator explains as two aspects of Sakti, or matter, the former of which is the manifested and the latter the unmanifested.

I have already given out the Visishtadwaitic interpretation. I have now to turn to the Advaitic one. The Advaitis consider A as in the nominative case and signifying, of course, Parabrahmam. U means 'only' and, as the Visishtadwaitees explain, means Jiva. Thus A. U. M. means Parabrahmam is Jiva, in other words its manifestation.

A good deal about the philosophic aspects of Om, and such other questions have been purposely omitted, as they are not directly connected with my present work. I shall now pass to Gayatri.

(*To be continued.*)

S. E. GOPALACHARLU, F. T. S.

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* The reference here made is to the Calcutta Edition, with the Commentary of Sankarananda.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *April* 1891.

THE now formidable and even somewhat terrible epidemic, influenza, has reached us here in London, and seems to have had an eye upon No. 19 Avenue Road as a favourable spot for commencing operations; however this may be, certain it is that at the present moment half the household at Head-quarters are down with it, including, you will be grieved to hear, H. P. B. herself. On Sunday last, 25th instant, she was so seriously ill and the fever ran so high that Dr. Mennell was really alarmed, and even now she may be said to be only just out of danger. Mr. Mead, too, is one of those recently attacked, and is very ill indeed, confined of course to his room and unable to do any work whatever. Under the circumstances it is to be hoped that correspondents will look leniently upon delayed replies to letters, etc., for if the entire working staff should succumb to the fashionable and prevalent scourge, there must ensue a temporary but absolute cessation of all ordinary business.

The Press both here and in America are giving most favourable and abundant notices of Mrs. Besant's visit to the states and of the few lectures she has been able to deliver there upon subjects other than Theosophical, as well as of those on Theosophy itself. Her visit from first to last seems to have been the greatest possible success; I say last, for I believe we may expect her home in little more than a week. I see that Mr. Stead, in the March number of *The Review of Reviews*, prefaces the very interesting and able account of the late Charles Bradlaugh, by Mrs. Besant, which he publishes as the "Character Sketch" for that month, by a few words upon her own life and work, quoting from an article upon her written by Mr. Bradlaugh for the American Press shortly before he died. He therein notices Mrs. Besant's recent change from Materialism to Theosophy, and although deploring it, adds that, for his own part, he is sure that "she always seeks for truth," which, regardless of personal consequences, she will ever proclaim. One of our most prominent and hardworking members, Dr. Coryn, President of the Briston Lodge, has been recently turning his attention to "the Colour Cure" for disease, with the theory of which, as set forth by Dr. Babbitt of America, you are doubtless sufficiently familiar. Dr. Coryn published a letter on this subject in the current number of *The Herald of Health*, which has been somewhat extensively copied into other papers, and may attract the attention of the more thoughtful and enquiring members of the medical fraternity. This is all working in the right direction.

The Battersea Lodge, now under the charge of Mr. Edge, is shewing great vitality, and progressing altogether beyond the hopes of the most sanguine of it soriginal founders and supporters. Mr. Burrows gives a public lecture there shortly, and Mr. Edge, together with the members of the Lodge, has drawn up a most attractive syllabus of subjects for discussion at the weekly Sunday evening meetings throughout the present season. These meetings are free to all, and persons interested in Theosophy are cordially invited to attend. Mr. Edge is thus proving himself no unworthy successor to Mr. C. F. Wright, who until recently had the Battersea centre in charge.

The *Pall Mall Gazette* and several other leading papers noticed "the Evening concert given for the benefit of the Theosophical Society" on the 25th instant very favourably indeed; it was well attended, and everyone's best thanks are due to Mlle Otta Brony, who suggested, started, and organised the whole entertainment.

It is impossible to overlook the very serious attention devoted at the present time to the scientific investigation of the phenomena of hypnotism; the wave which has swept over the French medical and scientific world, impelling toward the study and close observation of these phenomena, has now reached our English representatives of the same, with the result that one cannot take up a newspaper, magazine, or book, without the words "hypnotism," "suggestion," "magnetism," etc., catching one's eye almost immediately. The allusions moreover are, in most cases, perfectly serious, nay even slightly alarmist in their tone; *e. g.*, the *National Review* for last month contains a long and exceedingly well-written letter on Hypnotism, pointing out very clearly the frightful dangers its use (or rather *mis*-use, may possess in the hands of an unscrupulous practitioner, whether licensed or unlicensed. The note of warning is sounding none too soon, indeed H. P. B. has more than once and long ago, in the pages of *Lucifer*, given utterance to the most emphatic warnings of the dangers ahead, with which we are too surely menaced. Dr. Campbell Clark has an article, in one of the current magazines, which he entitles "The History of Hypnotism," and in which he fairly and honestly reviews what little is at present known of it, and ascribes in all justice to the ancients a knowledge and a mastery in the practice of hypnotism which considerably surpasses our own meagre achievements. This honesty is the more refreshing in that it is only too rare. Much of Dr. Clark's admirable paper is worth quoting in full, especially the opening sentences :—

"'The thing that hath been, it is that which shall be, and that which is done, is that which shall be done, and there is no new thing under the sun.' So spake the ancient philosopher of Ecclesiastes, so echoes history, so re-echoes the voice of to-day. The world was very young then, though it was thousands of years old; but in this hoary-headed 19th Century of the Christian era, we think and speak of that far-away past as synonymous with the chaos and barbarism of primitive existence. We think of its tradition and mystic lore, its mythology, monuments, inscriptions, and scrolls, as the very beginnings of the history; and from the heights of our present attainment we look back along the line of the retreating centuries, and see only the mists of superstition and ignorance.....When we stumble on something new we forget the axiom, 'there is nothing new but what has been forgotten.' With avidity we cut the leaves of the latest edition; all that has gone before is antiquated rubbish. If the Preacher lived to-day, he might well say, 'this also is vanity and vexation of spirit'.....I confess that not till very recently had I any conception of the remarkable skill in hypnotic practice which prevailed among the ancients; for though the supernatural has had a place in the philosophy of all ages, one does not on a cursory investigation conceive of it having any relation to the system of hypnotism as it is known to-day. The ancient practice was certainly shrouded in mystery, and warped with magic and mysticism.....the magnetism of touch in the healing of disease was but a phase of the hypnotic practice of the ancient priests, and the hypnotized subject was under the guidance and suggestion of the priests invoked to declare the nature of his malady and its appropriate cure."

It is only natural, of course, for Dr. Clark to fall into the error of supposing the mystery surrounding all such practises to be an evil instead of the reverse. As it surely must occur to any thoughtful mind that were the

modern more nearly allied to the ancient practice of hypnotism, it would be very much to the advantage of all likely to be concerned. Dr. Clark then goes on to describe the practice of the priests both of Greece and Egypt, and points out that the paintings on the temple walls of the latter country shew clearly enough the prevalent use of hypnotism at that period of the world's history. At this point, however, Dr. Clark inclines most emphatically to the materialistic view of hypnotism, declaring that many *deductions* based on its workings and on those of mesmerism are "mystical and superstitious." References are made to the use of the magnets, and Mesmer's life and work is reviewed in somewhat of a spirit of ridicule as might be expected. Dr. Braid's work in this field of research and enquiry is noticed at great length, in fact Dr. Clark does not hesitate to call him the pioneer of the present movement. A case given as DuPrel's work is quoted; and an account of a very extraordinary case of what Dr. Clark terms "duplicate consciousness" is related in full. It is that of a Mr. North, who gives Dr. Hack Tuke an account of his own hypnotism. To quote Mr. North's own words:—"I was not unconscious, but I seemed to exist in duplicate. My inner self appeared to be thoroughly alive to all that was going on, but made up its mind not to control or interfere with the acts of the outer self, and the unwillingness or inability of the inner self to control the outer, seemed to increase the longer the condition was maintained.....I knew I was playing the fool; that my outer self was doing so, and that my inner self was looking on, too idle to interfere." Dr. Clark concludes his interesting article by drawing attention to the fact that the frequent repetition of hypnotism on weak subjects must lead to a deepening mental and moral degradation, to a loss of will-power:—"Better far that hypnotism should be discredited and again forgotten," he winds up, "than that it should become the moral plague-spot of our social life, a mere trap for the weak and the unwary." Yet the worthy doctor deplores the use of "mystery" in the practice of hypnotism among the ancients!

M. Alfred Binet occupies a good many pages of the *Revue des Deux Mondes* in an attempt to explain scientifically the phenomenon of double personality. He speaks of the "division, or rather the breaking up of the ego;" of "several distinct consciousnesses;" of an intelligence "which is other than that of the normal ego;" and states that he comes inevitably to the important conclusion that "several moral personalities, each having consciousness of itself, may rise side by side without mixing in the same organism;" which I take to be merely another mode of stating the existence of several planes of consciousness. It cannot be long ere the teachings of Eastern Occultism on these problems come to be recognized;—teachings which shew so complete and exhaustive a mastery of, and research into, the planes of consciousness, and the transfer of that of the ego from one to another plane, that modern science must perforce turn to the East for guidance, without which it may wander long in the labyrinths of that brain-consciousness, which is all its philosophy recognises.

It is interesting to note, in one of the works of a rising Russian novelist, a tacit acceptance of the theory of coloured sounds. The book to which I refer is a short tale by Korolenko, which has just been translated into English by the well-known Stepniak, in collaboration with Mr. Westall, under the title of the "Blind Musician." True to the spirit of the materialism of the age, the translators carefully omit the very passages which are probably of the greatest possible interest and value to us, as testifying to

the view held by Korolenko himself upon the coloured sound theory. Their only justification for this arbitrary proceeding is contained in the preface to the translation, as follows:—" We had also to modify the passage referring to the *colour* of music.....these ingenious inferences are chance metaphors and not a revelation of any secret of our common nature!" The wholly unwarrantable assumptions contained in these words could scarcely, I think, be surpassed; and afford ample testimony—were any needed—to the type of "scientific enquiry" in favour among the majority of materialists; in which, theories unacceptable to their minds, and which do not fit in with their pre-conceived notions, are contemptuously dismissed—nay even, as in this instance, quietly and unscrupulously suppressed. The little, however, which has been allowed to remain of Korolenko's own manner of presenting his views upon colours and " coloured music," is sufficiently interesting to give. In the words of the translation:—" The subtlety of his touch (that of the hero of the tale, the blind boy who ultimately becomes " the blind musician") was extraordinary. It almost seemed as if he could distinguish with his fingers one colour from another. Handling a piece of bright coloured cloth gave him more pleasure than handling one that was dark or dull"....." melodies have colours.....as sound and light are really in their essence, vibrations, there must be a certain analogy between the two .....In certain states of human consciousness the impressions produced by light and sound must be nearly identical.....as a rule the colours and sounds are symbols of the same emotions.....Red is the emblem of joy and passion.....it is also the colour of sin, anger, fury.....we associate blue with the idea of unruffled serenity.....Green is the prevailing colour of nature, it suggests quiet enjoyment and good health." This is in itself quite sufficient to prove to us the advanced views held by Korolenko, and to intensify our feeling of regrets and strong condemnation that so much more should have been withheld; because, forsooth, the translators dogmatically elect to look upon the author's views merely as " ingenious inferences," not worth translating!

It is surely almost enough to take one's breath away to find, in a recent issue of *The Weekly Bulletin* (a journal described as one " of Finance, Investment, and Instruction"), a long and very able leader on the subject of ancient glories, achievements, and civilisations, as contrasted with our own and that to the detriment of the latter! One of the opening sentences amusingly calls to mind Carlyle's famous saying, viz.:—" the population of the world is so and so—mostly fools"! For the writer with great hardihood dares to assert that, " It is indeed doubtful how many centuries it can be since intellect has so utterly debased itself as now. Barring a few men and women.....it is certain that the world at large never thinks." And again, " The present generation, indeed—shame upon it!—cares little for anything but self." After noticing in review most of the records of ancient civilisation known to history, the writer proceeds to point the moral that is necessarily forced upon us when we honestly compare our own times with the past, and face the consequent and inevitable inferences. He says:

" Enough has been shown to prove the rise and fall of dynasty and country one succeeding another.....We have written of the luxuries of different lands and cities, and those reading between the lines can easily imagine to what a height kings ascended, only to be tumbled down again to the lowest depths.....We have only sketched a few cases, those of which we can find records from the first

knowledge of mankind; and we have ceased our story at the birth of Christ. But every student of history can follow up the times since then. Does not every school-book show how scores of civilisations have risen and disappeared during the 1890 years that have followed? Religion during that time has been made the stalking-horse for every sin and wickedness that the human brain could devise, and, whether by the Romans from, say, about 65 A. D., to the comparatively recent Spanish Inquisition, has produced an excess of cruelty with civilised nations, difficult now a days to realise. But whether under the name of religion or from the lust of conquest, the fact remains that from the very first epoch of mankind until this year of 1891, the earth has produced civilisation and dynasty, one after another, which have in their turn disappeared for ever.....Now, is the same process happening to England? Nay, might we not write, to a lesser extent, to Europe? It begins to look very much like it.

It is useless giving 'points' on the matter, as everybody knows as well as does the writer, that England is rapidly running to allow.....thanks to the wits of a Government of landlords and beer-keepers, we are dying, and the name of our Vanquisher is DRINK."

Indeed we may echo, with the writer, "Is history, then, repeating itself? Perhaps so, but, as far as England is concerned, by a more subtle destroyer than steel."

As I write a copy of the *Pall Mall Gazette* for the 27th instant reaches me, containing a short notice of an "Important Prehistoric Discovery in America." This proves to be that of a mound, in Michigan, in which was found among other articles a sealed casket and tablets beneath the skeleton of a man. "The skull," says the despatch, "is very peculiarly shaped, and it is thought to show that *the man did not belong to the present race of men*"! This admission is significant. We may yet live to see the genesis of man, as set forth in the "Secret Doctrine," abundantly vindicated and verified by such discoveries as the present.

Psychometry and clairvoyance are beginning to receive serious credence and attention in England, as an article in the current number of *Murray's Magazine* proves. It is the detailed account of the extraordinary powers possessed by the daughter of a working carpenter in Australia, who, when under the influence of hypnotism, sees the whole history of any object placed in her hand from the beginning. Moreover, the trustworthiness of the writer is vouched for by the Editor, which will at least obtain for the case a certain amount of unprejudiced investigation.

A. L. C.

LONDON, *May*, 1891.

I CANNOT but feel a sad relief that mine is not the painful task of conveying to our Indian Brethren the news of our late irreparable loss; for you will already have heard, by the time this reaches you, that H. P. B., our beloved and reverenced Friend and Teacher, has left us.

She has left us:—Brief and inadequate as these few words may sound, they seem to be the most fitting in which to convey feelings too deep to find expression in any but the simplest possible words.

To say that we as yet realize the full extent of the gap which the departure of our great Leader has left in our midst, would be as untrue as it would be to say that the world at large—nay, even many, if not most, of those in our own ranks—will ever know or even dimly suspect, the real nature of that noble and stainless soul which wore for one short life, the form we have known as H. P. B.

No words of mine can so fittingly convey the sense of what she has been to us, and of all that she has taught us to try and carry out in our daily lives, as the brief address read by our brother G. R. S. Mead on the 11th inst., and which appears in another portion of this magazine.

I will therefore only try to give you a short and necessarily imperfect account of the laying aside of the painful garment of flesh, worn so patiently, and conquered with such indomitable determination and persistency, by the real H. P. B.

You have known from much that I have written latterly as to the long-continued ill-health of our Teacher, how slight has been the link which attached her to the form which for our sakes she willed to wear, and whose many pains and weaknesses made it for her a very real garment of torture and crucifixion. But the end was never suspected, even by those who more immediately surrounded her, to be so near; for Dr. Mennell had only, on the very morning of the day she passed away—Friday, the 8th instant—spoken quite hopefully and cheerfully of her ultimate recovery. The shock was therefore a very terrible one, which met those members of the household who had gone out to their daily duties in the world that morning, and who, summoned home by telegram later in the day, arrived only to find her gone.

Numerous telegrams were also at once sent to all friends and Theosophists in the immediate neighbourhood, and I was amongst the number of those who hurried to the house at once. I shall ever keep sacred in my memory the beautiful and severe expression left upon that face we all knew and loved so well, after the change called "death" had passed over it. Miss Laura Cooper and our brothers W. R. Old and C. F. Wright were the sole members of the household available when the nurse hastily summoned them, between 11 and 12 that morning, an alarming change for the worse having taken place; and they alone were with our Teacher during the last few hours of this her incarnation as H. P. Blavatsky.

Everything that took place subsequently to this, and previous to the cremation at Woking on the following Monday, seemed like events happening in a dream; it was not humanly possible to even faintly realise our great loss at first. Flowers and wreaths began to come in on Sunday afternoon, and before "the worn-out garment" left the house on Monday morning, the slight and simple wooden shell in which it was carried down to Woking was literally loaded with these beautiful tokens of affection and respect; and this in spite of the necessarily brief notice that all had received. The day on which the cremation took place was one of the few perfectly lovely days that we have as yet experienced this spring; more than 100 Theosophists and friends had assembled at Waterloo Station, and when the crematorium at Woking was reached at half-past one, the mortuary chapel was quite full. The Head-quarter staff and officers of the Society took up their station round all that visibly remained with us of our dear Teacher, to which it was possible to pay a last tribute of sorrowing love and reverence, and all present stood while G. R. S. Mead (General Secretary of the European Section of the Theosophical Society and H. P. B.'s Private Secretary) read the simple and touching address which had been drawn up for this solemn occasion. This was all the ceremonial that took place before the bier was carried in the hush of deep and reverential silence that succeeded the reading of the address through the folding doors into the chamber in which was the crematorium.

The majority of those present then returned at once to London, only a few among our number remaining to receive the urn containing the ashes and to convey it back to Head-quarters. Her rooms, by her express wish, will be left exactly as they were while she remained visibly amongst us, nor will any one occupy them. Everything continues as usual, the work being carried on with, if possible, redoubled zeal and effort; and although the feeling of blankness and loss which must inevitably fall upon those "left behind" is for the moment present with us, yet the teachings which our great Leader ever inculcated have sunk deep into our hearts, and we *know* that she has but laid aside the garment of flesh, the personality; that she "being dead yet speaketh," speaks through the teachings which it has been our inestimable privilege to receive from her lips, and to which, if we would be true, we must strive so to order our hearts and lives that her untiring efforts to spread the teachings of Theosophy throughout the world shall not have been in vain.

* * * * * *

On the Sunday succeeding the cremation at Woking, Mrs. Besant, accompanied by Dr. and Mrs. Buck of Cincinnati, arrived at Head-quarters. They had been met at Queenstown, and so had received the sad news before their arrival in London; but upon the grief that must have been felt—though no outward sign was given—by one of the greatest of H. P. B.'s pupils—it is not neat that I should attempt to dwell. The disappointment that greeted our American brother Dr. Buck, so well known to all European and Indian Theosophists by name and reputation, was a very keen one. He had never seen our Teacher, and when, after many years of waiting, he was at last able to leave America for a few weeks for the express purpose of seeing H. P. B., he arrived only to find that she had left us.

Mr. W. Q. Judge, who had been intending to visit the Pacific Coast early this month, on learning the news altered his plans and started at once for London, arriving there early on Thursday morning, the 21st instant, in time to be present, and to speak, at our Lodge meeting in the evening. That meeting was a very memorable one, being not only the first at which Mrs. Besant took her place as President of the Lodge on her return, but the occasion on which both Mr. Judge and Dr. Buck spoke to us at some length and with deep and touching eloquence upon the magnitude of the work attempted, *and accomplished* by H. P. B., and the necessity that is laid upon us all to nerve every effort to carry on the noble work to which she had devoted her life. Mr. Judge will remain in England until Col. Olcott's arrival early in July; his presence with us at such a sad time is most welcome, for all who have the privilege of knowing the Vice-President and Co-founder of the Theosophical Society will at once realise how we must value the sense of strength, courage and hope, which he inspires wherever and with whomsoever he is.

Taking advantage of Mr. Judge's visit, many important matters will be gone into, and a large meeting of the Councillors of both the European and British Sections was at once summoned for, and held on Saturday, 23rd instant. It is proposed to hold a special Convention after Col. Olcott's arrival early in July, to arrange some matters of important Theosophical Society business, and to bear witness to our solidarity and unity of purpose in carrying on the work which lay ever nearest our great Teacher's heart,

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The notices which have appeared in the public press since the 8th inst. have been marked throughout—and with not a few exceptions—by their moderate and, in many cases, appreciative and sympathetic tone. It would be impossible to enumerate all the papers—daily, weekly and illustated—in which paragraphs and leaders have appeared, over 400 having reached me. And it is significant to note that *already* public opinion is beginning to change, and a dim suspicion is creeping into the minds of those who have only known our teacher by her works and by name, that she *had* a very real message for the western world, one to which it may be that they would do well to listen.

From the *Times* downwards most of the daily papers of the 9th inst. contained a short obituary, simply stating some of the facts of H. P. B.'s life. Some of course added comments; and a few extracts from these may perhaps be of interest, taken from papers of the 9th and succeeding dates:—

"Her books, 'Isis Unveiled' and 'The Secret Doctrine,' in which she expounds Theosophy, are the best testimonial of her learning.....She was amiable, kind, and a true friend to all who were in distress—physical or mental. She has been often bitterly and brutally attacked, but never had the worse of an encounter."—(*Star.*)

"The death of Madame Blavastky will remove a well-known personality .....from the intellectual world. Few careers have been more remarkable than that of Helena Blavatsky, and even those who are irreconcilably opposed to the vagaries of the strange cult, of which she was chief priestess, must recognise her as a woman of uncommon ability. The whole bent of her mind was towards mysticism, and the teaching she received during her long residence in the East fell like seed upon a congenial soil. The progress of Theosophy.....is in itself one of the most extraordinary phenomena of modern intellectual life.....Madame Blavatsky was the centre and soul of this curious movement."—(*Belfast Northern Whig*).

"The death of Madame Blavatsky removes a prominent and interesting figure from literary and political life. Madame Blavatsky was in many respects one of the most remarkable women of the century..... Madame Blavatsky's life was a busy and a fruitful one, and she has left behind her many substantial and permanent results of her labours, but it will be, perhaps, as the founder of the Theosophical School that she will be known and remembered.....She was a woman of rare powers of mind and great linguistic attainments. She was nothing if not original..."—(*Belfast Morning News*).

"In the death of Madame Blavatsky...a somewhat remarkable figure has been removed from the intellectual and literary life of London, and a strange but influential leader of a peculiar cult has passed away. She was in a sense one of the most remarkable women of the day...She had a peculiar though somewhat scholarly following in this country..."—(*South Wales Evening Telegraph*).

"The extraordinary personality, whose death we recorded yesterday, attracted the attention of a large number of those who are becoming restless and doubtful under theories and explanations, both religious and scientific, that we regarded a few years ago as assailable only by the impious or the ignorant.....If, then, Madame Blavatsky has given to even few of these people (agnostics, materialists, etc.), a wider knowledge, a gladder hope, and a firmer faith, and if, as we have reason to

believe, the moral doctrines, apart from the theories of Nature's workings, inculcated by Theosophy are ennobling and worthy, then Madame Blavatsky is entitled to hearty recognition as one who has done good in her day and generation.....The indisputable fact that for a time, at least, such doctrines as those of Karma and Re-incarnation have been gravely received and widely discussed both in England and America is...an indication of our eagerness in search for truth. That attitude of mind is the most favourable that any propagandist could hope for ; and it may be safely said that if there be truth and righteousness in the words and works of Madame Blavatsky, they must prevail so far as they can conquer their way over the difficulties of western mentality. On the narrow ground of mere literature, the works of Madame Blavatsky, of which *Isis Unveiled*, *The Secret Doctrine*, and the *Key to Theosophy*, are the principal, are very astonishing performances.....The entire system tof Theosophy is centuries old. What Madame Blavatsky did was to synthetise that system. She found a philosophy scattered about all regions of the world, like a shattered chain of pearls that the great God Pan may be supposed to have made for himself, and her work was to gather the gems and replace them in something like order. As a reconstructed whole the system has a weird and fantastic appearance.....It takes the mind to the sources of life, and suggests the meanings of the greatest seers of all times, who, like our own SHAKESPEARE, were for ever insisting upon the unreality and merely mocking shows of the physical life pointing towards realities hidden behind the material, or dream-form of the world's appearance .....If it should prove that the movement whch owes its impulse to the deceased lady will become an active power, the probability is that the more occult and mysterious phases of the teaching will be less regarded in this country than those which relate to conduct and duty.....A successful outcome of MADAME BLAVATSKY's labour in the future is therefore to be expected in this direction....."—(*Leicester Post.*)

"Perhaps the clearest enunciation of the Theosophy taught by its late high priestess, the ancient Hindoo cultus in a modern garb, will be found in the oration pronounced over her ashes at the Woking Crematorium on Monday last. Mr. Mead, referring to incarnation, a Theosophist tenet, spoke of the deceased lady as 'having assumed her recent form of incarnation for the purpose of restoring to mankind the knowledge of those great spiritual truths which we to-day call Theosophy'....."—(*Jewish World*).

"To those of us who seek to penetrate behind and beyond the dry bones of positive science, *The Secret Doctrine* opens out possibilities which are infinite, and avenues of thought which a conventional world has hitherto stopped, and which the thinkers of past ages.....have dimly perceived and have pointed out.....The two main doctrines which Madame Blavatsky has been instrumental in transplanting from the East to the West, are the doctrines of Karma and Reincarnation; neither can be described within the limits of a newspaper article.....Whatever may be our opinion of 'H. P. B.,' we, who are not her followers, may offer to those who are our compassionate sympathy for the loss of their leader."—(*The Woman's Herald.*)

"The above is a sketch, though necessarily a short one, of the life of H. P. Blavatsky, of wonderful literary ability and remarkable linguistic powers, and a brilliant conversationist. She always attracted the attention of deep thinkers, and of all the cultured and advanced minds of the day.

Few of those who had the privilege of knowing H. P. Blavatsky will ever forget her. Her many striking characteristics, her absolute contempt for the frivolous conventionalities of modern life, and her honest purpose, left an impression on all who met her; while her downright sincerity, kindness of heart, and unselfish desire to help all whom she could, have endeared her to those connected with her in the work of the Theosophical Society During her many painful illnesses, from which of late years she has scarcely ever been free, she exhibited the utmost fortitude and an indomitable determination to carry on her work at all costs. Day after day she sat at her desk writing, endeavouring to give out during the limited time at her disposal as much teaching as she was able. Maligned, slandered, and persecuted as she has been on all sides, she never for one instant allowed herself to be deterred in her work, though few will realise what she has suffered on behalf of the Society to which she devoted the greater part of her life. Space will not allow of more; suffice it to say, in conclusion, that her numerous writings, her marked influence for good on modern thought, and the large and daily increasing body of the Theosophical Society remain as some memorials of H. P. Blavatsky's life."—(*Agnostic Journal*).

"The pest that people perversely call influenza has removed from us the most remarkable personality that I have ever been brought in contact with. Madame Blavatsky was, from all points of view, a most impressive woman. She did not please Mr. Richard Hodgson—'the Russian lady' was not to be further meddled with by the Society for Psychical Research—but, for all that, she was a problem that they have not solved.....The newspaper comments on her death bear eloquent testimony to the impression she made on minds little disposed to accept her teachings."—(*Light*).

"Madame Blavatsky was a remarkably able woman, and therein, perhaps, lies the difficulty of judging her. It is an old theory that a man should be judged by his peers.....Some of the pigmies who assume to weigh the powers and the attaintments of the giants of intellectuality and learning, are apt, perhaps, to overlook the fact that they must themselves first 'attain'..... in order to judge fairly of such a work, for instance, as 'Isis Unveiled,' or of Madame Blavatsky's latest work, 'The Secret Doctrine,' one needs to be at least an Oriental scholar, and to have a profundity of reasoning power."—(*Hastings Times*).

A. L. V.

CORRIGENDA, "THEOSOPHIST," NOVEMBER, 1889.

17, Rue des Vieillards,
Boulogne sur mer,
2nd May, 1891.

To the Editor of the Theosophist:

Dear Sir,—Having had occasion to refer to my description of the *Quaternary Solar System* in the *Theosophist* (Nov. '89) while preparing my second article on *Elohistic Mysteries*, I find to my surprise and annoyance that I have made the singular mistake of treating the revolutions of the apsides as receding instead of advancing on the Zodiac. I can only account for such an absurd blunder by supposing that it was due to pre-occupation of mind. At pp. 17 and 18 of the last vol. of *Lucifer*, in my *Astronomical Generalizations*, the revolution of the apsides is stated as an advance as well as, of course, in my several publications on the subject.

I beg to apologize to you and your readers for an error which I greatly regret, and shall be much obliged by your making room for the accompanying *Corrigenda* in an early number of the *Theosophist*, to set the matter right.

I am, Dear Sir,
Very truly yours,
HENRY PRATT, M. D.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OUR AUSTRALIAN LEGACY: A LESSON.

THERE died in December 1887, at Brisbane, Queensland, on his return from a Governmental scientific mission, Carl Heinrich Hartmann, F. T. S., Member of the Royal Horticultural Society. He left an estate, comprising a lovely public garden and nursery and other real-estate, at Toowoomba; a saleable stock of trees and plants; a small herd of cattle; several horses; a small cellar of wines of his own growing; household furniture; about 300 shares of marketable mining stock; and a rich collection of curios from New Guinea, upon which he had placed a value of several hundred pounds sterling. For the nursery he had refused an offer of £4,000, and at a low valuation, provided that the property were not sacrificed by forcing it upon a market prostrated by local labor difficulties, the whole estate was worth £5,000, over and above what he gave in various bequests. Several months after his death I learnt—from a third party, *not* from the executors, who, for reasons of their own, had not written me a word—that he had made me his residuary legatee as representative of the Theosophical Society.

My first step was to instruct the Secretary of the Theosophical Society to write and ask whether Mr. Hartmann had left a family, and if so, whether they consented to the bequest, or complained of injustice. The replies were somewhat conflicting, so I decided to go to the spot myself and ascertain the facts at first hand. On the 3rd March last I sailed in the P. and O. S. S. "Oceana" from Colombo, on the 27th reached Brisbane—by coasting steamer from Sydney, the terminus of the P. and O. Australian service—and on the 30th got out of the train at Toowoomba—a town 120 miles inland, my journey's end. The first day and night I spent in a hotel, the next I moved out to "Hartmann's Gardens," and took up residence.

It is a charming place of popular resort, with acres laid out in ornamental landscape gardening, a profusion of pines, palms, aloes,

and ornamental and flowering shrubs and plants testifying to the botanical skill and good taste of the late proprietor. There is an extensive conservatory full of rare plants, and another attached to the house, with a lofty roof of wood and a tower, or lantern, in the apex. In this latter were cases of selected shells, corals and butterflies, and jars of reptilia, all possessing a scientific value, while the four walls were covered with trophies, artistically composed, of strange weapons of war and the chase, utensils of husbandry, and fishing nets, spears and tackle, as used by the savages of New Guinea. The nursery property is at the brow of a ridge 2,000 feet above sea-level, and from the house-front the delighted eye sweeps over a varied landscape of wild eucalyptus and other jungle and detached clearings, stretching seventy miles away to a range of bluish hills, far beyond which lies Brisbane, the capital of Queensland. Entering the nursery property from the public road, one drives through an avenue of trees indigenous to Oceanea, and others of tropical habitat—such as cacti, aloes and palms—until the way is barred by a fence which encloses the ornamental gardens and admits only foot-passengers. Beyond this, a grassy road as wide as the entrance avenue conducts, in tortuous ways, up to the house, which is perfectly embowered in a grove of umbrageous trees. The place is famed throughout the Colony for its beauty, and known to thousands in the other Australian Colonies as the home of the winner of several hundred diplomas and medals at their various horticultural shows. Mr. Hartmann was a tireless worker and, besides attending to his business proper, kept up a correspondence with the most eminent botanists and naturalists, such as Baron Müeller, Mr. F. M. Bailey, Mr. Tryon, etc., etc., and has, I believe, given his name to some new species of plants and insects. He emigrated from Germany to Queensland about thirty years ago, bought four acres of this estate on easy terms of a fellow-countryman, and with the help of his brother Hugo and, later, of his old father, who came across seas to them, extended it to its present area of forty-two acres. He married, children were born to him, and all, as they grew big enough, took a hand in the digging and planting, the pruning, grafting and budding, the saving and hoarding that was—though they did not know it—to make the legacy that would one day be offered to me for the behoof of the Theosophical Society—then unborn. He had an idea that parents did their children more harm than good by leaving them any considerable property,—a notion which I share with him as the result of personal experience and observation. But he adopted those views late in life, and did not give his two lusty sons and his excellent daughter fair warning of what they might expect, until shortly before his fatal journey to New Guinea. Thus, by all the rules of equity, he was indebted to them and his brother Hugo for the value of all their years of unrequieted labor on the estate, and should have provided for them adequately in his will; but did not.

Mr. Hartmann died of a fever caught in New Guinea, almost immediately upon landing at Brisbane upon his return. I am sorry to say that his is another case of suicide by asceticism, like poor Powell's, Mrs. Shelburne's, Professor W. Denton's, and others'. A very earnest and aspiring man, very altruistic and capable of great self-sacrifice, yet unquestionably a fanatic. He was carried away with the unreasonable notion that one may develop himself into an adept within this one birth by a mere course of starvation and continence, regardless of the question whether he had, in previous incarnations, trained himself up to the normal point of beginning for the "home-stretch" in this birth. Among his papers I found the draft of a letter he had addressed to our Head-quarters, in which he asks whether he may not, by taking a year's course of Turkish baths, sweat off his old body and build up a fresh and better one by the system described in that valuable essay, "The Elixir of Life"! That threw a complete light upon the misleading theory upon which he went on starving himself to the size of a skeleton, and ultimately so reducing his vitality that he could not brace up against the attack of the New Guinea fever; an exact repetition of poor Powell's case at Ambasamudram. Asceticism does not answer for some constitutions, especially if gone into late in life; it would have killed me if I had rebelled against medical advice and kept it up after 1889, and H. P. B. could not stand it even so well as myself in her later years, whatever she may have done in the days of her youth. It is not pleasant to have to speak thus candidly about the cause of poor Hartmann's death, but it is too important a warning to others in our Society to permit me to keep silent.

Hartmann had long been an active Spiritualist, some medium having converted him from Materialism, like so many others, and he had spent no end of time and money to promote the spread of that movement throughout Australasia. He had noted mediums to visit him, and I found their subsequent letters to him speaking rapturously about the delights of the Range Nursery and the kind hospitality of their host. By some chance—I think it was something that Mr. Terry wrote in his *Harbinger of Light*—his attention was drawn to Theosophy and our Society. Then followed purchases and the reading of our books and magazines, some correspondence with Head-quarters, the change in his views, his adoption of ascetic habits, his application for a charter to form a Queensland Branch, his complete devotion to our cause, the bequeathing of his property to me as residuary legatee, his speedy subsequent death, and, as the end of all, my unexpected voyage to Australasia, and its probably momentous consequences. Thus indirectly, in the most unforeseen yet perfectly natural sequences of events, are the workings of Karma brought about. A man writes an article for his magazine, and without in the least calculating upon, or even wishing, it, this little cause perhaps results in orientalising the religious thought of that portion of the world. Just so, I buy a *Banner of Light* in New

York, one day in 1874; which leads to my going to the Eddy Homestead; which makes me acquainted with H. P. B., the Eastern philosophy and the Masters; which begets the Theosophical Society and its consequences. A far cry to Lochow, is it not? Yet see how the two ends fit.

It may well be imagined that Mr. Hartmann's children fell to hating the Theosophical Society and its Founders with a cordial hatred, not easily expressible in words when they came to know the terms of his Will. They had never had the least sympathy with their father's spiritualistic and theosophical fads—as they regarded them. They suspected that I had encouraged him to Will away his property from them. They clubbed together and paid the most eminent legal Counsel in Queensland—Sir S. W. Griffiths, the Premier—for his opinion as to the validity of the bequest; but found, to their rage and disgust, that the Will was a good one, and it would be a waste of money to try to break it. Only then did they write and beg me to show clemency. When I turned up at the spot there was hatred and very little hope in their hearts. As for the public of Toowoomba, the family had so gone about complaining of their wrongs and exciting prejudice against the Society, that it would not have taken much to set the mob to stoning me out of the town or giving me a coat of tar and feathers. And I, as innocent as the babe unborn of all procurement of, or consent to, the deceased man's action, or sympathy with that sort of thing under any circumstances! In point of fact, when the deceased had written us of his intention to throw up all worldly concerns and join the Head-quarters Staff, I had caused a reply to be sent him (which I found among his papers) strongly discouraging the project as utopian, and counselling him to stop where he was and do his duty to those about him. As for anybody at Adyar knowing what his testamentary intentions were, we had not the least suspicion that he intended to leave the Society a rupee, and moreover his Will was only drafted for him by his friend Mr. Castles, of Brisbane, just as he was leaving for New Guinea. The greater the pity, for if he had but hinted to me his purpose, I might have dissuaded him from doing a wrong to his family, and thus prevented them from sending their maledictions after him into the Kama Loca.

When I came to look at the case it presented two aspects, the legal and the moral. As to the first, it has been seen above that the best lawyer of the Colony had declared the Will valid and the property mine, to do with as I liked, the Society not being a legal entity and I being unfettered by any formal deed of trust. Now I was in honor bound to do my best for the Society, which is poor, in need of funds for various branches of its work, especially for the Adyar Library, of all its foundations *facile princeps*. Moreover, the Convention of last December had particularly asked me by Resolution voted *nem. con.*, to use my best endeavors to collect money for the Library while on my travels. Now £5,000 meant about Rs. 70,000, which in Government Four Per Cents

would give an income of Rs. 2,800, or enough to pay the salaries of two pandits and one caretaker; and here was the money held out to me, nay, thrust at me, by the dead man's hand. Has the reader ever seen the travelling mesmerist mountebank place a coin in his subject's hand and then tell him it was red hot, and then seen the poor wretch drop it, and blow on his hand and declare it blistered? Well, Hartmann put his money into my hand, but a sense higher than his will made me see that I could not afford to keep it, for it was hot with injustice and wet with the tears of rage. The Society had never hitherto received a penny of that sort of very hard cash, and as long as I am President never shall, if I can, prevent it. That being settled, my next point to decide was whether I should take any portion, however small, of the estate. Upon reflection I determined that I would leave that to the family to decide; if they were willing to give me what might fairly be considered the testator's own share, well and good; I might take it freely, without compunction. I called them together to talk it over, and one and all told me they placed their interests unreservedly in my hands, and should be quite satisfied with any partition I might suggest. Upon full reflection I drafted and laid before them the following offer:—

"RANGE NURSERY, TOOWOOMBA, *9th April*, 1891.

I make the following offer to the children and brothers of the late C. H. Hartmann:

I. I will sell to them, or to anybody they may choose as their attorney, all my right, title and interest as P. T. S. in the residue of the estate for the sum of £1,000 (one thousand pounds) in cash; and a sum sufficient to cover the cost of my travelling expenses from and to India—say £130.

II. I will execute any necessary legal paper to this effect, and instruct the executors to make over the property, legally mine, to them in my place.

III. If they wish it, I will take one half of the £1,000 in cash, or three-fourths—as they prefer—say £500 or £750—and loan the remainder upon a primary mortgage with interest at six per cent. (6 per cent)* per annum, upon the Range Nursery property (*viz.*, 42 or 43 acres) with the buildings and improvements as they stand, but not including the nursery or hot-house stock. The mortgage may be left standing for five years or longer as may be hereafter mutually agreed upon between them and myself or successor in office.

IV. The family must all notify me of their acceptance of these terms and of their desire that I shall execute the transfer papers to one or two of their number as representatives of all the five.

V. The family must undertake to settle all the legacies to individuals as made in the Will.

VI. This offer to be accepted on or before the 17th April instant.

H. S. OLCOTT, P. T. S."

Without leaving the room the heirs accepted the offer with expressions of warm gratitude. The document bears the following endorsement.

"We accept the above offer, and request that Col. Olcott will recognize the Hon. Mr. Isambert, M. P. of Brisbane, as our agent and representative. (Signed) C. H. Hartmann, H. H. Hartmann, Helena Hartmann Davis. In presence of F. Harley Davis and John Roessler" (one of the two executors under the Will).

I thought it best to embody this document in the present narrative,

* The local bank rate was 8½ per cent.

that the record of the case may stand complete. We have so often been charged with selfish, money-making motives by the unscrupulous traducers of our Society, that it is not only judicious but my imperative duty to give our friends the means of refuting such slanders henceforth. When they revile us now, we may simply bid them go and do likewise. In fact, this is what some of the outspoken Australasian papers actually did. By some good chance it happened that while I was out in that part of the world, a Protestant woman died and left an estate worth £16,000 to some Scotch Presbyterian (if I remember aright;—I am writing this at sea and without documents to refer to) Church. A sister, or brother's widow, was left without the smallest provision for her support, although in sore straits. She vainly besought the legatees to give her at least some small annuity to save her from starvation; *they would give nothing.* Naturally, the comments of the liberal Australian press were the reverse of complimentary to them, and the behavior of the Theosophists cited in contrast.

When Hartmann left for New Guinea, his brother Hugo took service in Brisbane, and his three children all took up "selections" of Government land, and set to work to build themselves slab-sided, corrugated-iron-roofed cabins in the heart of the jungle, twelve miles distant from the homestead. I rode there myself and stopped overnight with one of the boys, that I might judge for myself as to their character and their moral right to share in the father's estate. I now know what the Australian "bush" is, and can understand all that Rolf Boldrewood and Henry Kingsley and other charming writers mean in their descriptions of Australian people, life and manners. The children had done what they had in sheer desperation, as they of course expected to be turned out of the old homestead neck and crop by some local agent of the accursed Olcott. They admitted this to me after we came to a good understanding. You may fancy the revulsion of feeling upon finding a friend where they had counted upon having a despoiler. I became transformed into a friend, a father; love replaced hatred in their hearts, and *with one accord they all joined the Theosophical Society!* A connexion said it was something entirely new to Australia, to see a man who had had money put legally into his hand, opening the hand to give away the legacy from motives of mere justice. Of course, I let him and all understand that if I had done any otherwise, I should have forfeited the respect of all my Council and other colleagues when the facts came to be known. I had to revert to this more than once, even in my public utterances, because it was continually being talked about. I told my audiences at Melbourne and elsewhere that it was discreditable to the standard of public morality, that so simple an act of common justice should have to be commented upon: if Australian Christians were living up to their religious professions, this sort of thing would pass without notice and as a matter of course.

However that may be, the effect upon Australian public opinion was marked: the Theosophical Society became a most interesting body of amiable fanatics; I was everywhere asked to lecture upon Theosophy and Buddhism, and was applauded by large audiences, clergymen coming to hear me each time. My rooms at the hotels where I put up were thronged with ladies and gentlemen anxious to question me and join the Society. And as for friends—dear me!—what a number of loving personal friends I made: never, in any foreign country, have I made so many in so short a time.

I easily resuscitated Hartmann's abortive Queensland Theosophical Society and formed others in the capital towns. The material offering itself was of the best.

My register contains the names of Members of Parliament, high Government officials, editors, artists, barristers, solicitors, physicians, merchants, planters, artisans, private gentlemen and ladies, and—with apologies to our dear foes, the missionaries—clergymen. I am sorry to spoil their sport, but it must be said that even Christian clergymen of orthodox repute and much influence have joined this Society, whose bones they are trying to gnaw. And, moreover, I heard the Rev. G. D. Buchanan, B. A., preaching to an audience of 1,500 persons in Melbourne upon "Nirvana and Heaven," tell them that as an agency to bring Eastern and Western thought together, the Theosophical Society had his very best wishes. It reminded me of the circumstance that after my lecture in Edinburgh, in 1884, the most popular preacher in that city took me by the hand, invoked God's blessing upon my work, and said Theosophy was the identical gospel that he was preaching in his pulpit every Sunday in the year! I think Chitragupta, the Record-keeper of the Akaz, will write the names of these honorable clergymen on the same white page in his Register where those of Heathen and Pagan philanthropists are already inscribed.

When I went to Australasia there were but three weak Branches in that part of the world—those at Melbourne, Wellington (New Zealand) and Hobart (Tasmania); the one which Hartmann had tried to open had, as above stated, utterly failed, and I found the unused charter among his papers, together with a number of Diplomas of fellowship, dated 1881, but never delivered. When I left the country there were seven good ones, among whose members are many thoroughgoing mystics and Theosophists, from whom we ought to expect much. The seventh Branch being formed—at Adelaide, South Australia, on May 26th—I issued the usual official Order authorizing the formation of an Australasian Section, to include all present and future Branches in Australia Proper, New Zealand, Tasmania and the islands in proximity to the Continent. I was fortunate enough to secure as General Secretary a gentleman of great ability, eminent as an ethnologist, and Fellow of many European learned societies—Dr. A. Carroll, A. M., M. D., etc. He is now engaged in scientific research in New South

Wales. In T. W. Willans, Esq., whom I appointed Assistant Genl. Secy., we have a gentleman every way qualified for the work, and I commend both of these "new chums," as the Australian sobriquet goes, to the courtesy and confidence of their colleagues of other Sections. The present official Head-quarters address is 6, Victoria Chambers, Elizabeth St., Sydney, and Mr. Willans' private address, Bayview, P. O. Pittwater, Sydney, N. S. W. There was talk when I left of starting a magazine as the official organ of the Section, but everything was so hurried at the last that no definite plans could be formed just then. I may say this much at any rate, that highly important results may be counted upon to follow my pioneer visit to Australasia.

I had bespoken my passage from Sydney to New Zealand, and on the 9th of May went to the Company's office at 2 P. M. with the money for my ticket, but, it being Saturday, found it closed, and so came away again. I was expected at Wellington, Auckland and elsewhere, and great results were counted upon, among others the formation of new Branches. The Tasmanian friends had also engaged a public hall and arranged for my accommodation and all other details. The death of H. P. B. changed my plans, made me cancel the New Zealand and Tasmanian programme, cable orders for a London council, and embark for "home" via Colombo on the 27th May, in the S. S. "Massilia;" on board which staunch vessel I lectured, by invitation of the passengers and at kind Captain Fraser's request, for the benefit of that deserving charity, the Merchant Seamen's Orphan Asylum. The tickets were one shilling each, and the neat sum of £4-10-0 was realised for the object specified. Captain Fraser was good enough to ask me to at least take half the proceeds for the Adyar Library, but I declined, as the money had not been paid for that purpose.

I must not omit to mention one very important result of my tour. The Women's Education Society of Ceylon had been asking me to try and get some European lady of Buddhistic sympathies to volunteer as Lady Principal of their Sanghamitta Girls' School, in Colombo, and general helper in their cause. I presented the subject to the Sydney and Melbourne publics, and not only collected some money (about £12 or so) for them, but also secured a prize in the consent of Miss Kate F. Pickett, F. T. S., a young lady every way qualified to come to Ceylon in the above capacity. Her venerable mother, Mrs. Elise Pickett, F. T. S., Secretary of the Melbourne Theosophical Society, and a sincere Buddhist like her daughter, gave her full consent to the step, and confided her beloved child to my paternal care. I promised, of course, to regard her as my own daughter, and she sailed in the German Lloyd's steamer "Salier," two days before I sailed from Adelaide in the "Massilia." Our steamer, however, outsailed the other, and it happened, by an interesting coincidence, that I actually went from my vessel to her's in Colombo Harbor, with the Sinhalese Committee, escorted her ashore, and at Tichborne Hall, the High School premises, officially bade her

welcome to the Island and introduced her to the large gathering of ladies present. More than this, I profited by my four days in Colombo before the sailing of the M. M. steamer "Sydney," to arrange for an invitation to be sent by the Sinhalese ladies to Mrs. Pickett to come and rejoin her daughter, and take up her residence at the lovely High School premises. Should she consent, the friends of the W. E. S. may consider the movement a success, Mrs. Pickett having every accomplishment and quality, *bar* youth, needed at this juncture. It may aslo be said in this connection that a most excellent lady, Mrs. Higgins of Washington D. C.—an adorable character, to judge from her portrait—has volunteered, and will come out as soon as all necessary arrangements are made, and take general supervision over the work. This is not part of my Australian narrative, though naturally connected with what is.

I am not called upon to give my general views about Australia, but may simply remark that our race is building at the Antipodes an empire or a republic that will become in time one of the greatest on earth. When a great statesman asked me what I thought of them, I said that Australia was like a game-cock in the egg: all their future is before them. One finds in Melbourne and elsewhere buildings that rival in splendor those of Paris, London and New York, immense wealth accumulating, and the people working with a consuming energy and fiery zeal like those of Americans. But the Colonial Empire of to-day is only the faint foreshadowing of the future federated state, whose foundations they are laying now. And I find another—to us, a much more important—thing out there: the Australasian temperament is evolving, like the North American, mystical tendencies and capabilities. Mark the prophecy and see if it is not fulfilled. I know it to be the fact by intercourse with many people in all the Australian colonies, I felt it in the atmosphere. A coarse, vagabond brutality is being also evolved, it is true, but this mystical quality is already showing itself. It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people who were so kind to me throughout my recent tour.

H. S. Olcott.

THE PLANETARY CHAIN.

A Study from the "Secret Doctrine."

As the present paper is little more than a compilation, it should be understood that it is simply put forward as a study from the first two volumes of the *Secret Doctrine*, and as such, is devoid of all merit in itself. The book referred to, however, is by no means meant to be a categorical exposition of the occult teachings on cosmogony, but rather a series of hints as to their general outlines, supported, however, by a wealth of evidence from antiquity and from the latest discoveries in Science, to prove that such a Doctrine has always existed, and has been the Cen-

tral Sun from whence the rays of the world-religions, and the philosophies and sciences of antiquity, have shone forth. Yet these hints, few as they are when compared to the facts of the stupendous problems which have to be solved, are of so wide reaching, if not universal, a character, that they will be found to afford almost inexhaustible food for thought.

It is proposed in dealing with our planetary chain to treat first of all of the general evolution of a sidereal body, then of a planet, and finally of our own earth: but it must be remembered that the general evolution of a sidereal body is at a stage of growth far antedating the evolution of our own physical globe, and that if the two are brought into too great proximity in thought, great confusion will arise. It is, however, necessary to briefly run over the constitution of the solar system in order to localise in thought the position of a planet in the evolution of the Universe.

It is one of the postulates of ancient science that there is a Central Sun of the Universe, the heart of the great body of Cosmos. This may be called the nucleole of the universal germ-cell, and just as the germ-cell granulates and evolves into the perfect form of its type, so does the universe, on its own stupendous scale, differentiate and evolve into its component systems. Strange though it may seem, the study of the development of an insignificant germ-cell will teach the student of nature the genesis of a world or even of a universe: "As above so below." And just as the germ-cell requires a certain energy to develop into a plant, an animal or a man, so does every sidereal body require an energy to evolve it into its present stage of manifestation. This energy is called Fohat, the electro-vital force of the universe. Bearing then the facts of a Central Sun and Fohat in mind, we shall be able to understand the following from an ancient scripture.

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines, and finally to approach each other and aggregate.....Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (*i. e.*, comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions those that escape become worlds." (I. 201.)

Here we are introduced to a veritable "War in Heaven," in which the "Struggle for Existence" and the "Survival of the fittest," play their respective parts. These "Battles of the Gods" have been fabled in every mythology of antiquity, when the children of the past listened with awe to those grand allegories that veiled the truths of initiation. Whereas in this enlightened nineteenth century, our own less reverent age laughs at our Scandinavian forefathers, who sang of the "Battle of the Flames when the sons of Muspel fought on the Field of Wigred"; and while for six days in the week we treat with lofty scepticism the

Revelation-Myth of Michael and his Hosts battling with the Dragon when a third of the stars were hurled from Heaven, we are content on the seventh "to take it as read." These earlier stages of the manifestation of Cosmos at the beginning of a "Great Age" are graphically and symbolically represented by a ceremony at the Feast of Fires in India, which is thus described in the *Secret Doctrine* (I. 203).

"Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whistling his stick round his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre (that is to say, a world-germ) is lighted and awakened into life by the fires of another pilgrim, after which the new centre rushes into space and becomes a comet. It is only after losing its velocity and hence its fiery tail, that the 'Fiery Dragon' settles down into quiet and steady life as a regular respectable citizen of the sidereal family."

Let us, however, bear in mind that we are dealing with a metaphysical rather than with a physical universe, for the worlds we see are but the gross physical molecules of the outer shell of Cosmos, just as the physical body of man is but his outer "coat of skin," and not the real man.

Now the universe and everything in it is septenary, that is to say, is composed of seven interpenetrating States of *Substance*,—three of which are spiritual and four material. This one substance, if anything, is LIFE, and its constituent particles or atoms are the *Lives* which "live and have their being by consuming each other." Hence they are called the "Devourers"—these are the builders of everything in the Universe. (I. 250.) Now the lowest, or outer, and most material state of this substance is that visible and objective universe which we cognize with our physical senses; its other states are therefore metaphysical and subjective, or outside the range of our normal and physical perception. We have, however, only to deal with the four lower and material planes of this substance, the three higher, or innermost, being of a spiritual nature, and entirely formless, and therefore,—as far as material consciousness is concerned,—ineffable. These are the seven great cosmic elements or "rudiments," which must not be confused with the elements of the ancients, much less with the elements of our modern science. For while even the elements of the ancient Grecian physicists were all on the lowest of these seven planes, or, in other words, were sub-divisions of the seventh cosmic element; while even of these they only knew four, viz., their so-called Earth, Water, Air and Fire, with a problematical fifth called the quintessence;—the gross elements of our present science are all on the lowest of these sub-divisions again in their turn. For the Earth, Water, Air and Fire even of the "Philosophers" were "subtle elements" compared to the modern molecular army which Professor Crooke's is fast sweeping into the scientific dustbin.

Remembering then that we are dealing with processes which, as far as our solar system is concerned, occurred thousands of millions of years ago, the genesis of a sidereal body can be traced along a line of evolution, which may be described as follows: "As soon as a nucleus of primordial substance in the *Laya* (*i. e.*, undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body, it (the new centre) becomes first a comet, then a sun, to cool down into a habitable world." (I. 203.) We have now to deal with a planet, as a thing itself, independent of any connection with the other bodies in its system, and remembering that the term "Planetary Chain" has nothing whatever to do with the physical planets, which are the "younger brothers" of the sun, but rather with the "six sisters" of each of them.

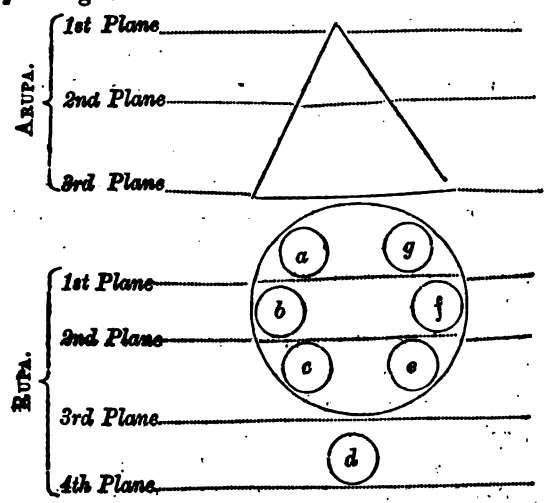
We have, therefore, to trace the evolution of a planet from its emergence from the *laya* or homogeneous state, through its various transformations, until it involves into the *laya* state again, "which is the eternal and the *normal* condition of substance, differentiating only periodically, and being during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses." (I. 567). For just as the universe is out-breathed and in-breathed, so does the planet emerge from its world-germ to return again to its primordial state, after completing its spiral and cyclic path of evolution and involution.

Like everything else in the universe, this planetary cycle is of a septenary nature, consisting of seven root changes of state, which may, for convenience, be called "globes," but should not be imagined to occupy different places in space, but rather be thought of as images to represent changes of state caused by the information of the nebulous and ethereal planetary matter, which evolves from, and involves into, itself. These seven globes interpenetrate one another, although they are divided each from the other in degree, or state, just as the seven principles of man or the seven planes of consciousness, are separated. What is to be remembered, however, is that it is a separation of state and not of locality. In order to understand this idea more clearly, we may with advantage turn to the following passage (*S. D.*, I. 605), where, treating of such interpenetrating and invisible worlds in general, it says:—

"Occultism refuses (as Science does in one sense) to use the words 'above' and 'below,' 'higher' and 'lower,' in reference to *invisible* spheres, as being without meaning. Even the terms 'East' and 'West' are merely conventional, necessary only to aid our human perceptions. For, though the earth has its two fixed points in the poles, north and south, yet both east and west are variable relatively to our own position on the earth's surface, and in consequence of its rotation west to east. Hence when '*other*' worlds are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the occultist does not locate *these spheres* either *outside* or *inside* the earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane.

They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there are still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as though they were millions of miles beyond our solar system, they are yet with us, near us, within our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet, by spiritual sight, adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to another sphere of life. Those of the (spiritually) higher worlds communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying."

Thus, in dealing with the evolution of a planet, we have the conception of what is called a "Planetary Chain," or succession of seven globes each within the other, deploying on the four material planes of Cosmos. For convenience, and remembering that a figure is at best a very misleading guide, if not used judiciously,—we may represent this process by a diagram as follows:—



Let *a*, *b*, *c*, *d*, *e*, *f*, *g*, represent the seven globes. Then bearing in mind the idea of outbreathing and inbreathing, or evolution and

involution, we shall be compelled to portray the cyclic manifestation of a planet on the four lower planes of Cosmos, represented on a plane surface, by a curve or circle. Thus we shall find that globes *a* and *g* are on the highest of the four planes; globes *b* and *f* on the second; globes *c* and *e* on the third; and globe *d* on the fourth, where it stands alone, for it is the balance or turning point between the descent into matter and the ascent into spirit.

These globes are further informed and their homogeneous matter differentiated and developed by a stream of life and consciousness, which cycles round the chain and produces all the manifold forms of all the kingdoms of nature. This "Monadic Host," as it is called, circles round the chain seven times, each of such cycles being called a *Round*. As the life-wave leaves one globe and passes to the next, the globe that has just been quitted remains in *statu quo*, or in a state called "obscuration," until the return of the Monadic Host on the next Round. Thus we have seven globes or material states through which the Monads pass seven times, making in all forty-nine stations. Further, there are on each globe seven kingdoms, owing to the life-wave being also septenary, or, in other words, there are seven Monads or seven classes of informing essences, one for each kingdom. For to the three visible kingdoms of nature known to science,—the mineral, the vegetable, and animal, —the occultist adds four, *viz.*, the human and three invisible or elemental kingdoms preceding or below the mineral. Nor are we to stop in our septenary classification here, for each kingdom goes through seven transformations on each globe, and thus, in the human we find seven humanities succeeding each other on each globe. Each of these is called a *Root-Race*, which, after living thousands of thousands of years, transfers its life-principles into its successor. These Root-Races are again sub-divided, and so the analysis proceeds almost *ad infinitum*.

It will be seen from the diagram that the fourth globe holds a unique position in the planetary chain, so also does the fourth Round, the fourth Kingdom and the fourth Race, &c. It is, as has been said, the point of balance of "Ezekiel's wheel," the battle-field on which the contending hosts of spirit and matter meet in almost equal conflict. We are told that this planet, of which our earth, its 4th globe, is the gross physical body, is in its fourth Round, and that its humanity is in its fifth Root-Race. We therefore see that we are just past the turning point of our cycle, and that the involution into spirit is commencing.

With each Round the earth is said to have developed a new element. "Thus," we read (to quote again from the *Secret Doctrine*, I. 259, *et seq*), "the globe, having been built by the primitive fire-lives, *i. e.*, formed into a sphere, had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one element, which from its inorganic, so to say, or simple Essence, became now in our Round, the fire we know throughout the system. . . .

"The Second Round brings into manifestation the second element—AIR, that element, the purity of which would ensure continuous life to him who would use it.....The ozone of the modern chemists is poison compared to the real universal solvent, which could never be thought of unless it existed in nature. *From the Second Round, Earth—hitherto a fœtus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle.....*

"The Third Round developed the *third* principle—WATER; while the fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. 'Bhumi' (the earth) had reached her *fourth* principle." As there are three more Rounds to come, it follows that there are three more elements to be developed, which are so far latent and non-existent for average humanity. It should be steadily borne in mind that these "Elements" are the substance of the cosmic planes of consciousness, and that our Fire, Air, Water and Earth are not even the reflections of their shadows.

We must now return again to the consideration of the theory that one sidereal body is born from another, or, in other words, that one planet transfers its life-principles to another and then dies. It, so to speak, reincarnates in its own progeny. What then is the mother of the earth; what planet has died to give life to the earth? Occult Science says that it is the moon, and thus joins issue with the accepted theories of the day. For just as it refuses to credit the birth of the planets to the sun, merely because they circle round it, so does it refuse to believe that the moon is the progeny of the earth, simply because the lunar orb circles round our globe. Moreover the theory that the moon has been thrown off by the earth has already been completely disposed of by the scientists themselves, and yet it is hardly correct to call the moon a dead planet: "she is not dead, but sleepeth," for "the moon is *dead* only as far as regards her *inner* 'principles'—*i. e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the 'insane mother'—the great sidereal lunatic." (*S. D.*, I. 149).

Moreover it is only the visible moon which we see, for the moon, like everything else, is septenary, and it is its visible reflection alone which is on the same plane as our visible earth.

Let us now follow the transference of the life-principles of the lunar to the terrestrial chain, as given in the volumes which have been already so often referred to. (*S. D.*, I. 155).

"Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it. When a planetary chain is in its last Round, globe *a*, before finally *dying out*, sends all its energy and 'principles' into a neutral centre of latent force, a 'laya centre,' and thereby informs a new nucleus of undifferentiated substance or matter, *i. e.*, calls it into activity or gives it life. Suppose such a process to have taken place in th

lunar 'planetary' chain; suppose again, for argument's sake.....that the moon is far older than the earth. Imagine the six fellow-globes of the moon—æons before the first globe of our seven was evolved just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our earth now. And now it will be easy to imagine further globe *a* of the lunar chain in forming globe *a* of the terrestrial chain, and dying; globe *b* of the former sending after that its energy into globe *b* of the new chain; then globe *c* of the lunar creating its progeny sphere *c* of the terrene chain; then the moon..... pouring forth into the lowest globe our planetary ring-globe *d*, our earth—all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe. The moon is now the cold residual quantity, the shadow dragged after the new body into which her living powers and 'principles' are transfused. She now is doomed for long ages to be ever pursuing the earth, to be attracted by and to attract her progeny. Constantly *vamparised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent —this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard and corpse emanations, which kill."

We thus see that as "the sun is the giver of life to the whole planetary system; the moon is the giver of life to our globe" (*S. D.*, I. 386); and that "lunar magnetism generates life, preserves and destroys it, psychically as well as physically." (*Ibid*, I. 394).

There is no space in the present paper to review even superficially the scientific evidence which goes to prove the enormous influence of the moon on the earth, much less to notice the countless volumes of occult science which make her influence one of the most potent factors in all their operations. It may, however, be mentioned that the occult properties and hidden influences of the moon are especially shown in all processes of generation.

Thus it is found in, (*a*) Certain "physiological phenomena every lunar month of 28 days, or 4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar year of 52 weeks of 7 days each. (*b*) The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. (*c*) That period which is called 'the period of viability' is one of 210 days, or 30 weeks of 7 days each. (*d*) The period of parturition is accomplished in 280 days or a period of 40 weeks of 7 days each, or a lunar month of 28 days

each, or of calendar months of 31 days each.....Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation....." (*S. D.*, I. 389). Moreover in antiquity, especially in Grecian mythology, the moon goddesses were the patronesses of child-birth, and the so-called pagan worship of *Sucona* has been continued to the Queen of Heaven of the Roman Catholic Church, where the Virgin Mary has succeeded to all her prerogatives.

We have now, even from the cursory hints contained in this paper, a key that will unlock many of the mysteries of Solar and Lunar worship, and will justify the so-called superstition of the ancients who universally paid divine honors to the solar and lunar orbs. It would be too long to touch on the wealth of references available to show that the world-religions all speak of seven earths, worlds or spheres; it must suffice to state that this belief was the common property of antiquity; and that the earnest student will be amply repaid for a search throughout the world-bodies, by the collection of a striking body of evidence on this point.

One word before closing. You will notice that nothing has been said as to the other planets of the solar system, and indeed we have so far little information on the subject, for the mysteries of our own earth are quite sufficient for us at present. The reason for this silence is that, even on the other planets of our system nature and life are entirely different from our own, and that even if we were told the facts, we should refuse to credit phenomena so foreign to our experience. Thus the speculations of astronomers, such as Flammarion, are all in terms of earth consciousness, and in the nature of things erroneous. We have, however, an isolated hint here and there which perhaps may help those who have thought over the problem. Thus one planet is said to be just coming out of obscuration, and one to be in its seventh Round, while Neptune and Uranus are said not to belong to our solar system, as evidenced by their rotating in a direction opposite to that of the rest of our planets.

Such is the bare sketch of a Planetary Chain, and the difficulty has been not so much to elaborate isolated facts, as to condense the wealth of information that can be drawn from the records of the past and present, both from religion, science and philosophy, as well from "superstitions" as from "enlightenment."

G. R. S. Mead, F. T. S.

RETROGRESSION IN RE-BIRTH.

In the July number of the *Theosophist*, Mr. K. Narayanswamy Iyer gives cases of the permanent or temporary retrogression of man, found in Hindu books, and tries to show that these cases must have been facts, "consonant with strict justice or reason, and in no way inconsistent with the general law of progress."

King Bharata is related to have been a Raja-rishi spending his days in a holy forest; but because during some part of his contemplation he allowed himself to be completely taken up with a fawn with which he spent all his time forgetting his meditation, he is said to have been born in his next birth as a deer.

Mr. Narayanswamy Iyer explains that because at the time of the death of the rishi, his sole thought was about the young deer, and as he had a strong will, his mind wove round itself a material astral body, and after death he was born as a deer.

This explanation, if correct, would apply not only in the case of rishis, but other men also. Why should not snake charmers who are all their life absorbed in snakes be born as snakes? A thousand instances might be cited in which men of strong will, passionately attached to different animals during the greater part of their lives, could be with equal reason supposed to be projected in their next birth into the kinds of animals they loved. Such a law would altogether upset the general course of evolution and create the greatest possible confusion.

The popular Hindu doctrine of transmigration has no reference to the re-birth of the *true individuality* in man. The Atma-budhi-manas triad forming the real man can no more retrograde in its re-births from human, wild animal or plant lives, than can the waters of a river flow back to their source. This is a cardinal teaching of Esoteric science well known to careful students of Theosophy. It is only the lower duad consisting of Karma and the lower manas that—after a longer or a shorter existence in Kâma-loka—begins to disintegrate, and the atoms thereof, according to their affinities, are attracted to animals, plants or minerals: there they undergo various transformations, and ultimately reconstitute the fourth and lower fifth principles of the next re-birth wherein its previous higher triad incarnates.

This has been sufficiently well explained in the article "Transmigration of the Life Atoms," given in page 286 of Vol. IV of the *Theosophist*. When *popularly* the transmigrations of "men" are spoken of, a distinction must be made between "men," meaning the personal lower egos with their passions and desires, and the "soul," meaning the real individuality. When re-births or incarnations are spoken of, they could only be referred to the re-appearance of the *individuality* in a new *human body*.

The story of King Bharat could easily be explained without assuming that in his case there was a reversal of the general law. It was not the Spiritual Ego of King Bharat that was attracted by the fawn; for the three, or more properly the two and a half, Higher principles have no affinity with gross matter, it was his *lower Duad* made up of Kâma and the lower mind that was drawn towards the young deer. King Bharat had separated himself from his wife, children and family; but it seems his affection for living beings had not quite left him, and as that passion or affection lay slumbering within him, it was fanned into a flame by his coming across a fawn over which he lavished all his affection. After

his death, the atoms of his lower duad therefore allied themselves to a deer, while the Spiritual Ego of the King-Rishi was in a Devachanic state.

When these atoms had spent the force of their affinity with the deer, they rejoined the new human body in which the Individuality of the king incarnated at the close of his Devachanic period. This would be the esotoric explanation of the Puranic story of King Bharat, supposing it to be founded on fact.

It may be that the story is a mere allegory, for the purpose of impressing students of occultism with the fact, that even so innocent a pastime as the playing with a fawn in solitary forest life would retard the spiritual progress of an initiate for a time.

Mr. Narayanswamy asserts that soulless men are also exceptions to the general rule and are born as Gandharvas. Now Gandharva-life is not Earth-life, and therefore whether soulless men be or be not re-born as Gandharvas, is beside the question. The doctrine about soulless men must be separately treated and cannot be introduced here. It may, however, be stated that even soulless men are re-born over again as *men*, but of a retrograde nature.

Mr. Narayanswamy's third exception that the curse of rishis really turns men and women during a part of a *single life* into stones or plants is still more curious. The story of Ahalya, the wife of Rishi Gautama, being turned into a stone for a certain time on account of her adultery, and again resuscitated by Rama's feet falling upon the stone, need not have been strained so far as to assert that these facts literally happened. Because it is said that these esoteric teachings have seven keys, it is not to be presumed that every mythological story is constructed seven-fold on a physical plane, and can be explained in seven ways. In the Annual Convention at Adyar in 1884, the late Mr. Subba Row distinctly warned the Hindus that if they tried to explain esoterically everything in the Puranas and other books, years and years would not suffice, and there would be a complete muddle. He suggested that a judicions selection was necessary in reading Exoteric literature, and great stress should not be laid upon the literal interpretation of the Shastras, which had been written to serve different purposes at different times.

Mr. Narayanswamy Iyer has made a creditable attempt to explain Puranic stories literally. He has tried to show them as being in consonance with reason and science; but unfortunately he has not been happy in his selections and explanations, and almost all students of Theosophy, I think, will differ from him.

When once the monad has come to the state of human self-consciousness, there can be no retrogression, such as going back from human lives to animal, plant or mineral lives. There may be any amount of retrogression within the sphere of human lives, morally, spiritually, intellectually, or physically, but that is a different thing. The chief reason why the doctrine of re-births has been so often

misunderstood and opposed is this: that the popular theory of transmigration into animal life has been mistaken for the true doctrine which is not so generally understood.

N. D. K.

I AM sorry to state that the author of the article, "Is Retrogression Possible?" in the July *Theosophist*, has left the puzzle of Bharata's narrative unexplained by his explanation. Having long thought that the stories of transmigration found in the Puranas are allegorical, I believe that the best way of solving the problem is by using one of the seven keys and thus search through the article. I hope my readers will concur with me in thinking that a key is an instrument which enables us to open a box and look *into* it, but we cannot consider the box as the key. I therefore beg to analyze some of his statements in the light of archaic doctrine.

Mr. Narayansawmy Iyer's statement that man has passed through seven stages of evolution already, deserves a passing consideration. According to the occult doctrine, man is a radiation of the supreme spirit of the cosmos, imbedded in matter. By supreme spirit, I mean the supreme wisdom or ideation called in Sanskrit the eternal Avyakta-Purusha. This Avyakta-Purusha was wrapped in a light of his own, or was the presiding deva of some incomprehensible *esse* called Mula-prakriti or Pradhana, by the ancient philosophers. Now this wisdom of the universe, called Narayana, is not located in any part of that light, but is everywhere in it. The ancient philosophers described the relation as follows:—as fire in a wood and as oil in an oil seed, so is the Purusha in the female principle Pradhana. Again, to exclude from our thoughts all ideas relating to extension, they described Narayana as smallest of the small and greatest of the great. Now it will be granted by philosophers of the idealistic school that an object can exist only co-extensively with a cognizing subject. The subject is Narayana, and his ideation is generally described as a stream of delight that brooks no ideas of space. He is invested with the basic Upadhi or vehicle called Pradhana, only for the comprehension of finest intellect. Let us therefore conceive this Pradhana as the boundless All. Narayana is the point that is everywhere in this All. Pradhana and Narayana are only the opposite poles of an unknown magnet called Parabrahma in India, the No-thing beyond the Himalayas, and Be-ness in the Theosophical books. In this No-thing is said to exist a power of breath—a power that swings the universal pendulum to and fro from the finest to the grossest, and back again from the grossest to the finest. This breath is called in ancient Indian language Parasakti, the supreme primordial force. Conceive this Sakti as identical with the Sakti existing in the ideation of Narayana. Though a man be in the state of *samadhi*, a place of transcendental delight, unconscious of himself and his surroundings, he nevertheless sends outward impulses of force from himself. This force is the eternal Chichakti of the universe. We therefore obtain the four elements of the syllable "Om," which is the foundation-

stone of the mystic thought of all India. Narayana is the eternal Hamsa, the bird of eternity. His two wings are matter on one side and force on the other side, Parabrahma is the head. This Chichakti is what is called Gayatri, because it is conceived as a kind of light producing an impulse in the boundless Pradhana. It is the celebrated Gayatri described in the Bhagavat Gita lectures. Though Mr. T. Subba Row wilfully altered the situation and put in an emanation of Narayana for Narayana himself, his description of Gayatri is correct.

Leaving therefore the unknown field of all evolution, Parabrahmam, out of account, we get a mystic triangle—a triangle which gives rise to seven planes of matter, seven kinds of force, seven planes of consciousness. This septenary manifestation gives rise to the seven rounds, seven globes, seven races, seven sub-races, seven kinds of human beings, &c., &c. Therefore the elements are seven, called in Sanskrit 1. Mahat, 2. Ahankara, 3. Akas, 4. Air, 5. Fire, 6. Water, 7. Earth. As a result of the entire evolution taking place in the ground of the eternal "Om" as a kind of relative Mayavic wrapping or superposition, every particle of matter has three manifested aspects—*viz.*, the aspect of gross form, the aspect known as psyche or force, the aspect of deva or intelligence. In this aspect of intelligence all matter can be conceived only as a kind of light teeming with life and consciousness. These centres of intelligence are called elementals, in Theosophical literature. But the consciousness of man is in a direct line with the consciousness of the Purusha. He is the lord wherever he may be. He is therefore appropriately called the third logos in Theosophical writings. Since this is the fourth round of the evolution of humanity, man has passed through three rounds, therefore through three stages only. As an evidence of this, the fourth element (Air) only is now developing. It appeals to some senses and not to others. The minerals, plants and animals referred to in the article are only expressions or structures of the elementals on the three lower planes. How can therefore man be said to be in the seventh stage already? This point requires clear elucidation, in terms of rounds, races, &c.

Gandharvas, no doubt, belong to the astral world, which means the Bhuvarloka of twilight, or the loka which corresponds to the astral body of man. They preside over sound and harmony. I never saw any passage in Sanskrit authentic works, giving them a particular connection with passion or Kama. Gandharvas have a closer connection with female rather than male bodies, because females are better singers than males. There is no reason at all to think that an obsessed woman is under the influence of a Gandharva. Do all such break out in efforts of song? The plain answer is: obsession is by elementaries or the skandas of Kama-worked astral bodies of men disintegrated in Kama-loka. Again, is it said anywhere that soulless men are born as Manushya Gandharvas? I think not. Manushya Gandharvas are simply the astral skandas of men whose Kama in life lay towards song. I

do not take up the question of Mathuraviran, since there is no harm in the statement made about him.

5. The cases of temporary retrogression are all allegorical in one sense, and may be also literal in a sense different from the one which my brother takes. For example, when it is said that a rishi cursed Indra or a man, the rishi is identified with the powers presiding over the law of Karma, the law which compels nature to fold and unfold the canvas in a certain order. The energy of a pendulum moving in a line from one end to the other is Sakti. But the tendency developed by previous sweeps and which compels the pendulum to move in a particular line rather than any other, is the Karma of the pendulum or universe as the case may be. Karma is therefore the law which guides the majestic march of Nature in seven rounds and seven globes, &c., &c. A man who goes against the law is therefore punished by the powers of Nature that work themselves out, or, the Karma-devas. The interference of an adept is not necessary in the majority of cases. The adept uses will-power, for the good of mankind, and not for cursing. If an adept curses, he generally loses the power which he might otherwise use in spiritual grace to mankind. The case of Viswamitra, who performed Tapas and lost it on several occasions by curses and blessings, is noteworthy.

6. To return to the case in point; the transformation of man into dogs and cats, refers to the astral body he leaves behind in Kama-loka, and which disintegrates into skandhas. The Devachanic entity goes to Swarga and remains there for periods of thousands of years. What becomes of the astral skandhas moved by Kama in earth-life and deprived of the source of cohesion—the higher light. An article by H. P. B. on re-incarnating Jiva in Five Years of Theosophy, says that the skandhas do re-form again and serve the Jiva on his way down from Devachan. What were the skandhas doing all the while? The "Secret Doctrine" says that man is the central figure whose astral sheddings were the animals. Old laws are repeated by Nature in subsequent periods as in embryology. The plain truth is therefore that the skandhas are used by lower animals in the interior. Though Kama is in one sense the devil in man, it is the crown of animals. Man is therefore even now king of "the beasts of the ground and the fowls of the air."

7. It is said in a Vedic sentence about the death of man, that his hair became creepers on earth. Sankara laughingly asks, How can his hair burnt up become the creepers? The deva aspect of hair is the same as the deva aspect of creepers. It cannot be burnt and will not remain unused by Nature. The hair becomes a creeper in one sense; but decidedly not in a dead letter sense. Now the most interesting question comes, "Does man realize at any time that his skandhas or he himself is dogs and cats?" The explanation will be clear when his descent from swarga is as well understood as his ascent to it.

A. NILAKANTA SASTRI, F. T. S.

TRANSMISSION OF WILL POWER.

DOUBTS have from time to time of late years been expressed by various leading members of the medical fraternity in England and on the Continent as to the possibility of Hypnotism without "verbal," or what may be termed "external" suggestion. These gentlemen question whether a subject or patient of a mesmerist or hypnotist can be influenced at the will of the operator without some open method of becoming acquainted with the desire or intention of the operator.

Towards the end of 1890, I had an opportunity of witnessing a series of experiments with a view to ascertain the truth or otherwise of the above, which convinced me beyond all doubt that the operator's will-power can be transmitted into the mind of the subject without the assistance of any suggestion, by word, letter, sign or hint of any kind.

About this time, and whilst articles on the subject were appearing from time to time in the newspapers concerning experiments in France and the United Kingdom, I became acquainted in Brisbane, Queensland, with a Miss L., a lady who, with a Dutch friend of hers named Madame B., were on a visit to Queensland, and who both resided for two or three months in the Shakespeare Hotel, George Street, where I was stopping. Some time previously a number of ladies and gentlemen, myself amongst them, had formed a sort of private seance party under the leadership of Mr. P., a gentleman who has quite a great local fame as an amateur mesmerist of no mean order, and many a pleasant evening was spent in interviewing the table for messages from departed friends, acquaintances, and even unfriendly individuals from spirit land, who would persist in giving wrong or ridiculous answers to the various questions, according as the fit took them. Although I was a constant attender at these seances, I was very sceptical as to the method of obtaining these answers and extremely doubtful as to their cause Mr. P., however, having accidently discovered that Miss L. was highly sensitive to the magnetic or mesmeric influence, induced her and her lady friend to join the circle, and on the first occasion of their presence at our circle, extraordinary results were obtained. I was surprised and astonished at occurrences on that and other evenings afterwards. There was no necessity for smashing tables and furniture by placing hands on them and overturning them and knocking the legs about, which, after all, though perhaps interesting to the sellers, is not quite so pleasant to the owner of the articles. A special table had previously to be bought. All that was required was to sit in a large circle round the table, when that clear distinct rapping of the board of the table, so much desired by spiritualists but so seldom attained, would shortly result. The rapping was as if a small coin was snapped on the table, not dropped. It was a sharp distinct snap without metallic sound. Then in the full glare of the gas-light we placed all our hands on top of the table, and it would rise from the ground two or three feet. I am straying from

the subject on which this article was to be written; and even all these and other wonderful things failed to convince me of the truth of the teachings of spiritualism.

It became soon apparent that in Miss L. our circle had received a valuable addition. She was the most sensitive person to the magnetic influence whom I have ever seen. Mr. P. and even I could hypnotise her without the slightest difficulty, and could influence her even in her normal condition by verbal suggestion. It was only necessary to say, "Miss L., you feel cold, or hot, or in pain, or sorrowful," and she would at once act as if influenced by the feeling suggested. Her sight, hearing and feeling were all influenced at will by suggestion. A word from Mr. P. would cause her to sleep; no pass was necessary to cause her to act in any manner at the will of the operator. By writing a note to her, in which she was directed to perform some particular act on reading it, such as to arise from her chair and walk about, or to become unable to sit down, or to stand up, or to go to sleep at once, all, or each, of these things she invariably did, as respectively was suggested. All these results were obtained by verbal suggestion, or by sign, or letter, or otherwise by hint dropped, and which conveyed to the brain or mind of the young lady the will or intent of the operator. Those experiments, however, in which, at my own request, there was no open suggestion, were not so successful, and one or two other observers of the experiments and myself had come to the conclusion that unless there was some open suggestion of the intention of the operator, the result would be nil, and that if by chance the subject did what the operator intended, it was merely a coincidence.

Mentioning these doubts to Mr. J. P., who has had some experience in mesmerism, and who is well known by several persons in Brisbane to be possessed of unusually strong magnetic powers, he stated that he himself had no doubts on the subject, and that it was not only possible to act on a subject by silent will-power, but that he himself had often succeeded in doing so, and he also asked to be introduced to the lady in question, in order that he might induce her to allow him to try if he could not succeed in influencing her also in the same manner.

Accordingly arrangements were made that Mr. J. P. should come down to the hotel one evening and meet Miss L. He did so, and without difficulty succeeded in hypnotising or mesmerising Miss L. at once, by merely placing his hand to her forehead. She remained asleep for a few minutes, during which she answered his questions without difficulty, and woke on his telling her to awake after he counted ten. He explained that he sent her to sleep in order to establish a current between himself and herself. After this, and whilst the others were in conversation, Mr. J. P., Mr. B. and myself arranged that the first test of silent will-power should be a test of the power of Mr. J. P. over Miss L.'s sense of sight. He was to cause myself to become invisible to Miss L. without hinting by word or sign of his intention. We three then joined the group, and during conversation Mr. J. P. touch-

ed Miss L. on the forehead and told her to close her eyes for a moment without going to sleep. On her opening them, he took his hand away, asked her to count the number present. She counted only seven, although eight were present, namely, Mr. and Mrs. L., Mr. P., Mr. B., Madame B., Mr. J. P., Miss L. and myself. She was then asked to mention those present by name, and she mentioned all but myself. When asked who had disappeared from the room, after some thought she said "Mr. B., (the writer) must have left the room." I then spoke to her, and she laughing exclaimed, "I can hear you Mr. B., but I cannot see you, you must have the quality of making yourself invisible to me." Mr. J. P. then whispered to another gentleman to place a hat on my head whilst Miss L. was not looking; he did so, and presently Miss L. looking in my direction, burst out laughing and said she saw a hat apparently in mid-air without anything to support it, and she laughed, because she knew that such a thing could not be, but that Mr. J. P. had influenced her to see it. This test had turned out satisfactory, as there was nothing said or done to make Miss L. drop upon me as the person who was to become invisible, nor was there anything said or done that might suggest to her mind that her vision was to be interfered with, any more than her sense of touch or hearing.

However it was considered advisable to take a note of these experiments and go through tests with all the senses if possible.

We then decided as before that Mrs. L. was not to be heard by Miss L. when spoken to. Mr. J. P. touched Miss L.'s forehead for a second or two as before, and without giving a hint of what he intended, to either of them. Presently we were all amused by seeing and hearing Mrs. L. going closer to Miss L. and speaking louder and louder to her, all to no purpose, though she spoke and answered the others of us as usual. When told that Mrs. L. was addressing her, she said, "Mrs. L. is only pretending to speak. I can see her lips moving, but I cannot hear any words from her."

Test number three was to be one on her sense of smell, conditions as to test, to be as before. It was arranged that a handkerchief, scentless, was to be handed to her, and influenced by the silent will-power of Mr. J. P., she was to get the odour of Lavender-water. Mr. J. P. touched her on the forehead, as in the previous cases on her placing the handkerchief to her nose and she at once exclaimed, "What a very strong smell of Lavender water." I may mention that even before she picked the handkerchief up she began to sniff as if she smelt some scent.

These various tests were not followed close upon one another, but were every now and then performed on the spur of the moment during conversation on different general topics, in which Miss L. joined as well as the others present; so it was quite evident that she was in her normal condition if a person so greatly sensitive can be described to be so.

Her sense of feeling was next operated on withsuccess. Mrs. L. pricked the lobe of Miss L.'s ear, and also her arm with a needle without

Miss L. being aware of it or taking the slightest notice of the fact, conversing away as if nothing were farther from her mind or body than a needle or its sharp point. I myself also pinched her arm and her ear from behind, and by no means tenderly, yet she did not feel it apparently. This test was arranged beforehand in the same manner as the preceding ones.

The test on her sense of taste was very conclusive, and amusing as it was, would convince any person of even the lowest intelligence of the possibility of the transmission of will-power without external suggestion.

Refreshments had just been brought in by the waiter. Miss Lewis being a teetotaller was having cold water. Whilst the waiter was bringing up the refreshments, I suggested quietly to Mr. J. P. that it would be a very good test if he could make Miss L. imagine she was drinking spirits. He agreed, and on Miss L. taking up her glass and taking a sip, she put it down laughing saying that she had one of the gentlemen's glasses of brandy or whiskey instead of her own. This was done without any contact at all from Mr. J. P. Mr. J. P. laughed and said, "I beg your pardon, Miss L., perhaps this is yours," at the same time handing her his glass containing brandy and soda. Miss L. had already started to drink it when she was prevented, and asked if she knew what she was drinking and what was its taste, she said, "Why, it's water, what should it taste like except water." She was very much surprised and could hardly believe the fact on being informed that the first glass she drank out of was the water and the latter the spirit.

On this occasion also Mr. J. P. caused her to go into a sound magnetic sleep by merely asking her to drink a little water, and without contact, or any pass, or the slightest hint from him as to his wish.

In all these experiments the test conditions were carefully preserved, and were watched with careful eyes by both myself and Mr. B., both being decidedly sceptical as to the possibility of success. All the tests were arranged at the time and out of the hearing of Miss L. of course, and though the experiments were not carried out with a view of publicity, I took a note of them at the time for my own satisfaction. There was not a failure or partial failure in any one of the tests.

J. E. B.

NADI GRANTHAS.[1]

(*Continued from page* 486.)

SECTION II.

(*Translation of an extract from Sukra Nadi, referring to the life of Mr. A. U. T.*)

NOW will be written the results, good and bad, in the life of the horoscope born in the Amsa (48th) known as Ahala of Vipra (Brahma), Kala (time) of Vrishabha Lagna (Taurus) according to the chapter of Sukra Nadi treating of horoscopes.

The person born in Ahala Amsa of Earth House (उच्च) will be born late in the night and be a Brahmin. He will have both brothers and sisters born before and after him, but they will all die; he will be left alone and a stranger to fraternal love and happiness. He will be born in a family devoted to Vishnu and in a hilly country in an Agraharam (Brahman street, generally built and presented for charity) in a town situated on the bank of a big river. The house in which he is born will be near a temple, containing a cocoanut garden. He will be born in his father's house in Rik Sakha. The street will run east to west, and the house will be on the northern side. Thus will he be born as the result of the latter half of the Amsa.

Time of birth.—He will be born in the 46th year of the Lunar calendar commencing with Prabhava; in the south Ayanas or when the sun is travelling south; in the month when the sun is in the Lion; in the period when moon is waning; in the midnight; in fine star (Krittika); in the latter part of 2nd Yáma (3 hours) and in earth sign.

Horoscope. By Houses.

Sun with Mars in Lion.
Saturn in the 12th House.
Moon in her highest position—Taurus.
Mars in Virgo.
Venus in Crab.
Ráhu in Gemini.
Jupiter in Libra.—(8)

Horoscope. By Amsas (9th part) of houses according to Gargeya.

Sun of his own house in the lowest position.
Saturn of the lowest position in the highest.
Jupiter of Libra in Pisces.
Venus of Crab in Lion.
Mercury of Lion in Scorpio.
Ráhu of Twins in Aquarius.
Mars in Virgo as in the first horoscope.
Kéthu in Lion.
Moon of the highest position in Capricorn.

Thus are fixed the position of the planets by Amsa. He whose birth takes place under the Amsa position of the Planets specified, will be a great man in a Brahman family; of Vaishnava observances, be happy, of good qualities; be a servant of a king; will know many kinds of knowledge; be generous and patient; will earn his own fortune; will travel over many countries; will be famous and be regarded by the Sri Raja (king). Being born

1. In this article Mr. Y. S. R. gives his readers a specimen of a horoscope, and its explanation as given out in Sukra Nadi. It is sure to furnish Western students of astrology with ample materials for comparison.—S. E. G.

in this Yoga with Saturn in the 12th house, the horoscopee will be long lived wise, enjoy pleasures and be happy in the middle and last part of his life. Since the owner of the 8th house (Jupiter) from that of birth is in the 4th (Kéndra) from Venus, and the planet of life (Saturn) is being observed by Jupiter, he will die in the 6th or Saturn Dasa. The maximum period of life will be 70 years.

Jupiter is in the 6th house from the moon, and is being observed by Saturn being born with Ráhu in the second house, the horoscopee will suffer from diseases during infancy. In infancy there will be danger from fever due to indigestion. In the 5th, 8th and 10th years he will suffer, and the suffering will be over by the 12th. It is said that danger may be expected from infant diseases. According to Gargya, this is the time of danger. According to Vachaspathy, the 12th year is one of great suffering. From the 6th in even years, there will be suffering from bodily diseases to the horoscopee and family members. The parents will be troubled as also equals, but all will be well, owing to meritorious deeds of his grandfather (father's father). In the 15th year, there will be some fear and bodily disease. Similarly in the 20th year, and there will be harm in the line of self : family members will suffer and the horoscopee will perform funeral ceremonies. In the 30th year he will have great trouble and mental anxiety. There will be expenditure of money and harm to family members. The 40th year will be hard time, and there will be serious illness. This is a time of possible danger (गंडकाल) and is due to sins of old. Consult Manda Nada for means to get over these effects. Coupled with many anxieties, there will be harm to members of the family, to equals, and bodily trouble to mother. In mother's line there will be fear and also harm. After 65 years there will be serious illness, when the owner of the 8th house (Jupiter) has Saturn according to his actual position at the time, in the 5th, 7th or 9th house from the one occupied by himself, or when Saturn is in the 5th or 9th house from that occupied by the moon (Taurus), there will be a break in the career of the horoscopee, mental and bodily trouble or harm to family members. At the different times the troubles will be got over by penances and charity. Those that know time should prescribe these. The danger to life in the 60th year, the Manda Nada deals with *in extenso*.

INDICATIONS REGARDING FATHER.

Born in the second half of Abalámsa in immovable sign. The owner of the father's house, (9th) Saturn, of the lowest position is in Amsa in the highest and is being observed by Mars; and the planet of father is in his own house. Therefore the father of the horoscopee will be a great man and become happy in the service of the king. He will have no fraternal happiness. Losing (horoscopee's) his father at a very early age, he enjoys the paternal happiness to a small extent. His father was charitable, great and pious towards God and Brahmans. He enjoys a little happiness from land and earns many kinds of wealth. In the 2nd Dasa[1] he (horoscopee) will have two or three dangers, and at its end will loose his father. He will perform father's ceremonies when Saturn is in Virgo in his 11th year, and when sun is in Libra or the 5th or 9th house from it.

INDICATIONS REGARDING MOTHER.

The owner of the 4th is in his own house and strong, in Amsa is in the lowest position, with Saturn in the highest, and is being observed by Jupiter,

1. Dasa is the period in which one is under the influence of a planet; and Bhukthi is a minor period in a Dasa, and he is influenced, while in it, by a planet occupying a minor position.

the planet of mother moon is in Kendra position; the mother is therefore said to be long-lived. After the death of the father, the mother will live long and happy.

The presiding planet of maternal uncles—Venus—is in the 3rd house of Valor. Of the maternal uncles, one may become famous. He will have large family and dependants. The horoscopee will certainly have many uncles. Of these five will be long-lived.

The mother of the horoscopee will be of good qualities, beautiful, and will have brothers and sisters. She will be 9th or 10th in the order of birth. Seven will be long lived and herself will have a happy career.

In the first Dasa, there will be two or three dangers and trouble to body, as also in the third Dasa. In the first or middle part of the 5th Dasa, there will be danger to mother, when Saturn is in Aries or the 5th or 9th house from it or Taurus. Harm to mother and performance of funeral ceremonies will happen when the sun is in Aries, or the 5th or 9th house from it or in Taurus. Mother's father was fortunate, wise and prudent. For the details regarding mother's line, the Vidhu Nadi gives.

Indications regarding Wife.

The owner of the 7th house (Mars) is in the 5th house, that of his enemy (Mercury); the planet of wife is in a strong position; the horoscopee will therefore get married early. In the Jupiter Bhukthi of the 3rd Dasa he will get married in his 20th year.

The owner of the 7th house from that of Venus, Saturn in the lowest position, is in Amsa in the highest; and Venus is accompanied by malefic Dragon's Tail; the horoscopee will be deprived of the happiness of wife, who will be dark, and short-lived. The house of 2nd wife is reputed to be the 9th. The owner of this house (Saturn) is in his enemy's house (Aries), and is being observed by Jupiter; he will be soon married again. This will be towards the end of 3rd Dasa. The owner of the house of 2nd wife is in lowest position, and is being observed by Mars, so he will be happy with the 2nd wife for a short time.

The 11th house is reputed to be that of the 3rd wife. The owner of this house—Jupiter—is in the 6th house and in Kendra position to Venus, the horoscopee is certain to have a 3rd wife.

The eldest wife will have no children, but the other two will have.

According to Naradiya, he will have three wives. With the 3rd wife he will be long happy. Some issues will be lost, but he will have both sons and daughters. Further details on this head are given in Chandra Nadi.

Indications regarding Children.

The owner of children's house (5th) Mercury is accompanied by a malefic planet; the planet of children is in the sixth house; and the house of children, his enemy's place, is occupied by Kuja both in Rási and Amsa; there is therefore obstacle of sin in getting children. This is due to the old curse of a Brahman, which was the result of faithlessness to a king in times gone by. Children will die one after another, and the horoscopee will suffer acute grief on this account. The house of children is the 5th from the ascendant, since the 5th house from that occupied by Jupiter and the 5th from the 5th, have Saturn for their lord, and he is being observed by Jupiter, the effects of old sin will be exhausted in this life. To get over this sin's

penance should be performed in the manner prescribed in Kalpa. A circular plate of gold should be made weighing two palams—one rupee weight or that of 240 red seeds. In it Gurumanthra with Bija letters should be written with piety at an auspicious time of an auspicious day. A place in a temple, by the river side, or in his own house, should be washed with cowdung. A Swasthika should be written on it. Over it should be heaped grain and on it a vessel placed. It should be worshipped and the plate (प्रतिमा) placed in it. The vessel should be tied round with a piece of white silk and placed in position. Gurupuja should be performed after Pranaprathista. For twelve days this worship should be repeated with the help of Brahmans. The Gurumanthra should be repeated 2,000 times a day. Offerings should be given every day. On the 13th day oblations in fire should be given with ghee and twigs of Peepul, to the number of the 10th part of Japa. Tharpana should be given to the same extent. Then the plate should be given away. The Puja and Dána should be performed as prescribed in Kalpa. A Brahman well read in the Vedas, should be first adorned with sandal, cloth, &c. He should be given the plate (प्रतिमा) with money equal to its value. At least 25 Brahmans should be fed, after that cow and ten other Dánams should be given, as also money. Now listen to the result of performing what has been said. The horoscopee will be freed from the effects of the past sin. His children will be happy, long-lived and free from infant diseases ever so many. Two wives will have children. Two sons will be long-lived and there will be three daughters. The rest will be lost. The third wife will have sons. The horoscopee will not only get sons and be long-lived, but will also be enabled to clear away debts. He will go to heaven and get fame in this world. One of the sons will be fortunate. The Crab or the 5th or 9th sign from it, and Gemini or the 5th or 9th sign from it, those that know time think, are the signs of birth of wife and son. After the penance it is certain the horoscopee will get children.

The penance should be performed during Rahu Dasa, when Jupiter is in the rising sign or the 5th or 9th from it. This is in accord with Vriddha Vasishta, as explained in Naradiya.

Indications concerning Career.

The owner of the 8th and 9th houses (Saturn) is in the highest position in Amsa and lowest position in Rasi; Mars is in the same position both in Amsa and Rási; and Jupiter is in the 4th house from that of Venus. The horoscopee will possess good appearance. He will have a large family and protect many people. Though of a forbearing disposition, will command obedience. He will be well known at the door of the palace, and will possess land and cattle. Being of red color and medium size, he will be born in a family devoted to Vishnu. Coupled with patience, he will have ability to gather fortune. He will be troubled with derangements of Vátha (phlegm) and Pitha (bile). Holding an independent position, he will earn his livelihood in the service of the king. He will possess groves of trees and land and serve a great king. Being pious towards God and Brahmans, he will possess tact and cleverness. Disposed to be kind, will keep his own counsel. Fortunate, righteous (धर्मात्मा), and liberal, he will possess a noble mind (गंभीरचित्तवा). Always charitable he will be lucky and famous, and he will build well, plant groves, restore temples and feed people. Having

a large family and dependents, he will become monied from the king's service. To good people he will talk kindly, and to bad ones he will be hard. He will have disc lines both in hands and feet. Always obliging, he is fond of humour. Talkative, truthful, friendly, and not disposed to say anything in the negative. He will have horses and carriages.

The lord of land (Sun) is in his own house and in the lowest position in Amsa with one in the highest. The house of learning is occupied by Mercury, and the lord of the 7th house from the 4th (Saturn) is in Amsa, being observed by Jupiter. The horoscopee will have land, cattle and the happiness of possessing a new house. He will have horses and other animals and protect many kinds of lives. The Sun is in riding position, he will therefore be fond of riding. He will be surrounded by many things and obtain much money. Clever (बुद्धिमान्), agreeably talking, coupled with a noble heart. Pleased with vocal and instrumental music, he will be fond of many arts and sciences and learned men. He will know well a foreign language (म्लेच्छभाषाप्रवीण), and by its means will be happy. He will know many languages and be learned in engineering (शिल्पशास्त्रविशारदः). Jupiter being in Aries in Amsa, he will be happy through that learning. He will get into a position involving no magisterial functions. He will be well known in his own and other countries.

The ownér of 3rd house is in the highest position—Moon in Taurus—and the owner of the latter is in the 3rd—Venus in Crab. The planet of heroism—Mars—in Amsa and Rási, is in his enemy's house Virgo. He has three Bindus, and is powerless according to Thrimsamsa, being in the 6th Amsa, and according to Thrisathamsa in the one known as Vishamamsa (odd Amsa). In Amsa the 4th house is being observed by Saturn. The horoscopee will be deprived of fraternal happiness. Fraternal grief is certain, brothers dying young. In the 5th year he will learn alphabets; in the 8th he will receive the Brahmanical thread. In the 12th or 14th year he will study much. From the beginning of 3rd Dasa he will learn a great deal.

After the 15th year of the horoscopee when Saturn is in Kamalámsa of one of the immovable signs or in Scorpio, the king of the country will die. From the 16th to the 20th year he will acquire much knowledge. In his 25th year he will obtain much knowledge. He will be employed under the king and be happy thereby, and more so in the 28th year. After the 40th year he will be happy throughout life. When Saturn is in Libra, Sagittarius, or Pisces, according to Narámsa the horoscopee will be made a protector of a country (पृथिवीपालः) or an adviser to a king (मंत्रियागतान्). This is said to be the belief of Kasyapa and others and agreeable to that of Gargya.

Mars is observing Jupiter in Amsa. The owner of the house of Ragya (prosperity), namely, Saturn, who occupied the lowest position in Rasi is in the highest in Amsa accompanied by a malefic planet. He is being observed by Jupiter, who is observing him. Jupiter is in the Amsa called Parivarthana. Such a planetary position indicates a Yoga called Kármuka (Bow).

The horoscopee having Kármuka Yoga will become rich after his 35th year. He will be favored by a king and be happy to the end of his life.

Dragon's Head in Gemini is cause of fortune. This is certain. In his Desa the horoscopee will obtain an independent position. When the owners

of the 6th, 7th and 10th houses are in Kendra (4th, 7th and 10th) or Thrikona (5th and 9th) position, the horoscopee will obtain Raja Yoga[1] and fame.

In the beginning of Rahu Dasa there will be trouble, but in the Dasa good fortune. In the Jupiter's Bhukthi there will be much good as well as trouble. Rahu will bring about good fortune and fame in Government service birth of male children and happiness in the family. After his 28th year he will obtain an important position. He will obtain presence of king and see a new master. He will have the regard of the king, who will get the throne and rule his own country accompanied with the happiness of having music, which royalty maintains as an insignia. With umbrella and *chámara* he will obtain the throne. Being master of horses, elephants and army, he will rule the country. He will obtain great respect and live excellently.

In the 30th or 81st year there will be harm to family people. There will be expenditure in the performance of good deeds and charity. In the 33rd year there will be advancement in the king's service. In the middle part of the 4th Dasa he will obtain happiness by government service. There will be happiness to family members as well as to himself. He will see learned people and obtain many kinds of knowledge. There will be advancement and fame in government service. He will obtain rare things, dresses, conveyances and ornaments. In the 35th year he will have the happiness of both son and daughter. In the 39th year he will have both riches and pleasures. He will obtain money from various sources as also from the king's service. There will be advancement in career and good in the family.

When Saturn is observing the owner of the 10th or 11th house, in the Dasa period of the latter, then will be superior career. In the 42nd year the horoscopee will obtain an important place and the friendship of a foreign officer through the exertions of a Brahman officer. Through the same means he will obtain the confidence of the king, in whose country he will rise to a position of influence. He will be devoted in the king's work and render service to him. He will travel in a foreign country and live there.

The owner of the 11th house (Jupiter) is being observed by the owner of the 10th (Saturn). The horoscopee will perform funeral ceremonies in the early part of the Dasa.

During the middle and third part of the Dasa, when Saturn is in the Aries, the king of the country will have fear of danger or breach of career and be in great sorrow. He (king) will obtain mixed results when Saturn is in Scorpio. In the Saturn Bhukti of Jupiter or Dasa (of the horoscopee), there will be failure of rain and great famine in the country. The king of the country will be in sorrow and in cruel month (क्रूरमास), he will have fear from fever. He (the king), in the Guru Bhukti will be very happy and obtain lands. At the end of Saturn or Sani Bhukti, he will see emperors. There will be good in the family and marriage of his daughter.

The owner of the house of birth (Venus) is in Kamalamsa and in the Kendra of the 11th house. The horoscopee will therefore have Bhagya Yoga after his 45th year. Guru Dasa will be fortunate. In his 50th or 51st year, his son will become very fortunate and in old age he will be rich.

To the horoscopee with Kármuka Yoga, the 61st or 71st year will prove fatal. For information regarding month and date of death refer to Sani Nadi.

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1. Raja Yoga here means the prosperity of a king (*raja*), and does not mean "Kingly Yoga" as is understood, when the term is used in Indian philosophy.

The lord of the 5th from the 5th house indicative of sons (Saturn) is being observed by the planet of son (Jupiter), the son of the horoscopee will be a great man and well versed in a foreign language. From this knowledge he will earn his livelihood and wield magisterial powers. His horoscope should be specially referred to for further information. Through this son the horoscopee will be happy in his old age. He will obtain land, village and groves, and from these will he obtain happiness, grain and money. He will be pious to Vishnu, charitable, devoted to good and religious practices, hear religious teaching every day, and will restore temple. He will undertake pilgrimages and have the merit of bathing in the Ganges.

In the world he will be famous and in old age collect money.

In the Saturn Dasa in Krura Bhukti, death is said to occur to the horoscopee of Abalamsa.

The planet of ceremonial practices (Mercury) is coupled with a malefic planet (Sun), the horoscopee will not therefore observe these practices. He will obtain knowledge necessary for salvation and wisdom in old age.

These are said to be the results of the horoscopee of Abalamsa and the system of Venus in actuality.

Y. S. R.

EXPERIENCES OF A HINDU ABOUT H. P. B.

AS early as March 1882, the existence of the Theosophical Society and its Founders came to my knowledge, when I was employed at Udayagari, Nellore District, Madras Presidency. As I had, all along from my youth, a desire for mystic study and had even spent many months in the company of men supposed to be Yogis, this news especially about H. P. B. and her wonderful experiences caught me like a jungle fire. Immediately I came back to Nellore, where there was a prospect of a branch of the Theosophical Society being opened. When this branch was inaugurated in May 1882, I became one of its earnest members. It was peculiarly fortunate in having both the Founders present at its opening. Somehow I was closely drawn to the Founders. Only at that time at the request of Col. Olcott, P. T. S., an article entitled "Stone Shower" was contributed by me to the *Theosophist*. Peculiar attraction for H. P. B. grew in me and I was all the time to be seen at her side.

When the Founders left the place for Guntur, I engaged myself in the study of Theosophical books. As a consequence of such study I began to correspond with D. K. Mavalankar, who was then the Recording Secretary of the Theosophical Society. He suggested to me whether I could devote myself for the cause and work at the Head-quarters. This news was quite welcome to me, and I began to prepare myself for the ordeal, so much so that I made myself blind as to the future consequences that were in store for me. In July 1883, when I was on my duty at Cuddapah, I had sent my wife away for delivery. I applied for six months leave, but it was refused. My determination to work for the cause was so very strong that I resigned the post and joined the Head-quarters staff on the 7th August 1883. Then H. P. B. was at Ooty. On hearing of my arrival, she wrote to me a very kind letter, embodying necessary instructions,

and since she knew that I came away without informing my people, and had a longing to become like Damodar and to prepare myself for Chelaship and Yogi life, H. P. B. addressed me as follows: "You have to learn thoroughly not only your own Philosophy but the Philosophies of other nations also. Read and study.....you must devote two or three years to study and especially Sanskrit.....It is your inner life and your action that will draw to you such or another Guru. You may consider in the meantime both our Gurus as watching you. *Do not close all and every door behind you* at present. You may find yourself too weak or incompetent for the heavy task. *You may repent.* Do not renounce your worldly possessions or make yourself for the future in case you should resume your Grihasta life, your brother's dependent and slave. MASTER says to *impress this strongly on your mind.* Have, in case anything happens, a means to return to your worldly life without much difficulty. Meanwhile study as much as you can *Esoteric Theosophy* as given out to the world and learn to understand it as Theosophists ought..... *It is always good to keep to your own mesmeric or magnetic influences* and *emanation.* May all the Dhyan Chohans and Devas bless and protect you, my son. You have chosen a heavy difficult path in life before you reach Moksha on earth."

The above extracts from her letter will clearly show how cautious she was when she meant to admit one into the right Path. From this time forward my relations with her grew more intimate and I was in her company for several years. I watched fully enough all the phenomena at the Head-Quarters, knew what the Colombs did, and how Hodgson was misled in arriving at his one-sided conclusion about Phenomena. I patiently watched her at her bedside during her illness at the Head-quarters, the recovery from which seems to be, to my mind, a phenomenon in itself. As Mr. Sinnett rightly puts it, I think with him that she has been called away at this time, to work for the cause in a better body. She has left behind her ready materials enough for one or two generations to come, if her teaching is to be followed. We all must feel grateful to her and thank her, because she put herself to endless torture in her worn out garment in order to live and work for us. Now she is free. She had been ever kind to me and always addressed me, *Ananda.* It is only with grateful devotion to ONE whom the world has not yet begun to sufficiently understand—the mysterious personality called H. P. B.—that I pen these few lines.

ANANDA.

SEETHARAMANJANEYAM, OR A SHORT SYNOPSIS ON YOGA.[1]

DURING the coronation of Rama, the hero of the Ramayana[2], various presents were distributed to all the visitors, and after all the ceremonies were over, Rama was contemplating as to what sort of present would be adequate to Hanuman, and on consultation with Seetha, he directed her to make present of Brahamagnána to Hanuman. The discourse is divided into three sections; first *Taraka Yoga*, second *Sankhya Yoga*, both of them being subjects of conversation between Seetha and Hanuman, and the third *Amanaska*, taught by Rama himself.

This synopsis forms the introduction to this work.

I. *Yoga* is of two kinds: —

A. *Abhyasa Yoga*, intended for those who are not sufficiently developed in spirituality and in *Brahma Gnana*.

B. *Gnana Yoga*, for those who are spiritually developed and are prepared to receive instructions in the highest spiritual science.

A. Abhyása Yoga is otherwise called Pránáyámam, which is of three kinds:

(1) *Prákrita* or Mantra Yoga.

(2) *Vaikrita* or Laya Yoga.

(3) *Kevalakumbhaka* or Hata Yoga.

1. *Mantra Yoga* is four-fold :—

(*a.*) *Ajapa* ; (*b.*) *Japam* ; (*c.*) *Kriya* ; and (*d.*) *Smarana*.

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1. An extract from the Introduction of Seetharamanjaneyam, a discourse between Seetha, Rama, and Anjanaya or Hanuman, a philosophical poem in Telugu, by Parameswara Panthuloo Lingamoorthi Gurumoorthi.

2. The subject of this discourse, rather a philosophical poem, forms part of a conversation between Parameswara or Siva, and Parvati, described in the Adhyátmarámáyana of the Brahmanda Purana. Several kinds of interpretation for the Ramáyana are in vogue in India. Firstly, we have the well-known exoteric one representing Ramáyana as a poem. The second is an improvement on this and makes every word of Ramáyana true. The third is more philosophical, making it an explanation of the Gayatri, its twenty-four letters occurring at the interval of 1,000 verses, the first letter of the Gayatri forming the first letter of the Ramáyana. The poem really contains 24,000 verses, but the interpolations made in several parts of India, have only tended to make no two readings agree with one another. We have also symbolic and Vedantic interpretations of the poem, as given in the Adhyátmárámáyana, which is in itself a sort of commentary to it. Lastly, we have the Visishtadvaitic commentary, which makes Hanuman the Jiva, Sita Lakshmi, and Rama the adept and an incarnation of Vishnu.

It might go without saying that Sitárámánjanéyam is the most occult of the Telugu poems. The idea contained in the Adhyátmarámáyana is a little modified here, but the same is fully explained in four Upanishads—Sitopanishad, and Ramatapani, Purva, and Uttara, as also the Ramarahasyopanishad,—which go to give out the symbology of Rama, Sita, and Hanuman. These Upanishads are not generally considered to be so great an authority in philosophical matters, as the ten well-known ones, but embody what must be described as a highly esoteric signification of the terms, and are held authoritative on those points.

Rama, according to one of these, plays the part of an adept initiating Hanuman into the mysteries of Divine knowledge. Rama is an incarnation of Parabrahma. Rama is therefore explained to mean "who shines on the earth," and also the killer of Rákshasas. Sita is Prakriti, and Hanuman is the *Chela*.

A careful study of Sitárámánjanéyam, goes to show that Rama symbolises the spirit, Sita, the 6th Principle (Prakriti), while Hanuman the ordinary human individual or the 5th Principle of the Esoteric Doctrine. This view of mine is further strengthened by the fact that Hanuman attains to Divine knowledge first by the teachings of Sita, and after learning all she had to say, he had recourse to a higher authority, the spirit itself (Rama).—S. E. G.

(*a.*) *Ajapa*[1] = Breathing from sunrise of one day to sunrise of another day 21,600 times with the consciousness of *Om hamsa* (the sound of breath) according to the proportions fixed for the deities presiding over the six Atharas or spiritual centres :

Sadúthára Chakra or Table of Six Centres.

No.	Name.	Place.	Letters.	No. of petals of Flowers.	Color.	Elements predominating.	Sensation.	Deity.	No. of Breaths.
1	Múlathára.	Gutha, midway between Anus and Urethra.	Va, ca, sha, sa.	4	Golden.	Earth.	Smell.	Ganesh.	600
2	Swádishtáná.	Linga or Urethra.	Ba, bha, ma, ya, ra, la.	6	Red.	Water.	Taste.	Brahma.	6,000
3	Manipúraka.	Nabhi or Navel.	Da, dha, na, tha, thah, Dha, dha, na, pa, pha.	10	Yellow.	Fire.	Sight.	Vishnu.	6,000
4	Anáhata.	Heart.	Ka, kha, gha, gha, gna, cha, cha, ja, jha, nga, ta, tha.	12	White.	Air.	Touch.	Rudra.	6,000
5	Visudha.	Trachea.	16 letters from á.	16	Black.	Akas.	Hearing.	Jeevatma.	1,000
6	Agnéya.	Between eyebrows.	Ham, ksham.	2	Color of Ruby.	Four Anantha Karnas 1. Manas. 2. Budhi. 3. Chittam 4. Ahankaram.	Nil[2].	Paramatma.	1,000
7	Sahasrára.	Brahma Randrum; Head, top & centre.	Om.	1,000	10000000 Sun's light.	Nil.	Nil.	One's own Guru.	1,000

(1) Ajapa = from A (not) + Japa, is no Japa, but simply a meditation on the Hamsa.

(2). The Sixth sense, *viz.*, the intuition, is here indicated, but omitted apparently owing to the fact that it is no sense, as we generally understand the term. The Seventh is the Universal consciousness, and here omitted for the same reason. This is the Laya place of Buddhi, *i. e.*, the place where Buddhi is lost or merges itself into universal intelligence.

(*b.*) *Japa.* Pronouncing mantras with the requisite *Anganyasa* and *Karanyasa* adapted to the objects of desire. The composition of each mantra is first *Pranava*, plus the name of the deity, plus prescribed suffixes for objects of desire, such as Nama, Swaha, Vowshat, Vashut, &c.

(*c.*) *Kriya.* All rituals and ceremonials prescribed by the Vedas and Puranas, &c.

(*d.*) *Smarana.* Recitation of names of deities with or without music, dancing uniting these names, &c., painting or sculpturing the deities, &c.

2. *Vaikrita*=*Laya Yoga*, perceiving the ten[1] Pranava sounds in the heart (Anahata Chakra), and perceiving also the locality where the absorption or laya of the tenth sound takes place, and where the spiritual *Kala* (radiance) is perceived, and where the mind is extinguished. After the perception of the subjective sounds the mind looses itself in the spiritual *Kala*, which becomes manifest.

3. *Hata Yoga* is of *Kaya Sudhi* (purification and preparation of the physical body), and *Kaya Sudhi* by *Pranayamam*, perfect diet and temperance in every act.

The eight Siddhis or powers are acquired by the practitioners of Abhyasa Yogam. They are :—

(1) *Anima ;* (2) *Mahima ;* (3) *Girima ;* (4) *Lahima ;* (5) *Prapthee ;* (6) *Prákamiya ;* (7) *Easathva* and (8) *Vasya.*

(1) *Anima*=Interpenetrating atom like things.
(2) *Mahima*=Enlarging and assuming a body larger than Easwaras.
(3) *Garima*=Assuming heaviness greater than all the globes.
(4) *Lahima*=Becoming lighter than the lightest substance.
(5) *Prapthee*=Attaining the desired things.
(6) *Prakamiya*=Flying in the sky.
(7) *Easathwa*=Obtaining the omnipotency of Easwara, control over sun, moon, &c.
(8) *Vasyathwa*=The attraction of all things.

B. *Gnana Yoga alias Raja Yogam*=Learning the Vedanta Sastra from the Guru, contemplating and putting into practice the truths therein, releasing from the attraction of matter ever on the contemplation of the Brahmam, and obtaining Nirvana or Moksha, experiencing the Prárabdha Karma up to the dissolution of the physical body (Videha Mukthi).

II. The preliminary requisites for all the four Yogams, *i. e.*, (1) *Prákrita*, (2) *Vaikrita*, and (3) *Kevalakumbhaka*, and the sub-divisions of *Abhyasa Yoga*, and (4) *Gnana Yoga*, are :—

1. There are many million kinds in this practice; one Sage Murudam taught them to his consort Maradanie.

(1.) *Yama* :—

(1) *Ahimsa*=Harmlessness or killing of any being, from an ant to man.

(2) *Satya*=Truthfulness.

(3) *Asthéya*=Not coveting another's wealth even during adversity.

(4) *Brahamacharya*=Freedom from female intercourse, or at least except when one's own wife is unwell.

(5) *Aparigraha*=Not receiving any presents from anybody; exception is made in the case of pupils.

(2.) *Niyama* :—

(1) *Soucha*=Purification (i) *Bahya* = Of body with water, mud, &c.

(ii) *Anthara*=Keeping peace of mind by freedom from five Malas or evils caused by anger.

(2) *Tapas*=Of body, of mind, of vach (speech).

(3) *Santhosha* = Peace and contentment.

(4) *Japa* or *Swádhyaya* = Pronouncing or uttering mantras or prayers from the Vedas.

1. Loudly,
2. Whispering within the mouth, or,
3. Mentally.

(5) *Iswara pranidhana or worship* = Mental worship of Parabrahmam with Parasakti—by assimilating the various elements and constituents of the body to represent the several constituents of the regular religious ceremonial pooja.

(3.) *Asana* = Posture for contemplation. There are innumerable kinds of Asanam (some of the chief are hereunder given). They are of various applications : each Asanam has two-fold effects—one producing certain facilities for contemplation, and the other a remedy for ailments and diseases. They are :—

1. *Virásana.*	11. *Gómukhasana.*
2. *Swasthikásana.*	12. *Dhanurasana.*
3. *Padmásana.*	13. *Mayoorasana.*
4. *Yogasana.*	14. *Kahalasana.*
5. *Kúrmásana.*	15. *Muktásana.*
6. *Udyanasana.*	16. *Tittibhásana.*
7. *Bhadrásana.*	17. *Paschima Thanur asana.*
8. *Siddhásana.*	18. *Poorvas asana.*
9. *Simhasana.*	19. *Arbhak asana.*
10. *Kukkutasana.*	20. *Kamadhahan asana.*

In all the Asanas some particular form indicated in the name is prescribed by the Yogi.[1]

1. Vide any book on Hatayoga for the details of these postures.

3. *Pranayama*:—*Rechaka* = Expiration; *Puraka* = Inspiration; *Kumbhaka* = Stopping the breath.

4. *Prathyahara*:—Restraining the course of 14 Gnana and Karma Indriyas, and preventing them from doing their normal actions.

5. *Dhyana* is of two kinds:—

(*a*.) *Saguna*, contemplating *Iswara* by locating it in the heart (Anahata chakra), and (*b*) *Nirguna* is destruction of manas and its accompaniments, then contemplation on the *Parabrahm* (universal spirit) until the realisation of the spirit as *Dhyana* and *Dhyana* as spirit, *i. e.*, until the realization of *Thatwamasi* = that art Thou and *Ahum Brahmahasmi* = I am Brahma.

6. *Dharana* = fixing the *manas* on the six centres of the body and contemplating on the deity presiding over each.

7. *Samadhi* is the realization that Pratyagátma (individualized spirit) is Paramatma (the universal spirit) and *vice versâ*.

Samadhi is of three kinds:—

Samadhi.

Saivakalpaka. *Nirvikalpaka.*

Drisyanu Vidha. *Sabdanu Vidha.*

These are either Bahya and Anthara. Thus we have six kinds of Samadhi.

Raja Yoga.

The Royal path to Moksha is three kinds:—

1. *Tharaka* = Purification of the manas,
2. *Sankhya* = Knowledge of what Brahmam is,
3. *Amansaka* = Recognition of final knowledge of the four Mahavakyas;

1. *Pragyánam Brahma*; 2. *Aham Brahmasmi*; 3. *Thathwamasi*; 4. *Ayamátma Brahma.*

P. N.

VANDALISM ON BUDDHIST SHRINES.

IF Christianity had its days of The Crusades, Buddhism had certainly its own. If the former had lost its ground with the Saracens, the latter did so likewise with the Brahmans, perhaps never more to return to India.

But the times have changed: a foreign Government with its policy of religious neutrality is at the head of Indian affairs, and every religion is quite welcome to represent its claims and receive its own share of justice. A crusade in these days no longer means a terrible war, but a calm and a clear statement of facts: and if Peter the Hermit was the cause of so much bloodshed in the name of religion, then, the name of our energetic brother, Mr. H. Dhammapala of Ceylon, cer-

tainly deserves that credit from posterity that is due to him as a leader of a crusade in the nineteenth century in the name of Buddhism, but without any bloodshed whatever, and thus contrasting with the crusades of Christians. Like Peter the Hermit, he bemoaned to his co-religionists the sacrilegious purposes which desecrate the sacred relics of his holy land, as of every other Buddhist, and which also deface the shrines with emblems and rituals foreign to their nature. Like Peter the Crusader, he has entirely devoted himself to the cause of his religion and its sacred relics ; and last, not the least, like the Crusader Monk he not only preaches, but is ready to devote his time to the restoration of his Jerusalem to his religionists, and would even go there and exert his influence to the utmost in the accomplishment of his object.

Buddha-Gaya,—spelt also Gya by Englishmen—is one of the four most sacred places noticed in the annals of Buddhism, Sakya Muni having attained his Buddha-hood there ; the three others being Kapilavastu, the birth-place of Buddha ; Benares, where he first preached his doctrine ; and Kusinagara, where he attained Nirvana. According to Dr. Rajendralala Mitra, Buddha-Gaya is now a thriving village in Behar (Gaya District) on the west bank of the Lilagun, a corruption of Niranjana. This rivulet, a mile below Buddha-Gaya, near the Mora Hill, comes in contact with the Mohana, and the united stream assumes the name of Phalgu. In the Government Records the village is reckoned under two names, Buddha-Gaya Proper, and Mastipur Taradi, known also by the name of Taradi Buzurg. Buddha Gaya Proper comprises an area of about 2,160 acres, and Taradi about 648 acres or a little over a square mile. " The name Taradi has evidently originated from the circumstance of the area around a mediæval temple of Tárádevi having been dedicated to her worship. The area of the two villages is one fertile plain studded with tanks, fringed on the riverside by large and umbrageous mango topes, and broken here and there by one large and several smaller mounds, parts of which are covered by human habitations. The boundary line between the two villages is marked by a village road. The mounds are mostly on the east side, the largest being in the middle of that side. They mark the sites of ancient buildings, which have long since crumbled to dust. The largest mound covers an area of 1,500' × 1,400', and is divided into two unequal parts by the village road aforesaid. The southern portion is one-third the size of the northern one: but it is the most important from an antiquarian point of view, as in the centre of it stands the most ancient monument in the village."* This monument the Doctor names the Great Temple. The population, according to the Census of 1871, was 3,050, only about 400 being Mohamedans, and the rest Hindus. According to Dr. Hamilton, who saw the place in the beginning of the present century, it was called the " palace," (but now supposed to be a *garh* or fortress) and had even traces of a ditch and the remains of an

* Dr. Rajendralala Mitra's *Buddha-Gaya*, p. 4.

outer wall of a palace that must have once existed there. Next to the Great Temple, the largest building in the village is a monastery situated on the left bank of the Lilagun, in the midst of a garden extending over an area of about 20 acres. To the north of this are three two-storied buildings of moderate size, and ranges of out-houses and stables in front to the east. On the south there is a large three-storied building called Baradwari. There are four temples, one of which contains a Sanskrit-Burmese inscription, and another some Buddhist statues. Outside this monastery, and belonging to it, there is towards the west, and on a part of the large mound aforesaid, a spacious two-storied building. Around it are four Hindu temples, one dedicated to Jagannath, another to Rama (built in the beginning of this century), and the rest to Siva. Lastly, south-west of the monastery, there is a cemetery in which Hindu sanyasis (ascetics) are buried.

The places enjoy the benefits of a Police Station, a Post Office, a vernacular school, and an alms-house which is attached to the monastery.

The two villages are owned by the Mahant of the monastery above described, who possesses an income of over Rs. 80,000 (£ 6,000) per annum, paying a total rent of Rs. 3,800 to the Government.

Buddha-Gaya is the name it bears for the last nearly eleven centuries as distinguished from Gaya Proper, which is called Brahmin Gaya. Its ancient name was Urivela or Urivilva, so called for the *Bel* trees growing there even now, and represented by the ruins of *Urel*, which is its corruption. The name Gaya has its own tradition to narrate. One Gayásura, a Titan of extraordinary dimensions, mentioned in the Gaya Mahatmya of Vayu Purana, was to make a tapas. The Devas being afraid of it, went to Indra, Surya and Brahma, but they not being able to do anything to divert the attention of the Titan, at last all went together to Vishnu for advice and help. Vishnu then appeared before him and granted the boon he asked for, namely, that he who touches him should become pure and be translated to Brahmaloka. The result was that every one touched him and went to Brahmaloka. The Devas, seeing that all the men in the world were thus saved, and had therefore no work, consulted with Brahma as to what they should do. Brahma thereupon hit upon the plan of asking the Titan for his body, for the performance of Yagna (Vedic sacrifice). The request was at once granted. Brahma began his Yagna, but the demon was, contrary to the case of all sacrificial victims, still moving on the sacrificial ground. The Devas not being able to make him motionless went to Vishnu, who after plying his mace (called on that account Gadádhara), rested on him. Gayasura was sorry that he should be thus tortured, especially when he was too ready to do anything. The gods were very much pleased and bade him ask for a boon. He said he was glad that Brahma, Vishnu and Maheswara, should rest on him, and requested that all the sacred waters of the earth should abide there for the good of mankind, where people by bathing and offering Pinda (oblations) to Pitris, may attain high merit for themselves and translate their ancestors to the region of

Brahmaloka. The boon was readily granted, with the addition that by worshipping the feet of Vishnu impressed on the Titan, the devotee will obtain the highest reward in after-life.

This is done even to-day. But the devotee should before doing so, go to the Bodhidruma and salute it by a special mantra*, which means as follows:—

"I salute, repeatedly salute, thee, Aswatha tree, the tremulous tree, the Yagna (sacrifice personified), the Bodhisatwa, the Eternal Source of permanence. Oh Pipal tree, the most noble among trees, thou art the eleventh among the Rudras, Pavaka among the Vasus, and Narayana among the Devas. Oh noble Pipal tree, since Narayana always resides within thee, thou art then the most beneficient among the trees, thou art blessed, thou destroyest (the evil consequences of) bad dreams. I salute the God who has assumed the form of Aswatha tree, and is the holder of the conch shell, the discus, and the mace. I salute Hari of the Lotus eyes who has assumed the form of a tree."

Urivilva existed as a flourishing town even in the time of Buddha Gautama. He having gained nothing from the Rishis of Raja-griha, came there with five companions, who were equally dissatisfied like himself. The river and its surroundings were so charming that he resolved to remain there. He first of all selected for his austerities the Brahma-yoni Hill near the modern Buddha-Gaya and performed the *ásphanaka dhyana* for six years. On the information of the Devas his mother comes there and dissuaded him from continued austerities, but he was quite resolute saying that he was sure to become a Buddha shortly. It was then that he was first assaulted by Mara. Not being able to gain his object by these austerities, he changed the place and came to a platform (Bodhi-manda) under the famous Bodhi tree. It extended over a very large area, and abounded with snakes. There he became a Buddha, and conquered Mara, Mara's sons and Mara's sixteen daughters. Then all men in the village rendered their services to him; one offered him clothes, another washed him, while a third offered him milk and a fourth gave him food; the Enlightened One receiving the same in an alms-bowl first used by him and continued by Buddhist monks even today.

The tree itself came to be called a Bodhidruma, literally the tree of Bodhi or knowledge, and the three brothers of Kasyapa Gotra, Gaya Kasyapa, Sarit Kasyapa, and Urivilva Kasyapa became converts under it. The scenes relating to the various anecdotes had sufficient monuments erected near them about two centuries after his Nirvana, by the Indian Constantine, Asokavardhana. He built a stupa 100 feet high on the Brahma Yoni Hill. Hearing from his tutor Upagupta the history of the place, he presented a hundred thousand pieces of gold for the Bodhi tree, and for the erection of a *vihara* by its side, the same Asoka, having, while he was a non-Buddhist, cut it down twice. He had also the railings put down there, known as the 'Asoka railings.' The *vihara* was supplanted by the Great Temple, in the first century B. C., and the Buddhists were undisputed masters till the second or the third century after Christ. Monuments sprang up in all the places which were connected

* *Vayupurana* (Bibliotheca Indica Series), p. 314.

one way or the other with legends about Buddha, whose figure was everywhere to be seen.

Buddha-Gaya then passed into the hands of the Hindus who, instead of demolishing the old temples, had the goodness to preserve them. For when Fa Hian visited the place in 404 A. C., he was able to identify all the monuments with those described in the Lalitavistara and the legends, although the place was inhabited only by a few Buddhist monks, and was surrounded by a forest.

The place was visited by Hioun Thsang in 637 A. C. He describes several *viharas* and *stupas* existing near and around the Great Temple and Bodhi tree, and narrates the several legends therewith connected. He also repeats the account he heard that when Asoka came into power he signalized each spot, up and down the Brahma Yoni, and all around the Bodhi tree, by erecting distinguishing posts and *stupas*. The Bodhi tree itself was surrounded by a brick wall of considerable height. The tree itself was 500 paces round. Buddhists of all ranks throughout the land came there and paid homage to it on the Nirvana day. The height of the tree itself was 40 or 50 feet. He gives the account of one King Sasanka, who, out of religious fanaticism, cut the sacred tree to the very root and destroyed some of the convents. Purnavarma, King of Magadha, a follower of Buddha, soon after hearing this, sighed and said, "The sun of wisdom having set, nothing is left but the tree of Buddha, and this they have destroyed; what source of spiritual life is there now?" He then fell upon the ground, overcome with sorrow. Then with the milk of a thousand cows, he again bathed the roots of the tree, and in one night it revived, and grew it to the height of about ten feet. Fearing lest it should again be cut down, he surrounded it with a wall twenty-four feet high. This took place probably a century before Hioun Thsang's arrival, as he found the height of the wall four feet less

Sasanka wanted to destroy the idol of Buddha in the great temple near the tree, but having seen its noble features, he determined only to remove it and substitute one of Siva. The officer deputed for the purpose being a Buddhist, he called out another belonging to the same faith and asked him to build up across the chamber and before the figure of Buddha, a wall of brick, placing a barring near the figure. Then on the interposing wall he made a figure of Siva, in obedience to Sasanka's orders. The king on hearing of the completion was seized with terror, and died shortly afterwards. The officer then pulled down the interposing wall. Hioun Thsang clearly saw the figure, and describes the daily worship then given to it. Besides the Great Temple, he also describes nearly 30 monuments connected with legends about Buddha.

The subsequent history of Buddha-Gaya is unknown. But we may safely say that, after the expulsion of the Buddhists, it remained entirely in the possession of Hindus, until the year 1305, when a Burmese Embassy arrived. Their object was to repair the old monuments neglected

and destroyed during the three centuries following the expulsion of Buddhism, and accordingly they set themselves to work.

This is the fourth period in the history of the Great Temple; the first and second having already been said to be the work of Asoka, and its subsequent improvement; and the third being some time before Hioun Thsang's visit, when a pavilion was added. What the Burmese exactly did is not known, but we gather from the inscription that they made very extensive repairs, including a complete coat of plaster which has lasted very fairly up to the present day.

There is again a break in the continuation of its history. From the nature of the Mussalman rule in Behar, we may be quite sure that the place was entirely neglected by Buddhists and Hindus alike, because the religious zeal of the rulers permitted no other religion to prosper. That it was entirely neglected may be inferred from the statement that about the beginning of the seventeenth century the place was "overrun by bushes and trees, and the sect of Buddha in the neighbourhood was entirely extinct." There was probably not even a Buddhist Bhikshu to take care of the Great Temple or the Bodhi tree, and this shows to what extent Buddhism was excluded from the land of Hindus. Seeing this state of things, one Damandinath, a mendicant of the order of Giri, a sect of Saivas, first took up his abode in the village of Buddha-Gaya and built a small monastery for the accommodation of the itinerant members of his Order. He was succeeded by his disciple Chaitanyagiri, whose remains were buried within the enclosure of the Great Temple, and a small shrine built thereupon. This Chaitanyagiri had the goodness to appropriate the Buddhist temple for his use, seeing it had neither a priest nor a worshipper; and as Dr. Mitra says, "such an appropriation of it by a saintly hermit in a small village during the Mahommedan rule was an act which none would question." The Moslem rule never knew the religious neutrality we all enjoy, and no sooner the successor of Chaitanya, one Mahadeva, applied for 'legal' possession of the Buddhist temple, and for being recognized as the chief Mahant of the place, than a *firman* to that effect was granted by Emperor Shah Alum. Lala Giri and Raghava Giri succeeded him one after the other, Lala Giri adding the alms-house. The next was Rainahita, who also made some additions to the monastery. He left three disciples. Two died early, and the third and youngest, Sivagiri, also known as Golap Giri, obtained a Mukarrari lease from Government of the village of Taradi. He was succeeded by his disciple Hemanatha Giri, who, I believe, is the present Mahant.

The Buddhist temples while in the charge of one of the most bigoted of the Orders of Hindu monks, were reduced to the condition that might be expected. It was probably during the period of their tenure that the two idols of Maya Devi, mother of Buddha, became Hindu goddesses, known by the names of Gayatri Devi and Chota Thokuran. A similar change was wrought on Vajrapani and Padmapani, by turning them into Vagisvara Devi and Savitri Devi, although all bear the character-

istics of Buddhist idols. This is, however, no exception but a rule followed throughout India after the extirpation of Buddhism. Buddhist shrines were converted into Brahminical ones, and Brahminical legends called Kshetra Puranas, were engrafted on the Buddhist legends, and found a place in the Brahmanda and Skanda Puranas. Gaya, Bhuvaneswari, Sanchi, Puri, all come under the same category. Coming to Southern India, we have the well-known places Tirupati and Conjeveram sharing in the same fate, the Buddhist phase of Tirupati having been an image of Padmapani, the Padma (lotus) being now covered by a Kavacha (sheath), while the image itself is passing by the name of Srinivasa. This fact was first known about 1850 to the employés in the inner part of the temple, when some parts of the *Kavacha* having become too much loosened, had to undergo repairs. The real nature was at once discovered, but the matter was kept a profound secret. Nor are the Saiva temples of Conjeveram any way better; Conjeveram, which had during the time of Hioun Thsang so many as 10,000 Buddhist Bhikshus and about 100 *Sangharamas*, had its Sangharamas converted in the course of three following centuries into Saiva temples during the reign of Saiva kings. Even to-day, a Jaina-Buddhist temple is seen in a village two miles off, but which once formed part of it with a number of Jains living there, and a large number of Buddhist statues are scattered about in the Saiva temples.

The history of Indian temple architecture shows that *most of these temples*—the exceptions are very few—have undergone three stages: first, they were Buddhistic, then they became Saivite, and lastly they are Vaishnava temples. In the case of Buddhapad and the Bodhi tree at Gaya, the change was from Buddhism immediately to Vaishnavism. In the mantra addressed to the Bodhi tree,* there is a peculiar way of addressing it, *viz.*, as a Bodhisatwa, a term which every one of my Hindu friends will admit as belonging exclusively to Buddhism, being one of the titles of Buddha Goutama. The subsequent history of the tree, as previously given, shows that till the seventh century after Christ, it was considered as Buddhistic and not *Brahminical*; for while Hindu kings destroyed it, Buddhist kings revived it with all their sincerity and zeal. It was therefore reasonable to conclude that the Bodhi tree was Hinduized only a little before or after the extirpation of Buddhism. Nor is the case with the Buddhapad in any way better. Dr. R. L. Mitra observes on this point: "When the Hindus got hold of Gaya, the popular feeling in favor of the most sacred footprint there was so high, that unable to set it aside, the Brahmins recognized it under the name of Vishnu's foot, as the most sacred object of worship at that place." The feet are of granite with an even top. "The frequent washings which it daily undergoes, have worn out the peculiar sectarian marks from which its character could be made out, and even the outlines of the feet are all but perfectly imperceptible. It is impossible, therefore, *from any evidence on it*, to determine to which sect it originally belonged: but the history of the conversion

* Vide page 680, line 8.

of Gaya to Hinduism, leaves no doubt in my mind that it was originally a Buddhist emblem.....The sectarial marks on it comprise, on the right foot, a discus, an umbrella, a flag, a conch shell, a pitcher, a fish, an elephant goad, an arc, and a lotus bud; and on the left foot the same, except the discus, which is replaced by a wheel. These marks do not correspond with any Vaishnava description of Vishnu's feet, nor with any Buddhist account of Buddha's footmark that I have seen. Nor do they conform to any known canons of palmistry, Hindu or Buddhist, regarding auspicious marks on the sole of the feet." Dr. Mitra is, we believe, a Vaishnava, but that is no reason why he should not give out what he thinks to be true.

To a Hindu who never seriously took to the study of Indian archæology, these statements made with reference to some of the sacred places in India may be quite shocking. They are all unpleasant truths no doubt, but nevertheless true, and truth must ultimately prevail. These statements do not in any way go to sully the purity of Hinduism. They simply show us how it has degenerated during the last ten centuries.*

The Archæological Survey under the Government of India came into existence in the year 1858 through the exertions of Major-General A. Cunningham, R. E., who had devoted nearly 20 years to the study of Indian Archæology. The object of the department is to examine old monuments and mounds which may be of historical or antiquarian interest, and excavate them, if necessary, and to report on their antiquity: also to preserve the more important ones in an excellent state of repair. General Cunningham as Director-General of the Survey, visited Buddha-Gaya in 1861-62 and excavated a very small mound round the Great Temple. In 1864 Major Mead was employed by the Government on the recommendations of the General to carry on excavations round the temple, and he unearthed a large portion. The place was again visited by the General in 1871, but no improvements were made. In the year 1877, certain Burmese gentlemen, deputed by the King of Burma, arrived at Buddha-Gaya, and with sanction of the Mahant, who was the owner of the Great Temple and the surrounding ground, carried on demolitions and excavations round the temple. Their misdirected zeal wrought more harm than good as they destroyed a large portion. For the last ten years the place is under the protection of the Bengal Government, and guarded with scrupulous care: and on the recommendation of General Cunningham, the Government of Sir Ashley Eden deputed Mr. Beglar to restore and repair the Great Temple at a cost of a lac and a half rupees (or nearly £13,000). A marble slab bears the inscription of its having been repaired. It can be seen at the entrance to the temple.

* For further description and history of Buddha-Gaya, the reader is referred to *The Asiatic Researches*, Vols. I and XX: *Transactions of the Royal Asiatic Society*, Vols. I and II; *Lalita Vistara* (Original and Translation by Dr. R. L. Mitra), *Bibliotheca Indica Series*; *Legge's Fa Hian (Anecdota Oxensiana Series)*; Beal's translations of *Hioun Thsang's Travels*, 2 Vols.; Turnour's and Gooneratne's *Mahawansa*; *Vayupurana*, *Bibliotheca Indian Series*; *Dr. Rajendralala Mitra's Buddha Gaya*; and Cunningham's *Archæological Survey Reports*, Vols. I, III and XI.

Mr. Dhammapala, well-known to our readers as a young and earnest Theosophist and Buddhist, who has sacrificed a good deal to promote the cause of his religion, came to Adyar to attend the last Convention, and after remaining here for a few weeks, went on a pilgrimage to his Holy Land in company with a Japanese priest, who will be successor of the High Priest of the Shingon sect in Japan. They witnessed with pain the vandalism that was taking place there, unknown doubtless to those who would shudder at the sight. To quote Mr. Dhammapala's own words as to the nature of the vandalism:—

"I have seen ryots in the villages surrounding the temple using admirably carved stones as steps to their huts. I have seen statues three feet high in an excellent state of preservation buried under rubbish, to the east of the Mahant's *Baradari*. A few are plastered to the eastern outer wall of the garden along the bank of the Lilajan. The Asoka pillars, the most ancient relic of the site—indeed, "the most antique memorials of all India"—which graced the temple pavement, are now used as posts of the Mahant's kitchen! The best and the most elaborately carved statues and girdlings are now in the Samadh to the east of the temple. The *Vajrasana*, *Sripada* and life-like images are to be seen here in abundance, and beautiful Asoka images are plastered against the outer walls of the shrines within the *Samadh*—the tombs of the Mahants."

Such a state of affairs naturally moved him. He therefore set himself to work, and has already accomplished a good deal. Following the example of Peter the Hermit, he addressed his co-religionists in Arakan, Burma, Siam and Ceylon. His attempts have not been in vain. He has assurances of help from the King of Siam and Prince Chandrudhut, from the leader of Buddhists in Arakan, from several wealthy and influential gentlemen in Rangoon, and last, but not the least, from the High Priest Sumangala of Colombo. His proposal is to raise a lac of Rupees (about £ 7,500) to buy the surrounding portions of the temple from the Mahant. The sum is very small when compared with the object in view, and can be contributed by a single Buddhist merchant or potentate, if he has any respect for his own religion. To him a more hallowed place does not exist on the face of this earth,—for what Jerusalem is to the Christian, and what Mecca is to the Moslem, that Buddha-Gaya is to the Buddhist.

We since learn that a meeting was convened in Colombo on the 31st May, when some of the most influential priests of Ceylon spoke eloquently, heartily approving the scheme, and formed a Society entitled "The Buddha Gaya Mahabodhi Society," with Colonel Olcott as Director and Chief Adviser, and High Priest Sumangala as President. The Society is catholic, and does not identify itself with any particular sect of Buddhism; one of its objects being the establishment of a permanent mission of Buddhist priests and laymen at Buddha-Gaya. The first necessary outlay will be the building of a Pansala with kitchens and other out-buildings. It need not be said that the association with the Society of the name of Col. Olcott, who has done so much for Buddhism and other Eastern religions, is sure to produce good results. The Government is only too ready to hand it over to proper persons, who

can give assurance for its proper preservation; the necessity for such an action having been strongly recommended by men like Sir Edwin Arnold, and Mr. C. A. Grierson, the well known Oriental Scholar and Collector of Gya. The two leading Hindu Newspapers representing the views of educated Hindus—the *Indian Mirror* of Calcutta and the *Hindu* of Madras, not to mention the less important ones,—speak strongly in favor of such a scheme. It need not be, therefore, said, that the undertaking commends itself to the Hindu and Buddhist alike.

S. E. GOPALACHARLU, F. T. S.

MANDALA[1] *BRAHMANA UPANISHAD OF SUKLA-YAJURVEDA.*

(*Translated by two Members of Kumbakonam T. S.*)

BRAHMANA—I.

OM. The great Sage Yagnavalkya went to Adityaloka (Sun's world) and saluting him (the purusha of the Sun) said—Oh, reverend Sir, describe to me Atmatatwa (the tatwa or truth of Atma). (To which) Narayana (*viz.*, the purusha of the Sun) replied. I shall describe the eightfold parts of yoga together with (or in the light of) gnana (spiritual wisdom). The conquering of cold and heat, as well as hunger and sleep, the preserving of sweet patience ("that nought can ruffle") and the restraining of the organs (from sensual objects)—all these come under (or are) Yama. Devotion to one's guru, love of the true path, enjoyment of objects producing happiness, internal satisfaction with such an enjoyment, freedom from company, living in a retired place, the controlling of the manas (the uncertain mind), the not longing after the fruits of actions and a state of Vairagya (or indifference to pleasure or pain, &c.)—all these constitute Niyama. The sitting in any posture pleasant (to one) and on a deer-skin is prescribed for Asana (posture). Inspiration, restraint of breath and expiration, which have respectively 16, 64 and 32 (matras) constitute Pranayama (restraint of breath). The restraining of the mind from the objects of senses is Pratyahara (subjugation of the senses). The contemplation on the oneness of consciousness in all objects is Dhyana. The mind having been drawn away from the objects of the senses, the fixing of the Chaitanya (consciousness) on consciousness itself is Dharana. The forgetting of oneself in Dhyana is Samadhi. He who thus knows the eight subtle parts of yoga attains salvation.

(2). The body has five faults or stains (*viz.*), passion, anger, outbreathing, fear and sleep. The removal of these can be effected respectively by non-entertainment of any Sankalpa (thought), forgiveness, moderate food, non-carelessnes and a spiritual sight of Tatwas. In order to cross the ocean of Samsara (mundane existence), where sleep and fear are the serpents, injury, &c., are the waves, Trishna (thirst) is the whirlpool and wife is the mire one should adhere to the subtle path and overstepping[2] Tatwa and other gunas

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1. This means sphere. As the Purusha in the sphere of the sun gives this Upanishad out to Yagnavalkya, it is called Mandala Brahmana. This is very mystical, and all esoteric students will do well to go through it carefully. There is a book called Rajayoga Bashya (Commentary), which is a commentary to this Upanishad, and in the light of that commentary, which is by some attributed to Sri Sankaracharya, notes are herein given. This Upanishad which treats on clairvoyance is considered by some Hindus as important.

2. Com: Rising above the seven Pranas one should with introvision cognise, in the region of Akas Tamas, and should then make Tamas get into Rajas, Rajas into Satwa, Satwa into Narayana and Narayana into the Supreme seat.

should look out for Taraka. Taraka[1] is Brahm, which being in the middle of the two eyebrows, is of the nature of the spiritual effulgence of Sachithananda. The (spiritual) seeing (of Brahm) through the three Lakshyas (or the three kinds of introvision) is the means to it (Brahm). Sushumna, which is from the Muladhara[2] (sacral plexus) to Brahmarandhra (in the navel plexus) has the radiance of the sun. In the centre of it (the navel plexus) is Kundilini shining like crores of lightning and subtle as the thread in the lotus stalk. Tamas is destroyed there. Through seeing it all sins are destroyed. When the two ears are closed by the tips of the forefingers, a Bhétkára (or booming) sound is heard. When the mind is fixed on it, it sees a blue light between the two eyes as also in the heart. (This is Antárlakshya or internal introvision). In the Bahirlakshya (or external introvision) one sees before his nose at a distance of 4, 6, 8, 10 and 12 digits Akas of Nila (blue), Syama (indigo-black), Raktha (red), and the shining two Peetha (yellow and orange red) colors. Then he is a Yogi. When one looks at the Akas without moving the eyes and sees streaks of light at the corners of his eyes, then his vision can be made steady. When one sees Jyotis (spiritual light) above his head 12 digits in length, then he attains the state of nectar. In the Madhya Lakshya (the middle one) one sees the (spiritual light of the sun), the moon and agni (fire) in the akas which is without them. Then he comes to have their nature (of light). Through practice he becomes one with Akas devoid of all gunas and peculiarities. At first Akas with its shining stars becomes to him a Para-akas as dark as Tamas itself, and he becomes one with Para-akas shining with stars and deep as Tamas. (Then) he becomes one with Maha-akas resplendent (as) with the fire of the deluge. Then he becomes one with Tatwa-akas, lighted with the brightness[3] which is the highest and the best of all. Then he becomes one with Surya-akas (Sun-akas) brightened by a crore of sins. By practising thus he becomes one with them. He who knows them becomes thus.

(3). Know that yoga is two-fold through its division into Purva (the earlier) and Uttara (the later). The earlier is Taraka and the later is Amanaska (the mindless). Taraka is divided into Murthi (one with form) and Amurthi (one without form). That is Murthi Taraka which goes to the end of the senses (or exists till the senses are conquered). That is Amurthi Taraka which goes beyond the two eyebrows (above the senses). Both these should be performed through Manas (the mind). Antir-dhrishti (internal vision) with Manas (mind) comes to aid Taraka. Tejas appears in the hole between the two eyebrows. This Taraka is the earlier one. The later is Amanaska. The great Tejas (light) is[4] above the root of the palate. By seeing it one gets the Siddhis (psychical powers), Anima, &c. Sámbhavimudra occurs when the Lakshya (spiritual vision) is internal while the (physical) eyes are seeing externally without winking. This is the great science which is concealed in all the Tantras. So long as this is not known, so long does one stay in Samsara (worldly existence). Its worship (or practice) gives

1. Taraka is from thru—to cross. Hence it is that which enables one to cross Samsara, viz., Om. The spiritual vision of Atma first takes place between the two eyebrows, the initiation of Om also taking place then.

2. Another series of sacral plexus, &c., are above the two eyebrows as also in the pineal gland.

3. Tatwa-akas or Param-akas as called afterwards should come last and Surya-akas before it. There is a mistake in the original.

4. The commentator puts it as 12 digits above the root of the palate, viz., Pineal gland.

salvation. Antarlakshya (*viz.*, Brahm) is Jala-jyotis[1] (or water-jyotis). It is known by the great rishis and is invisible both to the internal and external senses.

(4). In the Pineal gland (Sahasrara) Jala-jyotis becomes the Antirlakshya (the object of introvision, *viz.*, Brahm). Some say the form of Purusha beautiful in all its parts is Antarlakshya. Some again say that the all-quiescent Nilakanta accompanied by Uma (his wife) and having five mouths and found in the midst of the sphere (of Akas) in the brain is Antirlakshya. Whilst others say that the Purusha (which is in the seat or) of the dimensions of a thumb is Antarlakshya. A few again say Antirlakshya is oneself made supreme through introvision in the state of a Jivanmukta (or an emancipated person). All the different statements above made pertain to Atma alone. He alone is a Brahmanishta (contemplator of Brahm) who sees that (Antar) Lakshya is pure Atma. The Jiva (Ego), which is the 25th Tatwa, having abandoned the 24 Tatwas, becomes a Jivanmukta (an emancipated one) through the conviction that the 26th Tatwa (*viz.*,) Paramatma is "I" alone. Becoming one with Antarlakshya (Brahm) in the emancipated state by means of Antarlakshya (introvision), Jiva becomes one with the endless sphere of Paramakas.

Thus ends the first Brahmana.

BRAHMANA—II.

Then Yagnavalkya asked the Purusha in the sphere of the Sun—Oh Lord, Antarlakshya has been described many times; but it has never been understood by me (clearly). Please describe it to me. He replied :—It is the source of the five elements, has the lustre of many (streaks of) lightning, and has four seats having (or rising from) "That" (Brahm). In its midst there arises the shining of Tatwa. It is very hidden and unmanifested. It can be known (only) by one who has got into the boat of Gnana (spiritual wisdom). It is the object both of external and internal vision. In its midst is absorbed the whole world. It is the vast partless universe beyond Nada, Bindu and Kala. Above it (*viz.*, the sphere of Agni) is the sphere of the sun—in its midst is the sphere of the nectary moon—in its midst is the sphere of the partless Brahma-tejas (or the spiritual effulgence ofBrahm). It has the brightness of Sukla[2] (white light) like the ray of lightning. (Brahm) is attained through Sambavi (mudra). In seeing this there are three kinds of Dhrishti (sight), viz., Ama, (new moon), Prathipath (the last day of lunar fortnight), and Purnima (full moon). The sight of Ama is the one (seen) with closed eyes. That with half opened eyes is Prathipath, while that with fully opened eyes is Purnima. Of these the practice of Purnima should be resorted to. Its Lakshya (or aim) is the tip of the nose. Then is seen a deep darkness at (12 digits above) the root of the palate. By practising thus, a Jyotis (light) of the form of an endless sphere is seen. This alone is Brahm which is Sachithananda. When the mind is absorbed in bliss thus naturally produced, then does Sámbhavi take place. She (Sambavi) alone is called Khechari. By practising it (the mudra) a man obtains firmness of mind. Through it he obtains firmness of Vayu. The following are the stages: First it is seen like a star—then a reflecting (or dazzling) diamond—then the sphere

1. The commentator to support the above, says that Antarlakshya (viz., Brahm) is water, (Jyotis) quotes the Pranava Gayatri which says, "Om Apo-Jyoti raso amirtham Brahma, &c." Apo-Jyoti or water Jyotis is Brahm.

2. Comm. Brahm itself is called Sukla,

of full moon—then the sphere of the brightness of nine gems—then the sphere of the midday sun—then the sphere of the flame of Agni (fire)—all these are seen in order.

(2). (Thus much for the light in the Purva or the first stage). Then he (the Yogi) should see the light facing the west (or in the Uttara or 2nd stage). Then lustres of crystal, smoke, Bindu, Nada, Kala, star, firefly, lamp, eye gold and 9 gems are seen. This alone is the form of Pranava. Having united. Prana and Apana and holding the breath in Kumbhaka (restraint of breath) one should fix his concentration at the tip of his nose and making Shunmuki[1] with the fingers of both his hands, one hears the sound of Pranava (Om) in which Manas becomes absorbed. Such a man has not even the touch of Karma. The Karma (of Sandhyavandana or daily prayers) is generally performed at the rising or setting of the sun. As there is no rising or setting (but only the ever shining) of the sun of Chith (the Higher consciousness) in the heart of man who knows thus, he has no Karma to perform. Rising above (the conception of) day and night through the annihilation of sound and time, he becomes one with Brahm through the all-full Gnana (spiritual wisdom) and the attaining of the state of Unmani (the state above Manas or the lower mind). Through the state of Unmani he becomes Amanaska (without Manas.)

Not being troubled by any thought then, constitutes his Dhyana. The abandoning of all Karmas constitutes Avahana (invocation of god). Being firm in) the unshaken (spiritual) wisdom constitutes Asana (posture). Being in the state of Unmani (when the stain of Manas is washed off) constitutes Padya (offering water for washing the feet of god). Preserving the state of Amanaska (when Manas is offered as a sacrifice) constitutes Arghya (the offering of water only as oblation). Being in a state of eternal brightness and in shoreless nectar constitutes Snana (bathing)[2]. The contemplation of Atma in all constitutes the application to god of sandal and other perfumes. The remaining in the real state of Drik (the spiritual eye) is (worshipping the god with) Akshatha (unbroken rice). The attaining of Chith (spiritual consciousness) is (the worshipping with) flower. The real state of Agni (fire) of Chid is Dhupa (burning incense). The state of the sun of Chid is Deepa (light shown to god). The union of oneself with the nectar of the full moon is Naivedya (the offering of food, &c).[3] The immobility in that state (when the ego is one with all) is Pradhakshana (circumambulation of the god). The conception of "He is I" is Namaskara (prostration). The silence (then) is Sthuthi (praise of god). The all contentment (or serenity then) is Visarjana (the giving leave to god or finishing all ceremonies). (This is the worship of Atma by all Raja-yogis).

(3). When the Tirputi[4] are thus dispelled, he becomes the Kaivalyajyotis without Bháva(existence)or Abháva (non-existence), full and motionless

1. Shunmuki is the process of hearing the internal sound by closing the two ears with the two thumbs, the two eyes with the two forefingers, the two noses with the two middle fingers, and the mouth with the remaining two fingers of both the hands up and down.

2. In this paragraph the higher meaning is given of all the actions that are done in the Puja or worship of god in houses as well as in temples. As regards clothing the idol, which process is left out in the original, the Commentator explains it as Avarana or screen.

3. Here also the Commentator brings in Neerachana or the waving of lights of camphor before god. They constitute the idea "I am the self shining."

4. Tirputi are the three such as the knower, the knowledge and the known. Commentator says 'Dhyana and others stated before.'

like the ocean without the tides or like the lamp without the wind. He becomes a Brahmavith (a knower of Brahm) by cognizing the end of the sleeping state even while in (or as also of) the waking state. Though the (same) mind is absorbed in Sushupti (dreamless sleep) as also in Samadhi, there is much difference between them. (In the former case) as the mind is absorbed in Tamas, it does not become the means of salvation, (but) in Samadhi state as the modifications of Tamas in him are rooted away, the mind raises itself to the nature of the partless. All that, is no other than Sákshi-chaithanya (witness-intelligence or the Higher self) into which the absorption of the whole universe takes place, inasmuch as the universe is but a delusion (or creation) of the mind, and is therefore not different from it. Though the universe appears perhaps as outside of the mind, still it is unreal. He who knows Brahm and who is the sole enjoyer of Brahmic bliss, which is eternal and has dawned once (for all in him)—that man becomes one with Brahm. He in whom Sankalpa (thought) perishes has got Mukti (salvation) in his hands. Therefore one becomes an emancipated person through the contemplation of Paramatma. Having given up both Bháva (existence) and Abháva (non-existence), one becomes a Jivanmukta (an emancipated person) by leaving off again and again all states, (such as) Gnana (wisdom) and Gnaya (object of wisdom), Dhyana (meditation), and Dhaya (object of meditation,) Lakshya (the aim of vision) and Alakshya (non-aim), Drisya (the visible object) and Adrisya (non-visible ones), and Uha (reasoning) and Apoha negative reasoning)[1]. He who knows this knows all.

(4). There are five Avasthas (states), *viz.*, Jagrat (waking), Swapna (dreaming), Sushupti (dreamless sleeping), Turya (the fourth) and Turyatheetha (that beyond the fourth). The Jiva (ego) that is engaged in the waking state becomes attached to the Pravrithi (worldly) path and is the participator of Naraka (hell or Avitchi) as the fruits of sins. He desires Swarga (heaven or Devachan) as the fruits of his virtuous actions. This very same person becomes (afterwards) indifferent to all these sayings—let me have nothing to do with the actions, the fruits of which tend to bondage till the end of this mundane existence. Then he pursues the Nivrithi (salvation) path with a view to attain emancipation. And this person then takes refuge in a spiritual instructor in order to cross this mundane existence. Giving up passion and others, he does only those he is asked to do. Then having acquired the four Sádhanas[2] (means to salvation), he gets in the middle of the lotus of his heart the nature of Antir Lakshya that is but the Sat (Beness) of Lord and begins to recognise (or to recollect) the bliss of Brahm which he had left (or enjoyed) in his Sushupti (dreamless sleeping) state. At last he attains this state of discrimination, (*viz*)., I am That one only. I was in Agnana (non-wisdom) for some time (in the waking state and called therefore Viswa). I became somehow (or involuntarily) a Taijasa (in the dreaming state) through the reflection (in that state) of the affinities of the waking state; and now I am a Pragnya through the disappearance of those two states. Therefore I am one only. I (appear) as more than one through differences of state and place. And there is nothing else besides me. Having expelled even the smack of the difference (of conception) between "I" and "That" through the thought "I am the pure and the secondless

1. Uha and Apoha—the consideration of pros and cons.

2. Viz., the discrimination of Atma and non-Atma, indifference, the six beginning with Sama, &c., and the longing after salvation.

Brahm," and having attained to the path of salvation which is of the nature of Parabrahm after having become one with it (Parabrahm) through the Dhyana (meditation) of the sun's sphere as shining within himself, he becomes fully ripened for getting salvation. Sankalpa (thought) and others are the causes of the bondage of the mind; and the mind, devoid of these becomes fit for salvation. Possessing such a mind free from all (Sankalpa, &c.) and withdrawing himself from the outer world of sight and others as also keeping himself out of the odor of the universe, he looks upon all the world as Atma, abandons the conception of "I," thinks "I am Brahm" and considers all these as Atma. Through these he becomes one who has done his duty.

(5). The Yogi is one that has become Brahm that is All-full beyond Turya (the fourth state). They (the people) extol him as Brahm; and becoming the object of the praise of the whole world he wanders over different countries. Placing the Bindu in the Akas of Paramatma and pursuing the path of the partless bliss produced by the pure, secondless, stainless and innate Yoga sleep (trance) of Amanaska, he becomes an emancipated person. Then Yogis become immersed in the ocean of bliss. When compared to it, the bliss of Indra and others is very little. He who gets this bliss is the Supreme Yogi.

Thus ends the second Brahmana.

BRAHMANA—III.

(1). The Sage Yagnavalkya asked the Purusha in the sun—Oh, Lord, though the nature of Amanaska has been defined (by you), yet I forget it (or do not understand it clearly). Therefore please explain it again to me. Accordingly the Purusha said—This Amanaska is a great secret. By knowing this one becomes a person who has done his duty. One should look upon it as Paramatma combined with Sambavi mudra, and should know also all those that can be known through a (thorough) cognition of them. Then seeing Parabrahm in his own Atma as the Lord of all, the immeasurable, the birthless, the auspicious, the Supreme Akas, the supportless, the secondless, the only goal of Brahma, Vishnu and Rudra, and the cause of all, and assuring himself that he who plays in the cave (of the heart) is such a one, he should raise himself above the dualities of existence and non-existence; and knowing the experiences of the Unmani of his Manas, he then attains the state of Parabrahm, which is motionless as a lamp in a wind-less place, having reached the ocean of Brahmic bliss by means of the river of Amanaska Yoga through the destruction of all his senses. Then he resembles a dry tree. Having lost all (idea of) the universe through the disappearance of growth, sleep, disease, expiration and inspiration, his body being always steady he comes to have a supreme quiescence, being devoid of the movements of his Manas and becomes absorbed in Paramatma. The destruction of Manas takes place after the destruction of the collective senses, just as the milk vein in the cow's udder (shrivels up) after the milk has been drawn. It is this that is Amanaska. By following this, one becomes always pure and becomes one that has done his duty, having been filled with the partless bliss by means of the path of Taraka Yoga according to the sacred sentences "I am Paramatma," "That art thou," "I am thou alone," "Thou art I alone," &c.

(2). When his Manas is immersed in the Akas and he becomes all full, and when he attains the Unmani state and has abandoned all his collective senses, he conquers all sorrows through the partless bliss having attained

the fruits of Kivalya ripe through the collective merits gathered in all his previous lives; and thinking always "I am Brahm," becomes one that has done his duty. "I am thou alone. There is no difference between you and me owing to the fulness of Paramatma." Saying thus he (the Purusha of the sun) embraced his pupil[1] and made him understand it.

Thus ends the third Brahmana.

BRAHMANA—IV.

Then Yagnavalkya addressed the Purusha in the sphere (of the sun) thus—Please explain to me in detail the nature of the five-fold division of Akas. He replied—there are five (*viz.*), Akas, Parakas, Mahakas, Suryakas and Paramakas. That which is of the nature of darkness is the (first) Akas. That which has the fire of the deluge both in and out is Parakas. That which has the brightness of an unlimited light both in and out is Mahakas. That which has the brightness of the sun both in and out is Suryakas. That brightness which is indescribable, all-pervading and of the nature of unrivalled bliss is Paramakas. By cognising these according to this description one becomes of their nature. He is a Yogi only in name who does not cognize well the nine Chakras, the six Adharas (plexuses), the three Lakshyas and the five Akas. Thus ends the fourth Brahmana.

BRAHMANA—V.

The Manas influenced by worldly objects is liable to bondage, and that (manas) which is not so influenced by these is fit for salvation. Hence all the world becomes an object of Chitta (the flitting mind); whereas this same Chitta when it is supportless and well-ripe in the state of Unmani becomes worthy of Laya (absorption into Brahm). This absorption you should learn from (or in) me who am the all-full. I alone am the cause of the absorption of Manas. The Manas is within the Jyotis (spiritual light), which again is latent in the spiritual sound which pertains to the Anahata (heart sound). That Manas which is the agent of the creation, preservation and destruction of the three worlds—that same Manas becomes absorbed in that which is the highest seat of Vishnu; through such an absorption one gets the pure and secondless state owing to the absence of difference then. This alone is the highest Truth. He who knows this will wander in the world like a lad or an idiot or a demon or a simpleton. By practising this Amanaska, one is ever contented, his urine and fœces become diminished, his food becomes lessened. he becomes strong in body and his limbs are free from disease and sleep. Then his breath and eyes being motionless, he realizes Brahm and attains the nature of bliss.

That ascetic who is intent on drinking the nectar of Brahm produced by the long practice of this kind of Samadhi, becomes a Paramahamsa[2] (ascetic) or an Avadhuta (naked ascetic). By seeing him all the world becomes pure, and even an illiterate person who serves him is freed from bondage. He (the ascetic) enables the members of his family for 101 generations to cross the ocean of Samsara; and his mother, father, wife and children—all these are similarly freed.

Thus ends the fifth Brahmana. Thus is the Upanishad.

1. Reference to the secret way of imparting higher truth.

2. There are six classes of ascetics, of whom Paramahamsa is the fourth and Avadhuta is the sixth.

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DHYANA-BINDU UPANISHAD[1] *OF SAMA-VEDA.*

(Translated by two Members of Kumbakonam T. S.)

EVEN if sin should accumulate to a mountain extending over many Yoganas (distance), it is destroyed by Dhyana-yoga. At no time has been found a destroyer of sins like this. Beejakshara (Seed-letter or Om) is the Supreme Bindu (spiritual sperm). Nada (spiritual sound) is above it. When that Nada ceases along with the letter (Om), then the Nada-less supreme state is attained. That yogi who considers as the highest that which is above Nada, which is Anahata, has all his doubts destroyed. If the point of an hair be divided into one-hundred thousand parts, this (Nada) is one half of that ; and when (even) this is absorbed, the Yogi attains to the stainless Brahm. One who is of a firm mind and without the delusion (of sensual pleasures) and ever resting in Brahm, should see like the string (in a rosary of beads) all creatures (as existing) in Atma like odor in flowers, ghee in milk, oil in gingely seeds and gold in quartz. Again, just as the oil depends for its existence upon gingely seeds and odor upon flowers, so does the Purusha (the ego) depends for its existence upon the body, both external and internal. One should know everything as the tree and its shadow.

Atma exists everywhere in all stainless states. The one Akshara (letter Om) should be contemplated upon as Brahm by all who aspire for emancipation. (This) earth, Agni (fire element), Rig Veda, Bhu and Brahma —all these (are absorbed) when Akara (A) the first Amsa (part) of Pranava (Om) becomes absorbed. Anthariksha (sky), Yajur Veda, Vayu, Buvar and Vishnu the Janardana—all these (are absorbed) when Ukara (U) the second Amsa (part) of Pranava becomes absorbed. Dhyur (heaven), Sun, Sama Veda, Suwar and Maheswara—all these (are absorbed) when Makara (M) the third Amsa (part) of Pranava becomes absorbed. Akara is of (Peethia) yellow color and is said to be of Rajo-guna ; Ukara is of white color and of Satwa-guna; Makara is of dark color and of Tamo-guna. He who does not know Omkara as having eight angas (parts), 4 padas (feet), 3 seats and 5 devatas (gods) is not a Brahman. Pranava is the bow. Atma is the arrow and Brahm the aim. One should aim at it with great care and then he becomes one with it. When that highest is cognized, all Karmas return (from him, viz., do not affect him). The Vedas have Omkara as their power. The Swaras (spiritual sound) have Omkara as their power. The three worlds with (all) the locomotive and the fixed (ones in them) have Omkara as their power. The short (accent of Om) burns all sins—the long one is decayless and the bestower of prosperity. United with Ardhamatra (half metre of Om), the Pranava becomes the bestower of salvation. That man is the knower of the Vedas who knows that the end (viz., Ardhamatra) of Pranava should be worshipped (or recited) as uninterrupted as the flow of oil and as (resounding) long as the sound of a bell. One should contemplate upon Omkara as Iswara resembling an unshaken light, as of the size of a thumb and as motionless in the middle, of the pericarp of the lotus of the heart. Taking in Vayu through the left nostril and filling the stomach with it, one should contemplate upon Omkara as being in the middle of the body and as surrounded by a row of flames. Brahma is said to be inspiration, Vishnu is said to be cessation (of breath), and Rudra is said to be expiration. These are the devatas (the gods) of Pranayama. Having made Atma as the lower

1. The Upanished being the seed of Meditation.

Arani (sacrificial wood) and Pranava as the upper Arani, one should see the god in secret, through the practice of churning which is Dhyana (meditation). One should practice restraint of breath as much as it lies in his power along with (the uttering of) Omkara sound until it ceases completely. Those who look upon Om as of the form of Hamsa staying in all, shining like crores of suns, being alone, staying in Gamágama (ever going and coming) and being devoid of motion (at last such persons are freed from sin. That Manas (doubting mind), which is the author of the actions (viz.), creation, preservation and destruction of the three worlds, is (then) absorbed (in the Supreme One). That is the highest state of Vishnu (the all-pervading). The lotus of the heart has 8 petals and 32 filaments. The sun is in its midst: the moon is in the middle of the sun: Agni (fire) is in the middle of the moon: the Prabha (spiritual light) is in the midst of Agni. Peeta (seat) is in the midst of Prabha, being set in diverse gems. One should meditate upon the Lord Vasudeva as being (seated) upon the centre of Peeta with Anjana (stain), as having Strivatsa (black[1] mark) and Kousthuba (garland of gems) on his chest and as adorned with gems and pearls resembling as pure crystal in lustre and as resembling crores of moons in brightness. He should meditate upon Mahavishnu as above or in the following manner. (That is) he should meditate with inspiration (of breath) upon Mahavishnu as resembling the Athasi flower and as staying in the seat of navel with four hands—then with restraint of breath he should meditate in the heart upon Brahm the grand-father sitting (or situated) on the lotus with the goura (pale red) color of gems and having four faces; then through expiration he should meditate upon the three-eyed (Sadá) Siva between the two eyebrows shining like the pure crystal being stainless, destroying all sins, being like the lotus facing down with its flower (or face) below and the stalk above or the flower of a plantain tree, being of the form of all Vedas, containing 100 petals and 100 leaves and having the pericarp full expanded. There he should meditate upon the Sun, the Moon and the Agni one above another. Passing above through the lotus which has the brightness of Sun, Moon and Agni, and taking its *Hreem* Bija (letter) one leads his Atma firmly. He is the knower of Vedas who knows the three seats, the three matras, the three Brahmas, the three Aksharas (letters) and the three matras associated with the Ardhamatra. He who knows that which is above Bindu, Nada, and Kala as uninterrupted as the flow of oil and as (resounding) long as the sound of a bell—that man is a knower of the Vedas.

Just as a man would draw up (with his mouth) the water through the (pores of the) lotus stalk, so the Yogi treading the path of Yoga should draw up Vayu (the breath). Having made the lotus sheath of the form of Ardhamatra, one should draw up breath through the stalk (of the nadis Shushumna, Ida or Pingala) and absorb it in the middle of the eyebrows. He should know that the middle of the eyebrows in the forehead, which is also the root of the nose, is the seat of nectar. That is the great place of Brahm. Postures, restraint of breath, subjugation of the senses, Dharana, Dhyana and Samadhi are the six parts of Yoga. There are as many postures as there are living creatures, and Maheswara (the great Lord) knows their distinguishing features. Siddha, Bhadra, Simha and Padma are the four (chief) postures. Muladhara (sacral plexus) is the first plexus. Swadhistana (prostatic) is the second. Between these two is said to be the seat of Yoni (perineum) having the

1. The black mark (on the breast of the idol) represents Mulaprakriti and the garlands of genus of different colors representing the different elements.

form of Kama (god of love). In the Adhara of the anus, there is a lotus of 4 petals. In its midst is said to be the Yoni called Kama (god of love) and worshipped by the Siddhas. In the midst of the Yoni is the Linga facing the west and split at its head like the gem. He who knows this, is a knower of the Vedas. A quadrilateral figure is situated above Agni (in the sacral plexus) and below the genital organ, of the form of molten gold and shining like streaks of lightning. Prana is with its own sound when it has Swádhishtána (prostatic plexus) as its seat (or since Prana arises from it). Hence the plexus Swádhistána is spoken of as the genital organ itself. That is called Manipuraka (epigastric plexus) the sphere of the navel, since the body (there) is pierced through by Vayu like beads by string. The Jiva (ego) urged to actions by past virtuous and sinful karmas whirls thus about in this great plexus of 12[1] petals so long as it does not grasp the truth. Above the genital organ and below the navel is the Kandha of the shape of a bird's egg. There arise (from it) nadis (astral nerves) 72,000 in number. Of these 72 are generally known. Of these the chief ones are ten and carry the Pranas (viz.), Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Yasaswani, Alambusa, Kuhu and Sankini. This sphere of the nadis should ever be known by the Yogis. The three nadis, Ida, Pingala, and Sushumna, are said to carry Prana always and have as their devatas (gods) Moon, Sun and Agni. Ida is on the left side and Pingala on the right side, while Sushumna is in the middle. These three are known to be the paths of Prana. Prana, Apana, Samana, Udana and Vyana: Naga, Kurma, Krikara, Devadatta and Dhananjaya—of these the first five are called Pranas and the last five are called Vayus (or sub-Pranas). All these are situated on (or run along) the nadis, (being) in the form of (or having) life. Jiva, which is under the influence of Prana and Apana, goes up and down. Jiva that is ever moving by the left and right paths is not visible. Just as a ball struck down (on the earth) with the hand springs up from the ground, so Jiva ever agitated by Prana and Apana is never still. He is a knower of Yoga who knows that Prana always draws itself from Apana and Apana draws itself from Prana like a bird (drawing itself from and yet not freeing itself from) the string to which it is tied down. Jiva comes out with the letter *Ha* and gets in again with the letter *La*. Thus Jiva always utters the mantra Hamsa, Hamsa. Jiva always utters the mantra 21,600 times in one day and night. This is called Ajapá Gayatri and is ever the bestower of Nirvana to the Yogis. Through its very thought man is freed from sins. Neither in the past nor in the future is there a science equal to this, a Japa (a mantra recited) equal to this or a meritorious action equal to this. The great goddess (Kundalini Sakti) sleeps shutting with her mouth that door which leads to the decayless Brahma hole. Being aroused by the contact of Agni with Manas and Prana, she takes the form of a needle and pierces up through Sushumna. The Yogi should open with great effort this door which is shut. Then he will pierce the door to salvation by means of Kundalini. Folding firmly the fingers of the hands, assuming Padma posture, placing the chin firmly on the breast and fixing the mind in Dhyana (meditation), one should frequently raise up the Apana, fill up with air and then leave the Prana (within Sushumna). Then he gets immeasurable wisdom through the whole of Sakti. That Yogi who assuming Padma posture worships (*i. e.*, controls) Vayu (or Prana) at the door of the Nadis and then performs restraint of breath is released without doubt. Rubbing the limbs over of the sweat arising from fatigue, abandoning all acid, bitter and

1. It should be 10.

saltish (food), taking delight in the taking in of milk, practising celibacy, being moderate in eating and ever bent on Yoga, the Yogi becomes a Siddha in a little more than a year. No enquiry (of doubt) need be made (concerning the result). Kundalini Sakti is for the salvation of the Yogis. The union of Prana and Apana is accomplished by the extinction of urine and fæces.

One becomes young even when old by means of Mulabandha. Pressing the Yoni by means of the heels and contracting the anus and drawing up the Apana—this is called Mulabandha. Uddyana bandha is so called because (it is like) a bird that flies up always without rest. One should bring the western part of the stomach above the navel. This Uddyana bandha is a lion to the elephant of death, since it binds the water (or nectar) of the Akas which arises in the head and flows down. The Jalandhra bandha is the destroyer of all the pains of the throat. When this Jalandhra bandha, which is the destroyer of the pains of the throat, is performed, then nectar does not fall on Agni (below) nor does the Vayu move. When the tongue enters backwards into the hole of the skull, the Mudra of (spiritual) vision is the Khechari. He who knows the Mudra Khechari has not disease, death, sleep, hunger, thirst or swoon. He who practises this Mudra is not affected by Karma nor is he bound by the limitations of time. Since Chitta moves in the Kha (akas), and since the tongue has entered (in the Mudra) Kha (hole) (in the mouth), therefore the Mudra is called Khecharathi and worshipped by the Siddhas. He whose hole (or passage) is (made) above the uvula (by closing the tongue backwards) by means of Khechari Mudra never loses his semen even when embraced by a lovely woman. Where is the fear of death so long as bindu (semen) stays in the body. Bindu does not go out of the body so long as Khechari Mudra is practised. (Even) when bindu comes down to the sphere of the perineum, it goes up, being prevented and forced up by (Kundalini) Sakti through Yoni Mudra. This bindu is two-fold, white and red. The white one is called Sukla and the red one is called Sonitha and contains much rajas. The rajas which stays in Yoni (perineum) is like a coral tree. The bindu (semen) stays in the seat of the genital organs. The union of these two is very rare. Bindu (white) is Siva and Rajas is Sakti. Bindu is the moon and Rajas is the sun. Through the union of these two is attained the highest body when Rajas is roused up by agitating the Sakti through Vayu which unites with the sun; thence is produced the divine form. Sukla is united with the moon and Rajas with the sun. He is a knower of Yoga who knows the proper mixture of these two. The clearing of the heaps of dirt, the unification of the sun and the moon, and the drying of the Rasas (essences), this is called the great Mudra. Placing the chin on the breast, pressing the anus by means of the left heel, and seizing (the toe of) the extended right leg by the two hands, one should fill his belly (with air) and should slowly exhale. This is called the Mahamudra, the destroyer of the sins of men.

Now I shall give a description of Atma. In the seat of the heart is a lotus of 8 petals. In its centre is the Jyotis (spiritual light of Jivatma) an atom in size making (or coming round in) a spiral line. In it is located everything. It knows everything. It does everything. It does all these actions, attributing everything to its own power (saying), I do, I enjoy, I am happy, I am miserable, I am blind, I am lame, I am deaf, I am mute, I am lean, I am stout, &c. When it rests on the eastern petal which is of sweta (white) color, then it has a mind (or is inclined) to virtuous deeds with

devotion. When it rests on the south-eastern petal, which is of red colour then it is inclined to sleep and laziness. When it rests on the southern petal, which is of Krishna (black) color, then it is inclined to hate and be angry. When it rests on the south-western petal, which is of Nila (blue) color, then it gets a desire for sinful and harmful actions. When it rests on the western petal, which is of crystal color, then it is inclined to flirt and amuse. When it rests on the north-western petal, which is of Manikka (violet) color, then it has a mind to walk, rove and be indifferent. When it rests on the northern petal, which is Peetha (yellow) color, then it is inclined to be happy and to be loving. When it rests on the north-eastern petal, which is of Vidurya (Lapis Lazuli) color, then it is inclined to compassion. When it stays in the interspace between any two petals, then it gets the wrath arising from diseases generated through (the disturbance of equilibrium) of Vayu, bile and phlegm (in the body). When it stays in the middle, then it knows everything, sings, dances, speaks and makes merriment. When the eye is pained (after a day's work), then in order to remove (its) pain, he circles first (in a line) and sinks in the middle. The first line is of the color of Banduk flower (Bassia). Then is the state of sleep. In the middle of the state of sleep is the state of dream. In the middle of the state of dream, it experiences the ideas of perception, Vedas, inference, possibility and (sacred) words. Then there arises much fatigue. In order to remove this fatigue, he circles the second line and sinks in the middle. The second line is of the color of (the insect). Indrakopa of (red or white color). Then comes the state of dreamless sleep. During dreamless sleep it has only the thought connected with the highest Lord alone. This state is of nature of eternal wisdom. Afterwards it attains the nature of the Highest Lord (Parameswara). Then he makes a round of the third circle and sinks in the middle. The third circle is of the color of Padmaraga (ruby). Then comes the state of Turya (the fourth). In Tureeya there is only the connection of Paramatma. It attains the nature of eternal wisdom. Then one should gradually attain the calmness of Chitta (flitting thought), which is controlled by will. Placing the Manas in Atma, one should think of nothing else. Then causing the union of Prana and Apana he finds everything within himself in the nature of Atma. Then comes the state of Turyatheetha (that state beyond the fourth). Then everything appears as bliss. He is beyond the pairs (of happiness and pains, &c). He stays here as long as he should wear his body. Then he attains the nature of Paramatma and attains emancipation through this means. This alone is the means of knowing Atma.

When Vayu (breath) which enters the great hole having a hall where four roads meet (in Kandha in the navel plexus) gets into the middle point of the well-placed triangle[1] (in the middle of the eyebrows), then is Achyutu (the indestructible) seen. Above the aforesaid triangle, one should meditate on the five Bija (seed) letters of (the elements) earth, &c., as also on the five Pranas, the color of the Bijas and their position. The letter *Ya*[2] is the Bija of Prana (Vayu element) and resembles the blue cloud. The letter *Ra* is the Bija of Agni, is in Apana and resembles Bhanduk (or Bassia) flower. The letter *Va* is the Bija of Jiva, is Udana, and is of the color of the conch. The letter *Ha* is the Bija of Akas, is Samana, and is of the color of crystal. Prana

1. This refers to the mark of triangle appearing in the face of the initiates at the first stage of initiation.

2. Here the Bija letters are not all given out, and their correspondences improperly. La, which is the Bija letter of earth, is not given out.

stays in the heart, navel, nose, ear, foot, finger and other places, travels through (or vibrates along) the 72,000 nadis, stays in the 28 crores of hair pores and is yet the same everywhere. It is that which is called life. One should perform expiration, &c., with a firm will and great attention; and drawing in everything (breath) in slow degrees, he should bind Prana and Apana in the cave of the lotus of the heart and utter Pranava. Then he should contract his throat and the genital organ. From the sacral plexus to the head is the Sushumna resembling the thread of the lotus. The Nada (spiritual sound) which is produced in the Vinadanda (spinal column) resembles (that of) the conch. When it goes to the hole of the Akas, it resembles that of the peacock. In the middle of the cave of the skull between the 4 doors shines Atma like sun in the sky. Between the two bows in the hole of Brahma (in the pineal gland) one should see Purusha with Sakti as his own Atma. Then his Manas is absorbed there. That man attains Kaivallya who understands the gems, moonlight, Nada, bindu and the seat of the great Lord.

Thus is the Upanishad.

Reviews.

CHARAKA SANHITA.

If modern Europe owes its medicine to Saracens and Greeks, India may well be said to have a medical system of its own. That India owes no other country for its medicine than itself, has well-nigh become accepted by the majority of Orientalists, except a few of the type of Prof. Weber, according to whom our country is Hellinized from head to foot, and had no physic until the Greek doctors came. In India, tradition makes it as old as the Vedas themselves. Names were given to diseases, and medical practitioners were so great that the Yajur Veda prohibits physicians from serving as priests in a sacrifice, while the Tandhyamahabrahmana of the Sama Veda and the Sanhita of Atharvan contains mantras addressed to the elementals connected with the various diseases and healing herbs, it being a Hindu belief that all the results on the physical plane are due to action on the astral plane. The Sanhita of Atharvan had a distinct portion of it devoted to medicine, known by the name of Ayur Veda. It is mentioned by all the Indian medical writers, although not a single copy of it is anywhere known to exist, in however fragmentary a form. The ancient Agnihotries were good anatomists, and animal anatomy was evidently thoroughly understood as each separate part had its own distinctive name. Like every other science, medicine claims its origin from the Devas. The Aswins were the divine physicians of India. They initiated Indra into it. He taught it to Bharadwaja, who, in his turn, did so to one Punarvasu, a descendant of Atri. Six pupils, all rishis, *viz.*, Agnivesa, Bheela, Játukarna, Parasara, Harita, and Kharpara, were initiated into the sacred science, by Punarvasu, on the breast of the snowy Himavat. The six disciples each wrote a treatise and lectured to many disciples, but Agnivesa's alone was considered the best. It is this latter that was subsequently corrected by Charaka, and still bears his name. It is thus the oldest Indian medical work extant,—Susruta being universally believed to be a somewhat later production. Prof. Wilson is of opinion that the Arabians translated these two magnificent works, and studied them during the reign of Harun-al-Raschid, either from translations from the originals, or from the Persian translations made at a still earlier period. The science had not died

during the days of Mahomedan rule. The Mussulman kings were all patrons of Indian physicians, and during the reign of the Moghuls several of the other medical works were also translated into Persian.

The impetus to the study of Indian medicine, among the European nations, may be properly said to have been given by Drs. Heyne, Ainslie, Wilson, and Royle. It is the researches of these famous medical men that laid to a great extent the foundation of the "Indian Pharmacopœia;" and Dr. Wise gave out to the world, in 1846, a comprehensive view of Indian Medical Sciences, in the shape of his "Commentary on Hindu Medicine." In 1870 Dr. Mahendralal Sircar, M. D., C. I. E., attempted to bring out an English translation of Charaka Samhita. But it is highly to be regretted that the work came to an end after the appearance of the first two chapters. Seven years later Dr. Anna Moreshwar Kunt, B. A., M. D., Demonstrator of Anatomy in the Grant Medical College, Bombay, took to editing "Charaka" and translating "Sushruta"; but the works, we believe, are far from being complete.

A translation of Charaka, coming, therefore, for the first time, must be quite welcome. The translation is undertaken by a well known Kabiraj of Calcutta—Pandit Avinash Chandra Kaviratna. He has already produced good editions of Charaka and Sushruta Sanihitas; and has now sent us the first part of his translation. We have no time to go minutely into the merits of the translation or a comparison of it with Dr. M. L. Sircar's, but in may be generally that, so far as we have compared it at random with the original and Dr. Sircar's, we can say that, while both try to bring out the ideas in the original, the Kaviraj's is more literal in his rendering, while Dr. Sircar's is more explanatory. Under these circumstances, therefore, explanations of obscure passages, from the commentaries, *e. g.*, of Chakrapanidatta, will not fail to be a boon to English-educated Hindus and foreigners. The foot-notes containing English and botanical equivalents to names of Indian drugs, are very valuable, and show how much pains have been taken with them. We sincerely hope that, considering the necessity for the translation of these most ancient Indian Medical works we possess—the public will come forward to purchase it, for nothing can be a greater need to the rising generation of this country than to exactly know what their ancestors thought and did.

S. E. Gopalacharlu.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

London, *June* 1891.

Although more than a month has elapsed since the passing away of H. P. B., our great Leader, Teacher and Friend, yet notices from the public press all over the world still continue to pour in upon us; and the *Review of Reviews* for this month devoting, as it does, the Character Sketch for the current number to H. P. B., keeps the ball still rolling, and will do much towards spreading information, the nature of which evokes on all sides the question "What *is* Theosophy?" Mr. Stead, the well-known and able Editor of *The Review of Reviews*, confided to Mr. Sinnett the task of writing the sketch of H. P. B.'s Life and Work; and it is almost needless

to add, with the result that that task has been well and ably executed by the popular pioneer exponent of Theosophy to the West, the author of "The Occult World" and "Esoteric Buddhism", from whose pen we received, five years ago, the compilation already familiar to us as "Incidents in the Life of Madame Blavatsky."

Mr. Stead himself prefaces the sketch by a short introduction, which will be read with grateful pleasure by all true Theosophists, so genuine and graceful a tribute is it to the memory of our Teacher. But it is more than this, as a few extracts will show, for Mr. Stead was one of those—the minority—who had some insight into the colossal strength and greatness of her whom we have known as H. P. B. He says :—

"Madame Blavatsky was a great woman. She was not the faultless monster whom the world ne'er saw, and it must be admitted she was in more senses than one something of a monster. She was huge in body, and in her character, alike in its strength and weakness, there was something of the Rabelaisian gigantesque. But if she had all the nodosity of the oak, she was not without its strength; .....Of Madame Blavatsky, the wonder-worker, I knew nothing; I did not go to her seeking signs, and most assuredly no sign was given me. She neither doubled a tea cup in my presence nor grew a gold ring out of a rose-bud, nor did she even cause the familiar raps to be heard. All these manifestations seemed as the mere trivialities, the shavings as it were, thrown off from *the beam of cedar wood which she was fashioning as one of the pillars in the Temple of Truth.** I do not remember ever referring to them in our conversations, and it is slightly incomprehensible to me how any one can gravely contend that they constitute her claim to respect .....What Madame Blavatsky did was an immeasurably greater thing than the doubling of tea cups: She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution, that not only does the invisible world that encompasses us contain intelligences vastly superior to our own in knowledge of the truth, but that it is possible for man to enter into communion with these hidden and silent ones and to be taught of them the Divine mysteries of time and of eternity.....This is a great achievement, and one which *a priori* would have been laughed at as impossible. Yet she performed that miracle."

Mr. Stead then goes on to say that after all objectors may proclaim, "her Theosophy is all moonshine." And even if they do, he observes, "is not moonshine better than outer darkness, and is not moonshine itself but the pale reflection of the rays of the sun ?" However, Mr. Stead says he is by no means prepared to admit that "the creed" H. P. B. preached with such fervour, "deserves to be scouted as moonshine," and points out very logically that "the truth always begins as heresy." Theosophy has at least the advantage of being heretical, as we have all of us experienced ; and the world might add to our cost ! But, says Mr. Stead, "In every heresy there may be the germ of a new revelation.....Theosophy brought back to the scientific and sceptical world the great conception of the greatest religions, the existence of sublime beings, immeasurably superior to the pigmy race of men who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy, which to our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion, Madame Blavatsky resuscitated this ancient faith." From all this, and much more which have I not space to quote, it will be

* Italics are mine (A. L. C.)

seen that her message, from this "hierarchy" to the Western world, has fallen on the ears of hearers not unwilling to listen, and, it may be, even to enquire further "on this matter." Indeed, the widespread interest in Theosophy, evidences of which are daily being brought before our notice, is almost phenomenal when it is taken into consideration how short a period—as time is counted—has in reality elapsed since the Theosophical Society was founded, and how small is the band of faithful and devoted hard-workers in the field. The grain of mustard seed, sowed by the hand which—as H. P. B.'s—will no more labour for the sacred cause, is already "greater than the herbs," and threatens to become that "Tree" whose branches may yet overshadow the whole world.

I told you in my last letter of the immense number of press notices of H. P. B.'s departure, which had then already reached me; since which they have continued to come in, though of course in gradually decreasing numbers,—news from America, India, and Australia, being the latest to arrive. The American press is—almost without exception—interested, and insert notices of a temperate, just, and, in many cases, laudatory and enthusiastic character. Mr. Peacocke's admirable letter, together with that from a correspondent signing himself "Sic itur ad astra" to the *Bombay Gazette*, must have done much to stem the tide of slander which was setting in India, in spite of the sneering comments with which Mr. Peacocke's letter has been received by some contemporaries. There is, after all, too strong a love of fair-play in the English-speaking races, to allow of their swallowing, open-mouthed, all the venomous slander and deliberate misrepresentation which baffled malice, and that inveterate and bitter hatred which springs from exposed self-seeking, can invent.

The June number of *Lucifer*, which will reach you before this letter does, contains one of the most beautiful and touching eulogies ever written on any one, by "Saladin," Editor of the *Agnostic Journal*, and which reached me too late for any extracts therefrom to be inserted in my last letter. The article now printed in *Lucifer* is taken from the *Agnostic Journal* of May 30th in which it appeared; and, as you will already have read it, any comments on the great agnostic's estimate of, and personal affection for, H. P. B. as expressed in his article, would be superfluous: it is only one more added to the number of the many eloquent testimonies to the power H. P. B. had of influencing people who did not agree with her.

Our Blavatsky Lodge meetings have been unusually crowded during the last few weeks, there being not even standing room left in the Lecture Hall, on one or two occasions. Of course the presence of Mr. Judge, and, until lately, of Dr. Buck, has proved a great attraction, both being able, fluent, and practised speakers. The testimony to H. P. B. and her work, rendered by Dr. Buck, on both occasions when he addressed the Lodge, created a profound impression,—an impression which will be confirmed, and made only the more lasting, by the paper he contributes to the present Memorial number of *Lucifer*; and which carries the added weight of a judgment which contained no personal element, inasmuch as he never saw H. P. B. in life, as I have already told you; arriving, as he and Mrs. Buck did, only to meet with the sad news that they were too late, and that H. P. B. had passed away. While deeply sympathising with Dr. and Mrs. Buck in their great disappointment, we cannot but feel glad that their coming to England has enabled us to know them personally; and they carry with them, returning to their home in the

far West, all good wishes, and that affectionate regard with which they have inspired all who have been so fortunate as to make their acquaintance.

The present course of Lectures at our Lodge ends next Thursday, the 25th instant; and our active and energetic Secretary, Mr. C. F. Wright, has arranged a new Syllabus on lines which promise to be even more productive of fruitful and interesting discussion than any course which we have as yet had. Taking as a basis "The three Objects of the Theosophical Society," he divides them up as follows:—

(1) *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste or Colour.*

July 2nd—"Brotherhood"—*Annie Besant.*
„ 9th—"Reincarnation in its relation to Universal Brotherhood."—*W. Q. Judge.*
„ 16th—"Karma, in its relation to Universal Brotherhood."—*H. S. Olcott.*
„ 23rd—"Ethics."—*Herbert Burrows.*
„ 30th—"The Great Renunciation."—*G. E. S. Mead.*

(2) *To promote the study of Aryan and other Eastern Literatures, Religions and Sciences.*

Aug. 6th—"*Ex Oriente Lux.*"—*H. S. Olcott.*
„ 13th—"The trans-Himalayan School of Adepts."—*Archibald Keightley.*
„ 20th—"The Religious Systems of the Orient."—*G. T. Sturdy.*
„ 27th—"The East and the West: the Future of the Theosophical Society."—*Annie Besant.*

(3) *To investigate unexplained laws of Nature, and the psychical powers of Man.*

Sept. 3rd—"Theosophy and Occultism"—*G. R. S. Mead.*
„ 10th—"The Seven Principles in Man."—*W. Kingsland.*
„ 17th—"States of Consciousness, Dreams, etc.—*W. R. Old.*
„ 24th—"Psychic and Nœtic Action, Magic, Black and White."—*Annie Besant.*

In this course of discussions, as you see, we have the great advantage of hearing both Col. Olcott and Mr. Judge, in addition to our own well-known and eloquent speakers. The name following the title of each discussion indicates, of course, the opener, who speaks for about half an hour.

Mrs. Besant has made a very successful little lecturing tour within the last ten days, taking in Bradford, Manchester and Liverpool. Mr. Judge accompanied her, and both were well received and attentively listened to by large audiences, on each occasion. In Liverpool the large Rotunda Lecture Hall, which holds from fifteen to sixteen hundred people I believe, and which had been hired for the occasion, was quite full. The local papers reported the substance of the lecture very fairly,—a distinct advance on their attitude of even two or three years ago. Theosophy seems now to be taken more *au serieux* and less as an appropriate subject for the exercise of dreary provincial wit and sarcasm.

Colonel Olcott, who is, as you know, expected here in time for the forthcoming European Convention, seems to have been working just as indefatigably in Australia as he always works elsewhere. Reports—columns of reports—reach me of lectures delivered by him on Theosophy and Buddhism, and of manifold "interviews" which may or may not give a correct representation of what our P. T. S. really said on each occasion. The main point seems to be hat he thas very evidently awakened a widespread and vital interest in the truths which Theosophy proclaims to the world, leaving behind him in Australia new and active centres of work destined in the near

future to materially influence and mould the thought of our brethren on the other side of the world.

* * * * * *

The *Fortnightly Review* for May contains a paper by Mathilde Blind, which is especially interesting to all who look beneath the outward seeming of things, for that underlying unity sure to be found if we but dig deep enough. The unity I speak of, however, lies very near the surface in "Personal Recollections of Mazzini," the paper in which Mathilde Blind lovingly and enthusiastically records a few memories of one who had been so true a friend to her. Hear her opening sentences :—

"Those who have heard Mazzini will never forget the eloquence, originality and range of his talk. It sometimes had a prophetic grandeur, a ring of passionate conviction, which stimulated every better impulse, and made his listeners realise those larger issues of life which bring individual consciousness into harmony with universal law. His speech had the urgency of a trumpet call. In fact to have known Mazzini is to undrstand those mythical and historical figures who, from Buddha to Savonarola, have infused a new spirit into the outworn religious thought of their age,—men who were themselves the embodiment of their message, and whose unwritten sermons, graven on the hearts of their disciples, become the means of transforming empires and shaking the destinies of nations."

The writer then goes on to speak of the ferment and unrest of her mind in early years, how she ever sought a clue to the meaning of the world, an explanation of apparent injustice; and how it had needed Mazzini's "essentially spiritual doctrine" to bridge over the void left by the present day materialistic school of thought. She speaks of his "quenchless faith in the progress of the race, and in the duty of the individual to modify and transform the social medium," but the opinions he held as to the *oneness* of all human life mark him—in our eyes at least—as a true occultist, whether or no he knew, or recognised, it himself ; and Miss Blind but deepens this conviction with every succeeding page of her most interesting article. She says again, "What made Mazzini so great in my eyes was that he tried to grasp life as a whole : that he considered the evolution of society as an upward movement, of which the progressive stages are marked by the different creeds which each in turn have contributed their share in developing the moral and mental capacities of man." His ethical teaching is in closest accord with the spirit breathed in the "Voice of the Silence" :—

"You want to be happy," he says, "but happiness, let me tell you, is not the object of our life." "A deep abiding sadness always fills my heart.....for at present men have lost the sense of the continuity and unity of their race. Each one is only conscious of his own individual rights. They have forgotten duty." "You must do good for the sake of goodness only.....it is from yourself that you must draw strength and comfort. It is by reaching through your own efforts, faith:—faith in duty and immortality." "Life is not *search* for happiness; life is a mission. We have no rights, we have only duty...Life is a mission: nothing else... there is nothing but duty."

How strangely akin to our own beloved Teacher's spirit is this reiterated sounding of the note of duty. Duty, duty and always duty. Mazzini's ideas on genius, too, as far as they go, are almost exactly similar to H. P. B.'s teachings ; he says, "all great scientific discoveries have been owing to what they call intuition—to an hypothesis which flashed before the eye of genius, without antecedents without any reasoning that could be ascertained. Reasoning only ascertained the truth of the hypothesis afterwards." "If

ever," he writes to Miss Blind, "you have a strange moment of religious feeling, of supreme resignation, of quiet love of humanity, of a calm insight of duty, kneel down, kneel down, thankful, and treasure within yourself the feeling suddenly arisen; it is the feeling of life."

I am leaving myself little space to touch upon several interesting articles in the current magazines, the subjects and writers of which, though calling themselves neither occult, nor theosophical, yet do in reality come very close to being both. In fact the point of view taken by journalists, critics, and popular writers generally, seems to be changing; gently and almost imperceptibly it may be, yet most certainly becoming tinctured with thought that in its origination called itself theosophic. The review of Contemporary Literature in the pages of the *Westminster Review* notices one or two recent books on Psychology,—one being by Professor Harald Hoffding, translated by Miss Lowndes under the title *Outlines of Psychology*. Dr. Hoffding considers that out of "the possible views which can be held as to the nature of mind and its relation to the body, only four possibilities can be conceived—(*a*) Either consciousness and brain, mind and body, act one upon the other as two distinct beings or substances; (*b*) or the mind is only a form and product of the body; (*c*) or the body is only a form of product of one or several mental beings; (*d*) or, finally, *mind and body, consciousness and brain, are evolved, as different forms of expression of one and the same being.*" The italics are mine, and strange to say the author appears distinctly inclined to accept the fourth named possibility. He admits, of course, "that there is a co-relation between consciousness and cerebral activity," but "supposes that one and the same principle has found its expression in a double form."

Another somewhat more metaphysical work than that last noticed is M. Belhache's *La Pensee et le Principe Pensant*. Herein, says the *Westminster Review*, the author has a distinct theory to uphold, and "contends for the independent existence of the soul, while admitting all the organic uses of the brain contended for by the physiologist. The senses and the understanding he is prepared to allow, depend upon cerebral functions; but he maintains a higher origin for the reason. Relative and contingent ideas depend upon the senses and the brain, but universal ideas, those belonging to the pure reason, he considers as appertaining essentially to the soul itself." Here verily is Plato in modern garb it is true, but none the less recognisable as Plato.

M. Alfred Fouillee comes to the fore again, in the *Revue des Deux Mondes*, writing upon the relation of the physical and mental forces of the universe, as viewed in the light obtained upon the problem through the recent experiments in hypnotism. He agrees with M. Pierre Janet as to the doctrine of *idées forces*, to which I have had occasion to refer once or twice lately, as you may remember. And his conclusions upon the matter, as stated in the present article, leave nothing to be desired, from the theosophical point of view, for he declares that the essential thing, philosophically speaking, is to cause the truest and highest ideas to predominate in the human consciousness. That he dimly suspects thought—or "Idees"—to be the one mighty creative force in the universe, can be gathered from his expressed opinion that "the force of ideas is a real force possessed by us as thinking beings, while we are, perhaps, at the same time ourselves only the expression of the ideas of eternal natur e."

A. L. CLEATHER.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE THEOSOPHICAL SOCIETY IN EUROPE.

FIRST ANNUAL CONVENTION,

Held in London, July 9th and 10th, 1891.

FIRST DAY, MORNING SESSION.

THE Convention assembled in the Lecture Hall of the Head-quarters, 17 and 19, Avenue Road, Regent's Park, N. W., at 10 a. m. July 9th. The President-Founder took the chair and called the Convention to order. G. R. S. Mead was appointed Secretary; and W. R. Old, Assistant Secretary of the Convention.

Address of Welcome to the President-Founder.

Annie Besant, President of the Blavatsky Lodge, opened the proceedings by welcoming the Chairman with the following address :—

"It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this Convention to the President-Founder. It is not necessary for me to remind you of the past services he has rendered the cause to which his life has been dedicated. Chosen by the Masters as President for life of the Theosophical Society, associated with their messenger, H. P. B., bound together by every tie that can bind, no words we can utter, no thought we can think, can add anything to the loyalty which every member must feel to our President. We welcome him with added warmth, because of the promptitude with which, on receiving the notice of H.P. B.'s departure, he has come from Australia, where he had gone to recover the health lost in the service of the cause. He came across the ocean without delay, in order that

by his presence he might strengthen and encourage us here in Europe, that every one may go promptly forward in the work. And in bidding you, as President, welcome to this Convention, we can assure you of our steadfast loyalty to the cause, you who are the only one who represents the mission from the Masters themselves. We are met here to-day to carry on the work of H. P. B., and the only way to carry on her work, and to strengthen the Society, will be by loyalty and faithfulness to the cause for which she died, the only cause worth living for and dying for in this world." (Great applause.)

BRO. WILLIAM Q. JUDGE, in seconding the address, said he could add nothing to what had been said so well by Annie Besant, except to express his entire concurrence with her sentiments.

Call Roll of Branches.

The General Secretaries, G. R. S. MEAD and W. R. OLD, then read the lists of Branches of the European and British Sections, and the Delegates and Proxies responded as follows :—

European Section.

LONDON LODGE	
IONIAN BRANCH...	G. R. S. Mead, *Proxy*.
VIENNA LODGE	Frederich Eckstein, *Delegate*.
SWEDISH BRANCH ... ... (159 members).	Sydney Alrutz, *Delegate*.
DUTCH-BELGIAN BRANCH... ...	G. R. S. Mead, *Proxy*.
LE LOTUS BRANCH (Paris) ...	Mme. Petersen, *Delegate*.
SPANISH GROUP	José Xifrê, *Delegate*.

Treasurer—Emily Kislingbury.
General Secretary—G. R. S. Mead.

British Section.

BLAVATSKY LODGE	Isabel Cooper-Oakley, *Delegate*.
SCOTTISH "	J. W. Brodie-Innes, *President*.
DUBLIN "	Fred. J. Dick, *Delegate*.
NEWCASTLE "	Annie Besant, *Proxy*.
BRADFORD "	Oliver Firth, *President*.
LIVERPOOL "	R. B. Nisbet, *President*.
BIRMINGHAM "	W. R. Old, *Proxy*.
W. OF ENG. "	Sidney V. Edge, *Proxy*.
BRIGHTON "	Mrs. E. Tippetts, *Delegate*.
BRIXTON "	A. J. Campbell, *Delegate*.
CHISWICK "	Wm. Kingsland, *President*.

Treasurer—F. L. Gardner.
General Secretary—W. R. Old.

The PRESIDENT declared that voting according to the constitution of the British Section, *viz.*, one vote for every Branch, and one additional vote for every 25 members of a Branch, should have effect in the Convention.

The President's Address.

Brothers and Sisters,—When I try to concentrate my thoughts to speak to you, I find a very great difficulty in translating them into words, because my heart is so oppressed by the grief that has fallen upon us by the presence of this empty chair, by the memories of seventeen years of intimate association, that the tongue refuses its office, and I can only leave you to infer what my feelings are on coming to meet you here. When I heard the news of H. P. B.'s death, I was in Sydney, N. S. Wales. My first intimation and my second did not come by cable; I got it otherwise. I had been expecting it for years. It was always understood that I was to outlive her, and therefore, I did not feel overwhelmed, for I knew perfectly well that she would not leave until she had completed the task that was her share of the work, and that what remained to me afterwards was a continuation of the administrative and executive work which I have been doing from the first. I had made my arrangements to go from Sydney to New Zealand, and had engaged my passage. On the Monday after her death, I was to have sailed. Upon receiving the confirmation of my intelligence from the reporters of the Press about her death, I was just coming off the platform from a crowded meeting that I had been addressing in a public hall, and although I had had warning of it, and although I had so long anticipated it, yet, at the same time, it seemed a terrible blow to me. I immediately determined to alter my plans and come on here, and summoned by telegraph my old associate and co-founder, Mr. Judge, to meet me here and consult with other friends upon the future of our Society, but it was not until I came to this spot that I realised that H. P. B. was dead. We had, for the last few years, been working apart. I had not been accustomed, as before, to see her every day and every hour, and therefore I did not realise the fact, that she was gone, until I came here and saw her empty room, and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future; I may simply say, in one word, the gist of it was that I should continue the work as though nothing whatever had happened, and I have been delighted beyond measure to see that this spirit has been imparted to her late associates, and that they have become inspired by her zeal, to that extent, that, while their hearts have been wrenched by this blow, their courage has never faltered for a moment, nor has there been the least vacillation nor the least intimation that they were ready to abandon the work in which she had enlisted them. Now, for the first time, I feel willing and ready to die. It has been the great anxiety of my life since we left New York for India, lest I might die in the various exposures to which I have been subjected, and thus leave the movement before it had gained vitality to go on. "If H. P. B. and I should die," it has been said by the Hindus everywhere, "the thing would collapse." Now, her death has shown that it will not collapse, and therefore I feel much more fearless than I have been heretofore as to exposing myself in

different parts of the world. I feel now that this movement has acquired an individuality of its own, and that nothing in the world can drag it down. I have had recently in Australia the most striking proof of the existence throughout the world of this yearning after the "Secret Doctrine," after mysticism, after the truths to be obtained by "Soul Development." I found everywhere throughout Australia latent inclination, potency in this direction, which only requires an excuse to manifest itself. I found it in Great Britain, and Mr. Judge has found it in America, so that now I feel satisfied that though the most of us who are engaged in this work as leaders should die, the movement itself is an entity, has its own vitality and will keep on. How it shall keep on is a question for us to consider. We have heretofore had in easy reach a teacher who, like an inexhaustible well of fresh water, could be drawn upon at any time that we were thirsting for information. This has been an advantage in one way, but a great detriment in another. The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near them, to get any communion with them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our composition. I consider that H. P. B. has died at the right moment. She has left work unfinished, it is true, but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come, with the help that we need in Theosophical progress. She has not gone away and left us absolutely without unpublished remains; on the contrary, she has left a large body of them, and in the custody of her chosen depository, Mrs. Besant, who, in the proper way and at the proper moment, will give them out to the world. But I maintain that even though not another book had been written save *Isis Unveiled*, that would have been enough for the earnest student. I may say that my theosophical education has been obtained almost entirely from that book; for my life has been so busy of late years that I have had no time for reading. I cannot read anything serious when I am travelling, and at home my mind is so overwhelmed with the anxieties of my official position that I have no time and no inclination to sit down and meditate and read, so that of what I know about Theosophy and Theosophical matters, a large part has been obtained through *Isis Unveiled*, in the composition of which I was engaged with her for about two years. Our effort should be to spread everywhere among our sympathisers the belief that each one must work out his own salvation, that there can be no progress whatever without effort, and that nothing is so pernicious, nothing is so weakening, as the encouragement of the spirit of dependence upon another, upon another's wisdom, upon another's righteousness. It is a most pernicious thing and paralyses all effort. Now a method that is pursued in schools of Yoga in India and in Tibet is this: the Master gives at first no encouragement whatever to the would-be pupil, perhaps he will not even look at him, and frequently persons attach themselves to a Yogi as chelas,

despite his trying to drive them away, perhaps with blows, or, at any rate, despite their being apparently scorned and put upon in every possible way by the Yogi. They perform most menial offices, sweeping the floors, making the fires, and everything of the kind, while perhaps the Yogi will reward them with indifference for months or years. If the aspirant is really desirous of obtaining the truth, he is not discouraged by any of these rebuffs. A time finally comes, when having tested him sufficiently, the Master may turn to him and set his foot on the path by giving him the first hint. Then he waits to see how he will profit by that hint, and the rapidity of his subsequent progress depends entirely upon his own behaviour. But we may say we have been far better off than that. We have had H. P. B. with us as an active worker for the last sixteen years, during which time she has given out in various channels, in the *Theosophist*, in *Lucifer*, her books, and her conversation, a great volume of esoteric teaching, and hundreds of hints, which, if taken, understood, and followed up, will enable any one of us to make decided progress in our theosophical direction.

I have been for a number of years holding Conventions of Delegates representing the Society. Here on the walls you see photographs of some of those Conventions. This is the first Convention that has been held in Europe. You are behind America, where they have been holding splendid Conventions for several years past. This is the beginning in Europe. We have a fair representation of our movement in different parts of Europe, but nothing like as full an one as will come after this initiative has been understood and followed up. We are at the threshold of the work in Europe, with every promise before us of an immense extension of our movement. We have every reason to be satisfied with the outlook. When we consider the enormous reactionary influences at work in different parts of Christendom; when we consider the progress of vicious tendencies and of materialistic opinions in European countries; when we look at the distribution of our literature and see how devoted persons in different countries, like our splendid Swedish group, are rendering the works into their vernaculars and are circulating them in their countries, and see what results we are obtaining, I think my observation is correct, that we have great reason to be satisfied with the outlook. I wish that every delegate in this Convention representing any country may take to heart to avoid as a pestilence the feeling of local pride or local exclusiveness. With political divisions we have nothing to do; with distinctions of rank and caste and creed we have nothing to do. Ours is a common, neutral ground, where the standard of respect is the standard of a purified humanity. Our ideals are higher than those of time-serving communities. We have no king, no emperor, no president, no dictator, here in our spiritual life. We welcome everybody who is eager after the truth to a seat beside us on the bench, on the sole condition that he or she will help us in our studies, and will receive in a kindly and brotherly

spirit any help that we are ready and able to give. We should therefore know no England, no Scotland, no France, no Germany, no Sweden, no Spain, no Italy. These are geographical abstractions. For us the terms do not exist in our theosophical consciousness. We have Swedish brothers and German brothers and French brothers and Spanish brothers, and English, Irish, Scotch, Welsh, and so forth; as brothers we know them, as brothers we are bound to them, and in every way; so that in your work in your different countries you should try to imbue your fellows with the feeling that this is a union that has no regard to geographical or national boundaries or limitations, and that the first step in the development of the Theosophist is generous altruism, forgetfulness of self, the destruction and breaking-down of the barriers of personal prejudice, an expanding heart, an expanding soul, so as to unite oneself with all peoples and all the races of the world in trying to realise upon earth that Kingdom of Heaven which was spoken of in the Bible, and which means this universal brotherhood of the advanced and perfected humanity which has preceded us in the march of cosmic evolution. And now, not to detain you longer, I welcome you with a full heart and an outstretched hand to this family meeting of the Theosophical Society. I wish you to feel that this is a section of the General Council of the Society, that you represent the dignity and the majesty of the Society, and that your interest is as deep in the things that are transpiring in the American section, and in the Indian section, and in Ceylon and other sections, as it is in what is merely transpiring within the geographical boundaries which are represented in your respective branches. I hope the spirit of amity may dwell in this meeting; that we may feel that we are in the presence of the Great Ones whose thoughts take in what is transpiring at any distance as easily as what is transpiring near by, and also that we are imbued, surrounded, by the influence of my dear colleague and your revered teacher who has left us for awhile to return under another form, and under more favourable conditions. (Cheers.)

Resolutions in Honour of H. P. B.

The COUNTESS WACHTMEISTER said:—Our first European Convention is a solemn and important day to us. It marks an epoch in the annals of the T. S.; for it greatly depends on the elections and resolutions of to-day, whether we be able to carry on the work left to us by H. P. B. Here I would remind you that there remain only six and a half years before the close of the cycle, in which to work; and I earnestly implore you to put forward all the zeal and energy of which you are capable, so that at the end of this century we may each one of us feel that we have done our duty.

H. P. B. has gone, but her influence is ever with us, and we should commence the day's proceedings with a thought of loving gratitude, and an unspoken but heartfelt vow that we will do our very utmost to carry on her noble work. (Applause.)

The Countess then offered the following resolution:—

Resolved:—That this Convention of the Theosophical Society in Europe, before proceeding to the business for the discharge of which it was summoned, places on record its gratitude to H. P. Blavatsky for the devoted and unbroken service rendered throughout her life to the cause of Theosophy; it thanks her for the Light she brought from the East to the West, in the spreading of which she showed a courage that never flinched and a loyalty that never wavered, and it resolves, as the best evidence of the honour in which it holds her memory, to call on all Theosophists to carry on her work, and to labour with redoubled energy for the spreading of the knowledge of Theosophy and the extension and strengthening of the Theosophical Society.

SENOR JOSE XIFRE said (in French) that in seconding the resolution he assured his brother Theosophists of the unchangeable loyalty and devotion of their Spanish colleagues, and in the name of the Continental delegates, gave a pledge to carry on the work of their friend and teacher. (Applause.) The resolution was carried by acclamation.

H. P. B. Memorial Fund.

WILLIAM Q. JUDGE brought forward the following resolutions:—

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books, and translations as will tend to promote that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the T. S., are earnestly invited to contribute as their means may allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of this Fund.

4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary of their respective Sections the necessary funds for this purpose.

In seconding the resolutions, ANNIE BESANT said:—"I have been asked to put into practical form the resolution of Countess Wachtmeister. In adopting the first resolution in H. P. B.'s honour, you have pledged yourselves to carry out this resolution in business-like shape. What more fitting memorial for her than the carrying on of that work in a permanent and written form, and how better can we show our loyalty to her life and her work than in associating this first Convention with the institution of such a memorial! Clearly it needs few words, save those of explanation, to ensure the complete and unanimous acceptance of the resolutions which I have the honour to second. The two latter clauses are a business arrangement for carrying out the first. You could have no better hands into which to place the management of such memorial fund than those of the Secretaries elected by the Sections of the Society, and the President chosen by the Masters to lead that Society before the world. And in speaking of this memorial, which will be a permanent mark of our love and our respect, will the Convention permit me to add that it certainly has the approval of all who were closely connected with her during her latter years; that her

leaving us is in no manner a change in her position to this Society, nor a change in the lines of its work. Colonel Olcott spoke words appropriate and touching of the shock that her departure was to him. He spoke of the blow which fell upon us here; may I say for those who lived closely with her, that what she was with us in her visible presence, she is to us still: friend, guide, teacher, master. We know no change because she has passed from the visible into the invisible. In asking you to found this memorial, we ask you to found it, not to a dead teacher, but to a living energy, an energy as real now as it was real when clothed in the body of H. P. Blavatsky; a memorial of our love to her, and of the love of a living presence whom we recognise amongst us still." (Cheers.)

Bertram Keightley then said:—"As representing here the Indian Section of the Society, to the growth and development of which so many years of H. P. B.'s life and work were devoted, it may be right that I say a few words on the subject of this proposition, particularly as I am personally responsible to a certain extent for it. Originally, the wish of all nearest to her would have been to provide for this testimony of our gratitude and love of her, by ensuring a speedy publication of all the manuscripts she may have left behind unpublished; but I have been informed since arriving here that the publication of all those literary remains is already provided for, and is going on as speedily as the difficulties connected with the work allow, and that is the reason why no specific reference is made in this first resolution to any work that she has left behind her. But if we look back over the whole course of this movement and of her connection with it, it stands out in the very plainest way that she aimed and worked to bring the life and thought of the East to bear upon the life and thought of the West. She has done much herself to facilitate this, and to bring it about, but unfortunately more yet remains to be done that her object may be attained, because I need hardly remind most of you that the work done by our present Orientalists is only of a very secondary degree, work which she would recognise as tending toward her purpose. Few indeed amongst our Oriental scholars are in really sympathetic relations with the religion and thought of the East, so as to enable them to make that thought really intelligible, really vital in the West. Many volumes of translations already exist, but the influence they have exerted in the West, except in so far as H. P. B. has unlocked their meaning to us, has been small indeed. The object aimed at by this Fund is to carry on the work in her way by obtaining the co-operation and assistance of as many Hindoo scholars in this direction as we can get. There are many men in India who would gladly give to this work their time, knowledge, and energy, gratis and for nothing; but India is a very poor country. The number of men who can take time from earning their daily bread to give to literary labours of this description is very small, and again it is not often that the publication of such work repays its expenses; hence I speak the feeling of India, Europe, and America,

when I say that a Fund of this kind will do an immense amount of good, and assist vitally, really and permanently to promote the work which H. P. B. began so nobly and died in the task of carrying it on. It is unnecessary to add to what I have said, except to say that before I left India, in the few days that elapsed after the news of her departure, I received from all parts of the country letters urging that steps should be taken to establish a permanent memorial worthy of our gratitude for her life and labours." (Applause.)

After some discussion as to detail, the resolution was carried unanimously.

The Ashes of H. P. B.'s Body.

The following letter was then read by the Chairman :—

FROM THE PRESIDENT-FOUNDER TO THE CONVENTION.

Ladies and Gentlemen, Brothers and Sisters,—It will be conceded by every Theosophist that the Land of the Masters and the Cradle of the Secret Doctrine is holy ground. What more natural, then, than that we should wish to deposit the ashes of our dear Teacher in that sacred soil with which have been blended those of thousands of adepts? Such was her own expectation, and it was always understood between us that whichever survived, the other should see that the colleague's ashes were so disposed of. I have, moreover, the same wish expressed by her in writing. The mere fact that the personal relations between herself and some Hindus had been somewhat strained of late, carries no weight as regards the main question: nothing can rob India of her hoary claim to the world's reverence, nor can anything—at least for generations to come—impart a sacred character, in the esotericist's eyes, to London or New York ground. In my opinion, therefore, the proper place of deposit for H. P. B.'s ashes is the Head-quarters at Adyar, Madras, India, and on behalf of India I claim them.

But, while thus defining my views and the wishes of—I think I may say—the whole Orient, I wish to propose a plan which will satisfy the natural longing of our Western members, who will desire to share in the custody of the sacred dust. It was the ancient custom, in similar cases, to divide the ashes of great teachers and sages among those most worthy to become their custodians. Thus the ashes of the Buddha were distributed to various countries, and I myself have preached Theosophy at several shrines where they have been entombed during twenty-three or four centuries.

If we consider the Theosophical career of H. P. B., we find it divided into three stages, *viz.*, New York, India, and London—its cradle, altar, and tomb. I think, then, that her ashes should be divided into three parcels and kept at the three places: the greater bulk, of course, at Madras. It should be distinctly stipulated that in case either the London or New York Head-quarters should, from any cause, be hereafter broken up, the portion of ashes there in custody should be sent to Adyar for reunion with the main bulk there buried. I also suggest that as the London Head-quarters is ours and will be permanent, and the

American one is as yet housed in rented premises, the portion set aside for America be retained in London until we have our own home secured in New York. I make this suggestion because Mr. Judge has collected a part of the needed purchase money, and will soon have the whole subscribed.

As regards an urn, I shall collect in India whatever is required, and you of Europe and America will easily be enabled to do the same for your portions. I think that the most suitable shrine for Adyar will be some form of the *Dagoba*, with convenient spaces for the ashes of other Theosophists who may hereafter be counted worthy to have their dust deposited with hers.

H. S. OLCOTT, P. T. S.

ANNIE BESANT moved that the President's letter be adopted as a resolution. WILLIAM Q. JUDGE seconded the motion, saying that he thoroughly agreed with the President. It was a question of justice, and if any other arrangement had been adopted, though he himself personally would have made no claim, he felt sure that the American Section would have done so. The resolution was carried unanimously.

The Casket.

The COUNTESS WACHTMEISTER said that she had personal knowledge of Herr Bengtsson who was noted in Paris for his beautiful work. He executes orders for European courts. Herr Bengtsson is a born artist, in love with art, and his devotion to Theosophy would add greater enthusiasm to the work he generously proposed to undertake. She therefore moved that the kind offer of Brother Bengtsson should be accepted. The resolution was seconded by Bro. J. W. BRODIE INNES, and unanimously carried amidst loud applause. The Secretary was directed to notify to Herr Bengtsson the acceptance of his generous proposal, and also to convey to him the personal gratitude of the President-Founder, who remarked that the tenderest feelings and expressions of the human heart were wont to be written on the urns containing the ashes of the dead, and the heart of every Theoosophist would go out to their Swedish Brother on knowing that in London at least a fitting receptacle had been found to preserve the ashes of their great dead. On motion of BERTRAM KEIGHTLEY, it was decided to telegraph to Herr Bengtsson the thanks of the Convention and the President-Founder.

The telegram translated, ran as follows: "Herr Sven Bengsson, Lund, Sweden. The European Convention accept with warmest thanks your generous offer. More by letter." At this juncture the following telegram arrived.

"Our hearts are with you—Swedish Branch." The reading of the message was received with enthusiastic applause.

On suggestion of the PRESIDENT an Advisory Committee was appointed to examine designs and settle preliminaries. The following were elected as Committee:—Sven Bengtsson, R. Machell, Dr. Gustaf Zander, Countess Wachtmeister, Constance Williams, Claude F. Wright. The General Secretaries then read theirs and their Treasurers' reports.

MR. MEAD, for the European Section, said: "Although the European Section is scarcely one year old, I have the happy honour to report good work. The main object of forming this Section was to centralize the efforts of our Continental brethren, and procure quicker transaction of business than the distance from Europe to Adyar and back allowed. To this end the President-Founder delegated his powers to our honoured teacher, H. P. Blavatsky, and under her auspices the Theosophical Society in Europe has shown energy not before displayed. The constitution adopted by H. P. B. provided autonomy for the Branches, and voluntary subscriptions. It was far from her intention to prevent more definite organization growing up."

MR. MEAD proceeded to review the condition of Theosophical interest and organization in Sweden, Holland, Belgium, France, Spain, Portugal, Italy, Greece, Austria, Russia, Germany, and Switzerland. His report is thorough, and exceedingly interesting. Only its length prevents our giving it *verbatim*. The two days' proceedings are published as a pamphlet. He measured the Continental European condition of theosophic thought and the Society, less by organized Branches than by individual work. A few Theosophists have assiduously been preparing the ground and sowing the seed. Through their excellent work, there are centres of activity, each comprising more persons than the average Branch. Only the lack of funds, so specially necessary in incipient work, has left undone much that ought to have been done. The much that is accomplished has been done by the munificence and whole-heartedness of individuals to whom Karma has provided the means, combined with the stage of perception which sees and seizes the opportunity. It is the opportunity of loving the world; as the great Teachers and Saviors have loved it. Some centres of activity, which could not continue self-supporting in their initial stages, have become opportunities lost, which H. P. B. said may not again occur for hundreds of years.

In Sweden, Theosophy makes steady and striking progress, and has declared its presence in adjoining Norway, Denmark and Finland. This northern work has the skilful guidance of Dr. Gustaf Zander, whose professional ability is widely known in various countries. Twenty seven translated volumes and sixteen pamphlets have been published. Five more books are ready for printing. The Baron Pfeiff edits a monthly magazine which reports the Theosophic activities of the whole world, and gives both original essays and translations. The Stockholm Branch prints a list of the names and addresses of all its members.

In Spain, the few and able pioneers of Theosophic knowledge have done as much as a dozen average thrifty Branches could do. Our devoted brothers Xifre and Montolin long worked alone. They now have some earnest co-adjutors. They have distributed 20,000 magazine issues and large pamphlets; have translated ten principal Theosophical books which await printing; a lucid Theosophic lecture has had a brilliant hearing in the celebrated Athenæum at Madrid; the Press favorably

noticed it and repeated it throughout Spain; 700 Theosophical pamphlets they have sent to Spanish-speaking Central America; have sent 800 pamphlets to Islands of the Sea, some to the Western Hemisphere, and some to the Orient Philippines that border on Asia; and they have stimulated work, and added force to Theosophists in the Spanish-speaking regions of Texas and California in the United States. Such diffusion is indeed a ploughing of the ground and scattering theosophical seed with energy and courage worthy of the palmy days when Spaniards pioneered on the world's physical plane.

Theosophic activities in other European countries show less means and method; yet each country's story is very interesting. In Portugal, a large volume by a learned Portuguese nobleman had appeared, of Theosophical drift, before any of the Spanish publications. In Italy the work is all to be done, while there already is sympathetic inquiry, and a central beginning. In Russia some influential people are reading Theosophic literature. The long-lived Greek Branch has great hopes of doing more than it could hitherto. Bohemia is decidedly promising under a prominent nobleman, Baron de Leonhardi. The Austrian movement in general progresses. The Vienna Branch owns a selected library of 5,000 volumes. In France, one member at Havre has published 20,000 Theosophical leaflets, and is himself distributing them. In Holland and Belgium the working-classes are eagerly asking for pamphlets on Re-incarnation and Karma.

W. R. Old reported the British Section. Mrs. Besant reported that the *Lucifer* Magazine has a balance to its credit, and about pays its expenses. Greetings were read from the Bombay Branch, the Spanish Group, and other auxiliaries. Details of harmonious interest filled the Convention two days,—the most important being preliminary formalities toward combining the British and the European distinct Sections into one, for more easy and efficient administration.

ASTROLOGY.

(*As conceived by the Hindus*).

V.—The Sun.—(*Continued.*)

The remaining Pramánas.

I SAID in my last essay that the notions of Universal Causation and Uniformity of Nature are the offspring of the sun. I said also that the mental manifestations of inferring a cause from an effect and an effect from a cause, as that a certain phenomenon must always come into existence, were direct results of these notions existing in the shape of the three basic methods of Co-existence (Anwaya), Disjunction (Vyatireka), and Residue (Parishesha), and their compound methods; and that, therefore, they also were born of the sun. In fact the *sequence* by co-existence, disjunction, and residue, when deeply imprinted upon the brain by the sun, manifested and does manifest itself as all these powers.

The epithet *Pramanakrit*, however, does not exhaust itself with the two means of knowledge discussed. There are two more. I shall now take them up. First the *Upamána pramána*—the authority of similitude—which the philosopher above quoted recognizes as a distinct means of knowledge—pramána,—in addition to the *pramánas* of the Sánkhyayoga philosophers. It may be remarked, although I am not going to discuss the question here in detail, that there is a difference of conception between the Nyaya and Sankhyayoga *pramánas* (means of knowledge).

The authority of similitude gives the knowledge of the thing to be known, by known community of particular qualities. The word *upamána* which, as I have seen, stands in Sanskrit for the means of knowledge under discussion, carries the whole meaning with it. It comes from *upa* near, and *mana* measure. Mana is the same as in *anumana* (inference), and *pramána* (means of knowledge); hence upamána means that modification of the brain mind which measures the external object nearly though not exactly. Some one or more of the qualities of the impression produced in the mind by some external object, raise by the working of the Law of Co-existence the idea of some other object in which the mind has previously known the prominent quality, or qualities. But there are other qualities of the object which differ from the qualities of the idea called into the mind, and hence the new and the old impressions clash, immediately after the idea of sameness has come into existence. The mental notion takes therefore the shape,

A is B, but no!

The expression of this notion in language takes different shapes: we sometimes say,

1. A is B in such a quality, but not in such a one.
2. A is like B.
3. A is B, but for such a quality, and so on.

The mental notion is, however, always the same, though in expression, some links are sometimes kept understood.

A is strong like a horse.

A is a horse.

A is a horse in strength.

A is a horse but for his human appearance.

All these expressions and other similar ones stand for the mental notion.

'A is a horse, no! strong.'

Now for an analysis of the means by which the mind arrives at this notion. The quality of strength in A makes an impression upon my brain, and by the law of co-existence rises at once in my mind the impression of a horse.

'A is a horse,' is the expression of the shape which the mind momentarily assumes. The impression of the human shape of A now captivates attention. This clashes with the idea of the horse just then resent i n the mind in connection with A.

While the impression of strength gives the notion of 'A is a horse,' the impression of appearance gives the idea 'A is not a horse,' hence the resultant complex impression.

A is a horse; no! strong; or in other words, 'A is strong like a horse,' &c.

Now this notion of similitude is not mere perceptive knowledge; nor is it purely inferential. It is a complex notion of its own kind, and one that has played and does play a most important part in the development of human language and therefore of thought.

To illustrate: The word *Krishna* in Sanskrit means black. Why? It comes from the root *krish*, to plough, and the suffix *na*, which is connected with the root *ni*, to carry. The radical meaning is therefore 'the carrier to the plough,' and primarily the word means the cloud, and also the sun. Here, however, we have only to do with the former meaning. A black cloud was thus *Krishna*, but how did the word become a general adjective qualifying any and everything black. Everything is not a cloud, it does not lead us to a plough. Why then do we call everything black, *Krishna*? Because it excites in our brain a visual impression of the same nature as the cloud. The law of *Vasana* working by co-existence has connected that particular impression in my brain with the cloud. Whenever that particular impression puts in appearance in my brain, the cloud cannot keep black. 'Such and such a thing is *Krishna*,' is then the immediate and ordinary notion of my mind. This particular *Krishna*, however, does not carry to the plough. Hence such and such a thing is *Krishna* for the particular visual impression, but not for all those qualities which carry us to the plough. This complex notion of the presence of one quality and the absence of others in any one thing is the notion of similitude; it is this similitude which has led us to call everything black, *Krishna*. It is not perception, for perception gives us the knowledge of the thing which is in immediate contact with our senses. The notion that a certain quality is the same we saw elsewhere, or, in other words, that a certain sensuous object is the same in blackness though not in other qualities as Krishna, is certainly not result nor perception. Is it then induction (anumána)? No! for there is no causal or sequential connection between the two. It is neither by co-existence, nor by disjunction, nor yet by residue, that we are led to see sameness in the thing. The old impression is neither the cause, nor the effect of the new. Hence the notion of similitude is not of the nature of induction. Is this mental process then what is ordinarily called a deduction? The cloud produces a certain visual impression upon my brain.

1. Whatever produces that particular cloud-like impression upon my brain might so far be called a cloud (*Krishna*).

2. Such a thing does produce that impression.

3. Such a thing might therefore be called cloud so far.

The truth which has been taken for granted in the major premises of the syllogism is itself the result of the play of the notion of simili-

tude, (upamana). The assertion is impossible, unless the particular visual quality of the cloud (Krishnatma) is first seen in this and that and all things.

Again, the assertion in the minor premises itself implies a play of similitude. To say that a quality of the cloud (Krishnatma), is present in any particular thing, means that the thing is Krishna-like in that quality. Thus both these premises are impossible of existence, without the means of knowledge known as similitude. To give another illustration of the working of this means of knowledge, let us take the word *syáma*, which also means black. Originally this word too meant a cloud, coming as it does from the root *sya*, to pour down. From a black rain-cloud the word has come to mean simply black and is now applicable to everything that is black. Let us again take the word *aruna*. Now it means red, but radically it means the mover and originally applied to the red ocean of ever-moving light which at sunrise precedes the sun.

It is by the working of the notion of similitude that all this development of human language and therefore of thought has taken place. A very large portion of human speech has thus for its basis the notion of similitude, and if it can be shown that the notion of similitude is in all its elements a solar product, one phase of the power of speech will be indisputably acknowledged to be derived from the sun.

Let the object in immediate contact with our sense be called A. Let *b* be the quality of A, which for the time, is prominent in our mind; let B be the impression of the object with which the quality *b* has previously been in my mind connected. Let C denote all the other qualities of B, those, that is to say, in which it differs from A.

Hence the notion of the similitude of A with B stands thus expressed in full:—

A is B for *b* but not for C. A blanket is *Krishna* for blackness, but not for carrying to the plough. The knowledge of *b* in A is carried to my brain by the sun, as a solar picture at a particular moment of solar time. The next moment raises therein the picture of B, which by co-existence is connected with C. This picture of B is again a solar picture. It is composed of the solar ethers. It has been put in the brain by the action of the sun, and it is now called back into activity by the sun. Thus two moments of solar time have given us the notion, 'A is B for *b*.' The third moment adds the notion of the non-existence in A of the qualities called C. With the appearance of B in the brain, the qualities called C naturally make their appearance. They are not seen in A. Hence A is not B for C. A, B and C are all solar pictures brought into existence by the action of the sun, composed of solar matter, and in fact depending for their existence entirely upon the sun. The notion of existence denoted by *is*, is a certain motion of the brain, and the words *is not* imply the passing of that motion into the negative state of latency. Thus the notions of existence and non-existence

themselves are nothing more than complements of certain solar motions of the brain. Thus every element of the notion of similitude is solar in its nature, brought into existence by the sun, and appearing in the peculiar form of similitude, by the solar pictures *coming one after the other in a particular order of time.*

A blanket is *Krishna* in blackness, but not in carrying to the plough.

A blanket and the blackness therein are carried to my brain by ordinary perception, as solar etherial pictures, at a certain moment of solar time, by the natural action of the solar ethers themselves. The picture of blackness raises by co-existence at once the notion of *Krishna* in the brain. The fact of co-existence finding expression in the copula is, we get at the notion.

A blanket is Krishna in blackness.

With the appearance of *Krishna*, however, also makes appearance in the brain the quality of carrying to the plough; and next follows the notion of the non-existence of this quality in a blanket. All these qualities, objects and relations, are solar pictures transferred by solar power to the brain in a particular order of solar time. Hence the notion of similitude is solar in nature, origin, working, and existence. Hence also a very considerable portion of human speech owes its direct origin to the sun. Not only, however, a considerable portion of human speech. An analysis of the last means of knowledge, commonly known as verbal authority, will show that all speech has its origin in the sun.

What is verbal knowledge? The knowledge that a certain sound means a certain object. I have in many places said something about the Indian theory of sound. The ancient philosophers held the existence in all space of an ether—a phase of prána—which they call ákása, and which they give out to be the substratum of sound. This soniferous ether is related in the same way to sound, as the luminiferous ether of modern science is related to light. Modern science has recognized the existence of this ether in the assertion that light has the property of transmitting sound, and has experimentally proved this to be the truth by the photophone. Hence we may safely start with the assertion that all our terrestrial space is filled by soniferous ether just as it is filled up by the luminiferous ether. A particular sound is nothing more than a particular disturbance of this solar spatial ether brought about by some cause or other.

Mr. M. N. Dvivedi in his Yoga Sutra says: "Every school of philosophy has its own theory about the relation between word and meaning, but it is sufficient here to say that the Yoga-philosophy accepts what is generally termed the *sphota*-doctrine. *Sphota* is a something indescribable, which eternally exists apart from the letters forming any word, and is yet inseparably connected with it, for it *reveals* itself on the utterance of that word." 'Whence,' says the learned translator in a foot-note, 'the name sphota, that which is revealed.'

The writer appears to have dimly caught the meaning of the *sphota*-doctrine. The doctrine is not necessarily peculiar to the Yoga-philosophy. All philosophers who assert that sound is eternal (nitya sabda), must have a sphota doctrine to account for the phenomena of sound. The word *sphota* literally means the outcoming of the eternal solar soniferous ether into any particular shape. Just as a bud blooms into a flower, the eternal soniferous ether shapes itself into a particular sound. In the same way does the luminiferous ether shape itself into a particular visual picture. Sphota therefore is describable; it is the act of the solar soniferous ether assuming any particular shape. That which eternally exists, in comparison to us, is the solar soniferous ether, and not the *sphota*. The *sphota*, which is the *sâbda* of *Gautama*, is not eternal. Every act must as such cease in a period of rest, and cannot therefore be as such eternal.

The meaning is that every act of manifestation, being, and cessation is accompanied by a sound; is in fact the direct result of the sound of the solar spatial soniferous ether. It is the voice of the solar Dhyanis creating, preserving, and destroying. Every act, every object, has its own peculiar sound, or bundle of sounds, if it is a complex organism. These sounds of life, or, in other words, these peculiar pictures and modifications of the solar soniferous ether, are transmitted by the very nature of solar action, to the sense of hearing, and thence to the reservoir of the brain. In the same way is transmitted to the brain the visual picture of the sounding object. Both these percepts are linked together by the ordinary working of the Law of *Vásaná*, and when one of them appears, the other also is sure to make almost instantaneous appearance. Hence arises the natural connection between word and meaning. A word is the expression of the soniferous impression of any object. Words are therefore the products of the sun, they are made of the ethers of the sun; the impressions they produce in the brain are solar in their nature. It will be seen from this that human speech is impossible until the development to a certain pitch of the human mind.

We may take every word of any language, and trace its origin back to the time when, for the first time, its sound began to be connected with its sense in the human mind, and then the manifestation of the soniferous impression into a word. That, however, is not the point here. The point of argument I hope the reader very well takes in by this time. It is this, that every word has its origin in the sun, and that the connection of a word with its sense is also a solar act.

The human language is therefore solar in its origin, and this is also an indirect proof of the fact that the human mind also has its origin in the sun.

I have now shown the following facts:

1. Sensation is the sun.
2. Thought is the sun.
3. Speech is the sun,

4. Sensation, thought, and speech are given birth to by the sun.

5. Sensation, thought, and speech have the source of all the laws of their existence in the sun.

And briefly I have done with the means of knowledge, perception, inference, similitude, and verbal authority. If the reader will try to expand and illustrate these truths on the lines laid down, he will find it a not very difficult task.

RAMA PRASAD.

THREE ASPECTS OF THE THEOSOPHICAL MOVEMENT.

THE effects of a doctrine, so wide in scope as Theosophy, must necessarily differ greatly with the material upon which it acts. In Continents so widely separated from each other as are India, Europe and America, the influence it produces, and the rapidity and enthusiasm with which the movement travels, are affected greatly by the varying surroundings.

In India it may be said that Theosophy is always in the air, apart altogether from the name of our Society. Mysticism is native there, and only needs to be sought to be found by even the most careless seeker. No fresh system needs to be introduced, no strange terminology, no new books, everything is there at hand: it needs only to be dusted and set forth in the light of day. With the exception of Hindus who have fallen under the agnosticism engendered by studies of Western thought, which they acquire in order to fit themselves for the necessities of modern Indian life, the whole of India to-day, even to a great extent the Mahomedan part of it, is thoroughly imbued with belief in the possibility of things which have seemed marvels and strange inventions in the Western world. Faithful to its great teachers, faithful to its great revelations and records of the past, India to-day lies in a state of partial coma. Will she awaken from this? That she will, is the ardent wish of every Western student of Theosophy. That she will not, and that for centuries to come her wondrous mystic lore is to fade gradually and sink into oblivion, is the dreadful possibility. The one hope is the Indian people themselves; if they can adopt the organization, perseverance, and determination of the Western world without falling into materialism and lack of metaphysical and intuitional capacity, then India may rise and shine again with the light of old.

I said just now that India is faithful to the past. That statement must be modified a little; she reverences her Rishis and Yogis of old, but she stops there, she does not follow them: apathy, laziness, lack of co-operation, and organization, are the national sins. "Sin" may seem a strong word, yet when the guardianship and handing down of the most precious of human knowledge is concerned, the neglect of this by a people may well be put in the worst of categories. To try to remedy this state is the stupendous task of the Theosophical Society in India. In all its numerous branches there is just a handful of determined *energetic* Indians who keep their countrymen in the Indian Branches together: they are leaven working in a vast mass of apathy, *not* incredulity, *not* materialism, but almost hopeless spiritual and physical sloth.

Wherever in India a European who is fervent and earnest in his Theosophic views may be, there a centre springs up; the Indian people sink as far as possible their caste distinctions, and work; yes, they work and organize, and hope and originate; when the European withdraws, the butt of the wheel is gone, and the spokes fall apart; the machine has come to an end. There are noble exceptions to this dreadful rule; noble, because those men who organize and keep together branches of the Theosophical Society in India, work against and repel *within* themselves and *without* themselves all through their lives this mournful Eastern listlessness.

Wherever you go in India, you can find enthusiasm and spontaneity. The aim of our Eastern fellow-workers must be to keep the flame always fanned, to prevent it sinking back into the hopeless grey ashes. How often has our brave Colonel fanned this flame, only to find it fade behind him as he continued his line of march.

So much for India: the watchwords there should be organization, co-operation, and *work*. We pass on.

In Europe the problem alters enormously. To the Western world our ancient Theosophy sounds new; it has a strange vocabulary; it talks extraordinary doctrines, reincarnations, Karma, long cycles of time, exalted men, the mention of whom brings back the "good magician" of the fairy tales of our childhood.

Well we have to take the laugh, the cynicism, the newspaper wit, the honest scepticism, the hopeless materialism, the pointed malicious clericalism, all in the lump, treat them as part of the problem, and perfecting our methods and our organization, work away cheerfully and continuously, like woodmen chopping to let daylight into the woods.

One of our chief works in Europe is to convince its thinking people of their crass ignorance in regard to most of the profound philosophies which have guided millions upon millions of the inhabitants of this globe through their lives. We have to ask those who will listen, to consider how little the *heart* of man changes throughout the ages; that systems which could guide the subtle minds and tropic hearts of the Hindus, or the practical instincts of the Chinese, or the scientific tendencies of the Egyptians, must surely have help for us. Our work is to break up the wonderful self-sufficiency of the West, that marvellous delusion that we are the head and crown of all departments of man's possibilities that have ever appeared on this planet. It is hard work, because there is much of it; it is not very difficult work, because the evidence is clear, and reasonable men will, after a little discussion generally, accept it.

Many Western minds, in their prolonged enquiries before meeting Theosophical ideas, have become strongly tinged with materialistic science; it is difficult often to rid themselves of crude notions regarding matter and its relation to mind, and *vice versâ*, which have been engendered by long grovelling amongst husks.

To meet these enquirers we have to train ourselves, if we would be dutiful Theosophists, to have our metaphysical conceptions clear cut and at hand, to see that our ethics, metaphysics, and science, hold well together and are logical. We must understand where we differ and where we agree, in aspiration and method, from modern reformers, ethical and social. All this requires mental order and precision, which may be striven for, and

acquired in some degree, by everybody in proportion to his effort, and the bodily instrument which Karma obliged the self to choose.

Theosophy, Eastern methods of thought, mysticism, are exotics in the West; perhaps in time the mental atmosphere will become genial to them. How few are the mystical writings, good, bad or indifferent, that a century produces; yet all our best modern literature has needed *some* mysticism in it, to make it what it is from Shakespeare and Goethe downwards.

We have two crudities to fight against in Europe, the dogmatism of exoteric crystallized religious systems, and the almost equal dogmatism of Western science. The ordinary mind delights in accepting dogmas to prevent itself the trouble of individual responsible, thought. How many who accept dogmas, will stand criticisms and questions? You will be surprised how few; they take refuge immediately behind the priest, or some favourite scientist, and the latter knowing that he knows nothing except a few external facts of the earth, is pleased to find himself elected a philosopher and guide, on little capital.

Over the broad Atlantic we pass to a vast territory, in which representatives of all parts of Europe have for some generations undergone the process of amalgamation. Their tendency has been to leave behind them their prejudices, and to cultivate the faculties of criticism, invention, originality and intuition. There anything new is taken up and judged upon its merits, the American mind is freer than that of Europe, and here probably at the present epoch there is promise of Theosophical activity showing the largest result. The American people are sociable and co-operative. We, in England, although improving, are not a sociable people. This capacity for adhesion is an enormous step towards the realization of brotherhood. Whether it be a national or individual characteristic, isolation and distinct individualism are characteristics of personal assertion, and stand much in the way.

One American trait is founded on the conception that he is the best citizen who wants most, earns most, consumes most. This idea justifies the prodigious activity and luxury of American life; simplicity and frugality, wanting little in either money or surroundings, become almost sins: they are looked upon with unsympathetic eyes. This may be necessary in the formation of a new country, which requires beating into shape with heroic methods, but here the altruist, the student of occult things, may find greater difficulties than elsewhere; the rush of life is greater, the strife greater. Yet amidst all this effort for the things of the world, there is a deep and earnest desire to *know*; to learn all sorts philosophical, scientific, or divine. This appears reflected in the exclamation to a statement which surprises, "I want to know."

American lodges organize well, become autonomous, and originate lines of work: herein is seen their inventive genius. Almost any *one* of the practical faculties, if well developed, is sufficient to give the Society's work vitality, if the Theosophical spirit is added.

With the energy, imaginativeness, will, and tendency to enquiry, our American brethren have a vast fertile field before them; they indeed form but an acorn, but the tree which it will produce will cover the American earth.

There are great dangers; the race for wealth, the intense selfishness and cruelty which it engenders may give rise, in America and in England, to a nucleus of black adepts, who wish knowledge to use it for selfish ends. In drawing the attention of the West to the philosophies and magic of the East, we perforce put the selfish on the road to acquiring evil arts, and at our stage of development, the incentive after some personal power or accomplishment often calls forth more perseverance and energy in its acquirement, than does the altruistic motive which leads the votary slowly along the thorny path of occultism.

A fourth field of Theosophic work needs a glance. In Australasia, the movement has representatives. These Colonies are large, and are thinly populated, yet the observations of the President-Founder on the spot, discovered promise; where the seed has fallen it takes root and grows, and it holds on, and does not die. It seems as if we may count upon a repetition in that quarter of the globe of the experiences in America.

Theosophical literature is read there. I bought my first Theosophical book from the top shelf of a book store in a small New Zealand port, some few years ago. It was "Isis Unveiled." The leading book-sellers of Brisbane, Sydney, Melbourne, and other large cities keep our books and periodicals on sale.

These views are possibly crude or even erroneous. But considering the movement under these varying conditions, their contrast may help us to obey the philosopher's maxim, Know Thyself.

E. T. STURDY.

WHAT ARE WE HERE FOR?

THE object of our existence here, and the work we are to do, could be better understood by looking into the general plan of the evolution of the Ego and its ultimate destiny. The Ego which started from its source (we cannot say when, because Time and Space are applicable to this our plane only) in a state of passive negative purity, has to pass through a series of existences and planes to undergo and exhaust the experiences of those planes. So it has come down through many planes of existences each more gross than the other, until we are on the physical plane, the grossest of all. This is the turning point of the evolutionary course, and from this begins a series of existences on planes each higher in point of spirituality than the preceding one, until the Egos return to the source from which they started, in a state of active perfection rich with the soul experiences gathered during so many lives. This is the course of evolution, and when well understood, we would see that the more we shorten our stay on each plane, exhausting the experiences of that plane in as short a time as we can, the sooner we attain our object, (*i. e.*) merging into the source from which we issued.

Now to take our case into consideration: we are on this physical plane and have to exhaust its experiences. By exhausting the experiences, I mean to go personally through every form of existence, and select among the innumerable experiences of those that are concerned with the Permanent in man and which speed him on the course of Evolution. The experience that the Ego takes with him during his various incarnations are only those connected with his Higher Self. They are, as it were, strung on the thread of his Higher Self (*i. e.*), Sutratma. In doing this the Ego has to go through and understand the permanent experiences and discard the impermanent ones. And the latter being the majority, it is plain that there is greater destructive work than constructive. Now going through an experience can be done in two ways, either by undergoing it oneself or acquiring a determined conviction of its usefulness or otherwise. One does not know that poison causes death by tasting it himself and dying; he simply sees many suffering the consequences, and it being an immediate physical result, he is firmly convinced that he should not take poison, and he would not do so under any circumstances. But the spiritual and moral results, good and bad, are not always immediate and visible, so it requires one to go through the most important of them to realise their usefulness or otherwise. According to the law of Karma, when one is dragged from the middle path of duty by love or hatred, he is bound to that object until he sees that there is no use in loving that or hating this. Now when a man gets immoderately fond of women, he is bound to them during so many incarnations that he gets disgusted and feels that there is no real pleasure in it; or when we shrink away from the sight of any loathsome physical disease or mental depravity, instead of pitying the object and trying to cure him of it, we are bound to the object until we are convinced that there is nothing really detestable in him. Hence we see that to obtain one experience one has to go through so many incarnations. The chief duty of an Ego while here is to go through the salient experiences, to know their bearing upon the Permanent, and to know the relation of one experience to another; also we should distinguish the soul experiences from the earthly ones and gradually mould our lives, so that we may have a majority of the highest experiences when we close our account after this life. This is the end and aim of our existence here, and every other thing is but accessory to it. The four Sadhanas: distinguishing between the permanent and the impermanent; the feeling of indifference to the pleasures of all the planes of existence; the cultivation of the active and the passive virtues; and the preponderance in our life of an unceasing active desire to free ourselves from this cycle of existences, all these are but the means to that end. Again, the bearing of the Yoga practice upon this, is as follows:—Yoga practice tends to purify and paralyse the body, so that the inner senses may be developed and enable him to work upon the next plane and go through the experiences. By that he obtains also another object, *i. e.*, by a knowledge of the relations of the astral plane he is able to know the relations of his karmic acts here, and

hence to duly regulate his life here in such a way as to go through the experiences of this plane in as short a period of time as possible.

Let us now see what bearing Universal Brotherhood and unselfishly working for others, have upon the object to be attained.

To exhaust the experiences of this plane is to go individually through every form of existence and the innumerable varieties therein until we have gathered their experiences. Now taking the human kingdom, there are the distinctly marked divisions (*i. e.*), races. Again, there are sub-races and branch races. Again in each branch race there are tribal varieties and in them innumerable individuals. In one individual there are innumerable phases of character. Now if one were to take an incarnation for every such experience, the number of incarnations on this earth during a round only would be beyond human calculation. There are seven such rounds on this chain, and this chain is only one of the solar system, and so on *ad infinitum*.

Universal Brotherhood furthers our end in this way. In this race, at this time, there are the nations—Hindu, European, and other Asiatic. It is absolutely necessary that one should incarnate severally in these nations to get hold of the salient characteristics in each.

He cannot get the experiences of the European by being born a Hindu. But in the same nation there are so many varieties and species, that were one to go on incarnating in each to get hold of the characteristics, it will never end. So Universal Brotherhood or sympathy enables us to put ourselves in the place of others in joy and sorrow, and so experience what is passing in them at that time. This increases our experiences and so decreases the number of incarnations we should otherwise have to undergo. The wider our sympathies are extended, the greater is our sphere of experiences and the less our number of births here, till we are permeated with a feeling of Universal Sympathy and, as it were, absorbed into the Universal Law of Harmony and Order.

I may as well say a few words about evils arising from selfishness. In addition to the tremendous evil above described, the selfish man in trying to share in the pleasure derived from others, but not in their sorrow, *i. e.*, shuts as it were the window into his soul through which these rays of sympathy enter. He offers a determined resistance to the natural course of the Law of Harmony and Sympathy, by which the strings at one heart respond to a corresponding vibration of joy or sorrow in the hearts of others. Every time he makes the wall between stronger, until an impenetrable barrier is thus raised. Meanwhile the feelings of sympathy in him for the sorrows of others become atrophied for want of use. But as misery preponderates in the lives of man, so even his ability to share in the joys of others become less and less, because those rays of sympathy cannot pierce the dark thick wall of selfishness raised around the person (good clairvoyants actually see it), till at last the person unable to sympathize with the

joys of others, and finding no joy in himself settles down into a permanent state of hypochondriasis, if he does not commit suicide before that.

So we see that universal sympathy and unselfish working for others tends not only to our own good, but also lightens the burdens of others and removes the thorns from their paths. And for allowing a free scope for the souls yearning to work in that line, but could find no co-operation, has the broad platform of the Theosophical Society been instituted. It brings together individual earnest workers, and gives each a strength, being supported by the rest, that stimulates him to more active work.

C. R. SRINIVASAYANGAR, F. T. S.

A THEOSOPHICAL INTERVIEW.

OUR PRESIDENT-FOUNDER'S PIONEER WORK IN THE GREAT ISOLATED CONTINENT.

AMONG the numerous notices of Col. Olcott's Australian tour, there is a long, colloquial article. The "Interview" is an exploit belonging wholly to the spirit of the modern newspaper, and the newspaper is the reflection, and the vivid picture of the present epoch. The "Interview" in newspaper usage, originated in America, the land of unconventional, original, and daring novelties. It was at first ridiculed and denounced on the Eastern side of the Atlantic; then it was there adopted; and is now current everywhere, and is read with the avidity of a new novel. The report of "An Interview," carries the magnetic element of a personal acquaintanceship. In this way it is in fact one of the running rivulets and the channels that tend surely toward the unity of human souls. It is the beginning of friendship and interest in all the human family. The enwrapping, the muffling up of each being in his own soul shell, is what continues, intensifies, and thus strengthens the illusion of our temporary personality, and prevents for the present, though it can only defer, the sometime-to-be re-unity of Spirit.

Australian "newspaper-men" seem to be expert in this modern art of the chronicler. For interviewing is an art, and clever is the artistic journalist, the scribbler and mental king, who knows how—urbanely and pleasantly how—to make the other one talk, and to keep still himself; to suppress expression, and momentarily annihilate his own mental proclivities or opinions,—and keep himself still and calm,—still as a non-entity, but keenly hearing, and writing on the tablet of a practised and wonderful memory, the ideas, also the very words, looks, tone, and total expression of the person who is interviewed. To the reporter, it is a self-disciplinary, a character-educating industry. And when, after some years of the newspaper's miscellaneous

work, he rejoins the gabbling world, remixes with it as actually one of the human insects on the ground, and not as the artist standing above and alone, to record the scene he sees, without a personal bias impulsing his swift pencil,—when he remixes as one of that multitude, he is amazed at the way the ordinary mankind manages utterance, as an outer-ance, the spreading of himself and hammering alleged "ideas" into a hearing, by their mere physical push from the throat and thorax, organs that lie below the brain. Especially impressive and curious are they who everywhere liberally give themselves away, and allow no other person an opportunity to commit indiscretions of the tongue.

A person who knows not the adroit art of broad-casting ideas, which is morally the planting of seed, one who may possess the very knowledge which the newspaper wishes to obtain for its great public family, a person who really belongs to private life alone, shrinks from the sight of a working pencil noting down what he speaks, and might be even quite shut up and unable to hand forth the sought-for opinion or information; therefore, in ordinary cases, the interviewer hides the notebook, while the agile expert mind and soul who has trained himself to keep still and listen, all his own emotion and personality laid aside, speaks just enough, and pleasantly, to keep the other one talking. But the moment he emerges, and is beyond the outside door, the interviewer is a different being. Instantly he turns the nearest corner, or he halts hidden by high bank and leafy hedge, and writes there with the speed of working for dear life; and as the juggler swallows an unmeasurable quantity, and then draws it forth by pulling a thread, so the interviewer draws and steadily draws on the thread of memory, and gets forth the whole treasure;—or, the emergency may be so pressing that he who was the ideal of leisure during the interview, cannot stop on the wayside, nor write on a table or a bench in the near small restaurant. He is in the suburbs, miles from the office where his article must within a few hours be printed, and within a few hours more it will be seen by three hundred thousand readers. A continent, even a world is to be influenced, will surely receive some shading of view and opinion by this fleet pen. Tiffin, dinner! Food, nothing, is to be thought of until this article is finished. It is an avocation, most self-ignoring, impersonal, one's own existence forgetting; and its tendency is self-suppressing and self-abnegating in conversation and human intercourse, and in brain industry, and as such it stands largely within the Theosophical process.

In the North American metropolis, the tram used to be more available than the cab, and it was the royal coach of the sovereign people. As such, it was respected, and used by millionaire and laborer. In any case, it was the handiest and fleetest, and that is the need of our journalist; so regardless of the tiffin, and as regardless of the people around, and the in and out-getting tram passengers as of the

whole population of New York City, intent only on getting forth these ideas that lately went into his head, and in their own verbiage too,—he seats himself in the closed, house-like tram of cold countries, and writes during all the way down town, which may be hours of miles. Such is the brainy rush of the steed-like penmen there today, modified only, but not lessened, by changes in the locomotive conveniences of a metropolis.

Where the one to be interviewed is familiar with public work, and knows that the grand route to the people's intelligence and the people's united heart, lies by way of the little types in the printing office,—he is not afraid; nor is the reporter, who now boldly opens his note-book; his short-hand can take down the dialogue *verbatim* as it goes on, and at its close the article lacks only the few sentences of introduction, which are easy "to conjure;" and this is probably the method by which the leading Australian newspaper gives us the following dialogue:—

"Come and sit down at this table and take your notes. Don't trust to your memory. I have been connected with the Press since 1858, and so, you see know the ropes." The speaker was Colonel Olcott, President of the Theosophical Society, of middle stature, leaning towards comfortable corpulency, but full of life and vigour, and somewhat after the type of the ancient philosophers. His advice was tendered to a representative of this paper at an interview last week, during the course of which the following information was gleaned concerning himself and the Society of which he stands at the helm.

"What has brought you to this part of the world, Colonel?"

"Partly business in connection with a small estate left the Theosophical Society, and principally rest. I have been working incessantly twelve years in the East, and change has become a necessity. During my last tour through India, I was lecturing constantly in the hottest part of the country in the middle of the hot weather, and in the wettest part of the country during the wet season. Such labours tell on the strongest constitution."

"How long has the Theosophical Society been in existence?"

"It was founded in New York in November 1875, by Madame Blavatsky, myself, and several other ladies and gentlemen interested in philanthropic research, one of whom was a Unitarian clergyman. At Christmas, 1878, in company with Madame Blavatsky, I went to Bombay and remained three or four years. Then we shifted to Madras, which has been the centre of the movement ever since. There the Theosophical Society owns 27 acres of ground, on which are Head-quarter buildings and a library containing ancient Oriental manuscripts. Beside Madras we have also Head-quarters in London, New York, San Francisco and Colombo. Annual Conventions are held, at which Mahomedans, Hindoo Pundits, and Parsee Dasturs are brought together without interfering with their religions."

"If the Society is a secular one, what generally is the nature of its constitution?"

"It is a Society of research; the subjects are the study of religions and philosophies. Our business is to pick out the good parts of all religions and teach men to live up to them. We are also an agency for the revival of

ancient knowledge. The catholicity of the Society is one of its prominent features. Members of all religions can join as well as Free-thinkers. Our ranks include an Anglican bishop and a number of Christian missionaries in various parts of the world, one of whom, the Rev. W. C. Copeland, is President of the Branch at Takoma."

"The Society has three published objects—(1) To be the nucleus of a universal brotherhood. (2) To promote the study of Aryan and other Eastern literatures, religions, and sciences. (3) To investigate unexplained laws of nature, and the psychical powers latent in man. Not a word of any form of belief. Atheist and theist, Christian and Hindoo, Mahomedan and secularist, all can meet on one broad platform, where no one has the right to look askance at another. The membership of the Theosophical Society does not bind its Fellows. They can remain attached to any religious or non-religious views they have previously held, without challenge or question. They become students of theosophy if they choose, and develop into theosophists. But this is above and beyond the mere membership of the Society.

The first thing a student of theosophy learns, is that every idea of the existence of the supernatural must be surrendered. There is no such thing as miracle. This repudiating lies at the threshold of theosophy. The supersensuous? Yes. The supernatural? No. In theology, theosophy is pantheistic, 'God is all, and all is God.' The essential point is, is life or non-life at the core of things? Is 'spirit' the flower of 'matter,' or 'matter,' the crystallisation of spirit? Theosophy accepts the second of these pairs of alternatives, because materialism gives no answer to the so-called unexplainable in psychology, whereas pantheism does. The hypothesis, which includes most facts under it, has the greatest claim for acceptance. The Theory of the Universe, which engages the attention of the student of theosophy, comes to him on the authority of certain individuals. Between these scientific teachers and the priest there is this difference, one claims to restore authority outside verification, the other submits authority to verification."

"What does Theosophy teach in respect to the condition of man, now and hereafter?"

"Man, according to Theosophy, is a compound being, a spark of the Universal Spirit, being personal in his body as a flame in the lamp. The "Higher Triad" in man consists of the spark, its vehicle the human spirit, and the rational principles, the mind or intellectual powers. This is immortal, indestructible, using the Lower Quarternary, the body with its animal life, its passions and appetites, as its organ. The Higher Triad and Lower Quarternary, are not only separable at death, but may be temporarily separated during life; the intellectual part of man leaving the body and its attached principle and appearing apart from them. Clairvoyance and allied phenomena become intelligible on this view of man, the perfection of the human intelligence while the body is in a state of trance, taking its place as one of the separations alluded to. The Ego thus found, can exercise its faculties apart from the limitations of the physical senses; and has escaped from the time and space limits which are created by our normal consciousness. On the existence of this separable and indestructible quality, the Ego, hinge the doctrines of re-incarnation and Karma. Re-incarnation is the re-birth of the Ego, to pass through another human life on earth. During its past incarnation it had acquired

certain faculties, set in motion certain causes. The effects of these causes, and of causes set in motion in previous incarnations and not yet exhausted, are its Karma, and determine the conditions into which the Ego is re-born ; the conditions being modified, however, by national Karma, the outcome of collective life. The faculties acquired in previous incarnations manifest themselves in the new life, and give abnormal capacities of any kind ; possession of knowledge not acquired during the present existence is explained on the theory of re-incarnation. To the Theosophist, death merely suspends the payment of misdeeds, without any side door of vicarious atonement, and the full undischarged account is presented to the dead man's successor, who is himself in a new dress."

" Has the progress of the Society been satisfactory ?"

" Under the circumstances, yes. Theosophy has been established throughout India, Burmah, and Japan, great activity exists in the United Kingdom and America. Magazines are published in New York, London, Paris, Bombay, Madras, Leipsic, Stockholm and Barcelona. In Stockholm all our theosophical works have been translated,—a remarkable circumstance considering the overwhelming proportion of Lutherans in Sweden."

" What is your numerical strength ?"

" That is rather hard to answer exactly : about 250 Branches ; India 129, America 48, Ceylon 29, United Kingdom 13, European countries 10, Australasia (Melbourne, Wellington, Hobart, and Toowoomba) 4, East Indies 2, and Japan 1. Before leaving Queensland I anticipate issuing a charter for a branch in Brisbane."

" What developments have come out of the movement ?"

" Several important ones. The study of mysticism has been taken up among English speaking and other Christian races, in the newspapers, the reviews, and even in the pulpit. In India when Theosophy was introduced, agnosticism was becoming prevalent amongst the rising generation. Foreigners had attempted to make Indians believe that the Hindu religion was based on immorality and superstition. I took the platform and, aided by Madame Blavatsky's writings, have proved to young India that Hinduism is founded on the laws of nature. The National Congress, held annually, is an outcome of Theosophy ; our annual conventions having awakened a desire in the natives to be allowed a voice in the government of their affairs. We have brought about friendly relations between northern and southern Buddhists. After an estrangement of many centuries' standing, the Buddhist Catechism, compiled by us for the Singhalese, and accepted by their high priests as correctly expounding the doctrines of Buddha, has been translated into 18 dialects, and is recognised in Japan, Thibet, and other northern countries."

" The third accepted object of the Theosophical Society, I understood you to say, is to investigate the unexplained laws of nature, and the psychical powers in man. What phenomena do these branches include ?"

" Theosophy seeks to explain all physical and psychical phenomena. Amongst those investigated, are spiritualism, mesmerism, clairvoyance, mind-healing, mind-reading. A belief in any one of these sorts of manifestation is not required ; each member holds his own opinions."

" Do many of your members believe in adepts being able to perform the psychical phenomena you have mentioned ?"

"Certainly in India; there can scarcely be found a Hindoo village without one or more natives who firmly believe in the existence of men who have the power to produce psychical phenomena."

"Can these powers be acquired by any one?"

"There is no certainty about the ability to master esoteric doctrines. The powers develop with some adults after two years. With others they may never develop. On the other hand they may, as Madame Blavatsky has proved to us, develop in childhood."

At this interesting stage of the conversation other persons dropped in, and the newspaper-man hurried away to his desk.

ANNA BALLARD.

TEJO-BINDU[1] *UPANISHAD OF KRISHNA-YAJUR VEDA.*

(*Translated by two Members of Kumbakonam T. S.*)

DHYANA (meditation) should be (directed) to Tejo-bindu, which is the Atma of the Universe, which is seated in the heart; which is of the size of an atom; which pertains to Siva; which is quiescent, which is gross and subtle, as also above these qualities. That alone should be the Dhyana (meditation) of the sages as well as of (ordinary) men, which is full of difficulties, which is difficult to serve, which is difficult to perceive, which is emancipated one, which is decayless and which is difficult to attain. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pains (heat and cold, &c.), who has given up his egoism, who does not bless any one, nor take anything from others, as also those who go where they naturally ought not to go, and naturally would not like to go where they have to go, obtain three[2] in the face. Hamsa is said to have three seats. Know that it is a great mystery, without sleep and without support. The ray of the form of Soma (moon) very subtle and is the supreme seat of Vishnu. That seat has three faces, three Gunas and three Dhatus (spiritual substances), and is formless, motionless, changeless, sizeless, and supportless. That seat is with Upadhi (vehicle), and is above the reach of speech and mind. It is Subhava (self or nature) reachable only by Bhava (being). It is single (alone), without a seat, without bliss, beyond mind, difficult to perceive, emancipated and changeless. Thus should be meditated upon the unconditioned, the permanent and the indestructible one. It is Brahm. It is Adhyatma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of Chidatma (or Atmic consciousness) and above the Akas, is void and non-void, and beyond the void, and is staying in the heart. There is (in it) neither meditation, nor the meditated, nor the non-meditated. It is not beyond the Universe. It is neither Supreme nor above the Supreme. It is incon-

1. Tejas is spiritual light. Hence the seed or source of spiritual light.

2. This probably refers to the triangle (figure) appearing in the face of disciples.

ceivable, unknowable, non-truth, and not the h ghest. It is described by the sages. The Devas do not know the Supreme one. Avarice, delusion, fear, pride (of having no equal), passion, anger, sin, heat or cold, hunger, thirst, thought or fancy—(all these do not exist in it). (In it) there is no pride of (belonging to) Brahman's class nor is there the collection of the knot of salvation. (In it there is) no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states, is the Supreme Brahm.

Yama[1] (forbearance), Niyama (religious observance), Tyaga (renunciation), Mouna (silence) according to time and place, Asanas (postures), Mulabandha (seeing all bodies as equal), the position of the eyes, Pranayama (control of breath), Pratyahara (subjugation of the senses), the meditation of Atma and Samadhi—these are spoken of as the parts (of Yoga) in order. That is called *Yama* in which one controls all his organs (of sense and action) through the spiritual wisdom that all is Brahm; this should be practised often and often. Nyama, in which there is the flowing (or inclinating of the mind) towards things of the same (spiritual) kind and the abandoning of things opposite to them, is practised by the sages as a rule. In Tyaga (renunciation), one abandons the manifestations (or objects) of the universe through the cognition of Sachchidatma (or Atma which is Sat and Chith). This is practised by the great and is the immediate giver of salvation. That Mouna (silence), without reaching which speech returns along with mind, should ever be (meditated upon, and) practised by wise sages. How is it possible to speak of "That," from which speech returns? If it should be described as the universe is (it is not possible to do so, as) there is no word to describe it. It is "That" which is (really) called silence, and which is naturally understood (as such). There is silence in children, but with words (latent), whereas the knowers of Brahm have it (silence), but without words. That should be known as "the lovely seat" in which there is no man in the beginning, middle or end, and through which all this (universe) is fully pervaded. The manifestation of Brahma and all other beings takes place within one twinkling (of his eye). That should be known as Asana (posture), in which one has, without any inconvenience, uninterrupted meditation of Brahm, that is described by the word Kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness. That is called Siddhasana (Siddha, posture) in which the Siddhas (psychical personages) have succeeded in realising The Endless One as the support of the universe containing all the elements, &c. That is called the Mulabandha, which is the root of all worlds, and through which Chitta (flitting thought) is bound. It should be always practised by Raja Yogis.

He who after having known the equality of the Angas (or that these parts of Yoga point to one and the same Brahm), is absorbed in that

1. All these explained in this Upanishad from the standpoint of Raja Yoga.

equal (or uniformed) Brahm; if not, there is not that equality (attained). Then like a dry tree there is straightness (or uniformity throughout). Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahm. That vision is very noble. It is (generally) aimed at the tip of the nose; but it should be directed towards that seat (of Brahm) wherein the cessation of seer, seen, and sight will take place; and not towards the tip of the nose. That is called Pranamaya (control of breath), in which there is a cessation of the modifications of the (lower) mind, through a cognition of Brahm in all states like Chitta, &c. The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of "I am Brahm" is inspiration. The holding out (long) of this conception without agitation, is cessation of breath. Such is the practice of the enlightened. The ignorant close their nose. That should be known as Pratyahara (subjugation of the senses), through which one sees Atma (even) in the objects of sense, and pleases Chitta through Manas. It should be practised often and often. Through seeing Brahm wherever the mind goes, the Dharana (fixed concentration) of the mind is obtained. Dharana is thought of highly by the wise. By Dhyana is meant that state where one indulges in the good thought "I am Brahm alone" and is without any support. This Dhyana is supreme bliss. Being first in a state of changelessness, and then forgetting (even) that state owing to the cognition of the (true) nature of Brahm—this is called Samadhi. This kind of bliss should be practised (enjoyed) by a wise person till his cognition is itself united in a moment, with the state of Pratyag (or Higher Self). Then the king of Yogis becomes a Siddha and is without any support. Then he will attain a state, inexpressible and unthinkable.

When Samadhi is practised, the following obstacles arise with great force—absence of right discrimination, laziness, inclination to enjoyment, absorption (in material objects), Tamas (quality), distraction, Rajas (quality), sweet and idle thoughts. All these obstacles should be overcome by those who would be killed in the path of Brahm. By indulging mentally in worldly objects one gets into them (practically). Indulging mentally in (idle thoughts), one gets into them (habitually). But by indulging mentally in Brahm, one gets fulness. Therefore one should develop fulness through this means (of Brahm). He who abandons this action of (the wisdom of) Brahm, which is very purifying—that man lives in vain like a beast. But he who understands this action (pertaining to Brahm), and having understood it, makes advances in it, becomes a good, fortunate person deserving to be worshipped by the three worlds. Those who are greatly improved in it through the ripening (of their past Karmas) attain the state of Brahm; but not those who simply recite words; (the Vedas). Those who are clever in arguments about Brahm, but without the action pertaining to Brahm, and who are greatly attached to the world—these certainly

are born again and again (in this world) through their Agnana (non-spiritual wisdom). (The former) never stay, even for half a moment, without the action pertaining to Brahm, like Brahma, Sanaka[1], Suka, and others. When a cause is subject to changes, it (as an effect) must also have a cause. When the effect perishes through right discrimination, then the cause ceases to exist in truth. Then that substance (or principle) which is beyond the scope of words, remains pure. After that Vrithi[2]—wisdom arises in their heart which is purified, that wisdom which was conceived by them with great force and in which state the mind was in a state of certainty. After reducing the visible into the invisible state one should see everything as Brahm. The wise should ever stay in bliss with their minds full of the juice of Chit (consciousness). Thus ends the first chapter of Tejo-bindu.

Chapter II.

Then Kumára[3] asked Siva—please explain to me the nature of Chinmatra (absolute consciousness or logos) which is the (Ahandekas-rasa), partless non-dual essence. The great Siva replied: The partless non-dual essence is the visible. It is the world, it is existence, it is the self, it is mantra, it is action, it is spiritual wisdom, it is bala (strength). It is earth, it is Akas, it is Shastra, it is the three Vedas, it is Brahm, it is religious vow, it is Jiva, it is Aja (the unborn), it is Eramha, it is Vishnu, it is Rudra, it is I, it is Atma, it is the guru. It is the aim, it is duty, it is the body, it is manas, it is chitta, it is happiness, it is Vidya (science), it is the undifferentiated, it is the unconditioned, it is the Supreme, it is everything. Oh six-mouthed one, there is nothing different from it. It is gross, it is subtle, it is knowable, it is thou, it is the mysterious, it is the knower, it is existence, it is mother, it is father, it is brother, it is husband, it is Sutra (atma), it is Virat. It is the body, it is the head, it is the internal, it is the external, it is full, it is nectar, it is gotra (clan), it is graha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is gunas, it is the witness. It is an ally, it is a friend, it is a relative, it is the king, town, kingdom and subjects. It is Om, japa (uttering of mantras), meditation, the seat, the one worthy to be taken (in), the great, the Jyotis (spiritual effulgence), the imponderable, the enjoyable, the sacrificial food, the sacrifice, swarga, all chinmatra (absolute consciousness). Chinmatra alone is the absolute consciousness, and (this partless non-dual essence) alone is the (real) essence. All having consciousness alone, except those having changes, are Chinmatra. All this is Chinmatra. He (or the spirit) is Chinmaya, (Fohat or the light of the Logos). The state of Atma is known as

1. Sanaka, one of the four Kumaras in the Puranas who refused to create, and according to H. P. B. only originally at the creation of the astral bodies not afterwards. Suka is the son of Veda Vyasa.

2. We think this should be Swarupa wisdom as Vrithi wisdom, refers only to the lower wisdom.

3. Kumara is the son of Siva called otherwise Subramanya, or Kartikeya, the six-faced, symbolizing the six-faced Mars.

Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra. Akas, earth, water, Vayu, Agni, Brahma, Vishnu, Siva and all else that exist are Chinmatra. That which is the partless non-dual essence is Chinmatra. All the past, present and future are Chinmatra. Substance and time are Chinmatra. Knowledge and the knowable are Chinmatra. The knower is Chinmatra. Everything is Chinmatra. Every speech is Chinmatra. Asat and Sat are Chinmatra. The beginning and end are Chinmatra. That which is in the beginning and end is Chinmatra. The guru and the disciple are Chinmatra. If the seer and the seen are Chimatra, then they are always Chinmaya. All things wondrous are Chinmatra. The (gross) body is Chinmatra. As also the subtle and causal bodies. There is nothing beyond Chinmatra. I and thou are Chinmatra. Form and no-form are Chinmatra. Virtue and vice are Chinmatra. Idols are Chinmatra. Sankalpa (will-thought), knowing, mantra and others, the gods invoked in mantras, the gods presiding over the eight quarters, the phenomenal and the Supreme Brahm are nothing but Chinmatra. There is nothing without Chinmatra. Maya is nothing without Chinmatra. Puja (worship) is nothing without Chinmatra. Meditation, Truth, Sheath and others, the eight Vásus, silence, non-silence and indifference to objects, are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen—it is Chinmatra so far. Whatever exists and however distant, is Chinmatra. Whatever elements exist, whatever is perceived, and whatever is Vedanta—all these are Chinmatra. Without Chinmatra there is no motion, no moksha and no goal aimed at. Everything is Chinmatra. Brahm that is the partless nondual essence is nothing but Chinmatra. Thou art the partless non-dual essence (stated) in the Shastras, in me, in thee, and in the world. He who thus perceives "I" as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own guru with this profound spiritual wisdom. Thus ends the second chapter of Tejo-bindu.

Chapter III.

Kumára addressed his father (again)—Please explain to me (about) the self-cognition of Atma. To which the great Siva said thus :—I am of the nature of Parabrahm. I am the supreme bliss. I am solely of the nature of Divine wisdom. I am the sole Supreme—the sole quiescence—the sole Chinmaya—the sole unconditioned—the sole permanent—the sole Satwa. I am the "I" that has given up egoism. I am one that is without anything. I am full of Chidákás. I am the sole fourth one. I am that sole one above the fourth (state or 'Tureeya'). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss of consciousness. I am of the nature of Kevala (the non-dual one). I am ever of a pure nature, solely of the nature of Divine wisdom, of the nature of happiness, without fancies, desires or disease, of the nature of bliss, without changes or differentiations and of the

nature of the eternal one essence and Chinmatra. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond the reach of Manas (mind) and speech. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atma. I am Atma and Sadasiva. My nature is Atmic spiritual effulgence. I am the essence of the jyotis of Atma. I am without beginning, middle and end. I am like the sky. I am solely Sat, bliss and Chit, which is unconditioned and pure. I am the Sachchithananda which is eternal, enlightened and pure. I am ever of the nature of Sesha (serpent). I am ever beyond all. My nature is beyond form. My form is supreme Akas. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full. I am ever fully contented, the all and Brahm and the very consciousness; I am "I." My nature is of the earth. I am the great Atma and the supreme of the supreme; I appear sometimes as different from myself, sometimes as possessing body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me whether the earth or any other objects here. Know that there is nothing which is out of myself. I am Brahm, a Sidha, the eternally pure, the non-dual one Brahm, without old age or death. I shine by myself. I am my own Atma and my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own Tejas, am used to play in my own Atma, look on my own Atma and am in myself happily seated. I have my own Atma as the residue, stay in my own consciousness and play happily in the kingdom of my own Atma. Sitting on the real seat of my own Atma, I think of nothing else but my own Atma. I am Chidrupa alone, Brahm alone, Sachchithananda, the secondless, the one replete with bliss and the sole Brahm, am ever without anything, have the bliss of my own Atma, and the unconditioned bliss, and am always Akas. It is "I" that manifested itself as the sun in Chidákás. I am content in my own Atma, have no form, or no decay, am without the number one, have the nature of an unconditioned and emancipated one and I am subtler than Akas; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone, and of the nature of Sachchithananda. All this is Brahm alone. There is none other than Brahm and that is "I."

I am Brahm which is Sat and bliss and the ancient. The word "thou" and the word "that" are not different from me. I am of the nature of consciousness. I am alone the great Siva. I am beyond the

nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness. Being purely of the nature of Brahm, I am the eternal Atma. I alone am the Adisesha (the primeval Sesha[1]). I alone am the Sesha. I am without name and form, of the nature of bliss, of the nature of being unperceivable to the senses, and of the nature of all beings; I have neither bondage nor salvation. I am the primeval consciousness alone, the partless and non-dual essence, beyond the reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of Sat and bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat (*viz.*, Brahm). There is no doubt of it. I am of the nature of all void. I am one that is given out by the Vedas. I am of the nature of emancipation, of Nirvanic bliss, of Sat and wisdom, of Sat alone and bliss, of the one beyond the fourth, of the one without fancy and ever of the nature of Aja (the unborn). I have neither disease nor illusion. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no shape, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming or dreamless sleeping states. I am not of the nature of the three pains nor of the three desires. I have neither Sravana (hearing, &c.,) nor Manana (meditation) in Chidatma in order to attain salvation. There is nothing like me or unlike me. There is nothing within me. I have none of the bodies.

The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the "I") is unreal; but I am the unconditioned, the permanent and the unborn. The three bodies are unreal, the three periods of time are unreal, the three gunas are unreal, but I am of the nature of the real and the pure. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the real and of the nature of Chit. The Murthis (Brahma, Vishnu and Rudra having form) are unreal, all the creation is unreal, all the Tatwas are unreal, but know that I am the Sat in Sadasiva. The master and the disciple are unreal, the teaching of the guru is unreal, that which is seen is unreal, but know me to be the real. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the real. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, but I am the real one woven warp and woof (in this universe). Pains and happiness are unreal, all and non-all are unreal, the full and the non-full are unreal, Dharma and non-Dharma are unreal, gain and loss are unreal, victory and defeat are unreal. All the sound, all the touch, all the forms, all the taste, all the smell and all Agnana (non-wisdom) are unreal. Everything is unreal, everything

1. Sesha or serpent representing time.

is always unreal—the mundane existence is unreal—all the gurus are unreal. I am of the nature of Sat.

One should cognize his own Atma alone. One should always practise or utter the Mantra of his Atma. The Mantra (Ahambrahmasmi). "I am Brahm" removes all the sins of sight—destroys all other Mantras—destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all griefs, passion instantaneously, the power of anger, the modifications of Chitta, Sankalpa (will-thought), crores of sins, all actions and the Agnana (non-wisdom) of Atma. The Mantra "I am Brahm" leads to the conquest of the world. The Mantra "I am Brahm" gives indescribable bliss, gives the state of Ajada (the non-inert) and kills the demon of non-Atma. The thunderbolts "I am Brahm" clears the hill of non-Atma. The wheel I am Brahm destroys the Asuras of non-Atma. The Mantra "I am Brahm" will relieve all (the persons). The Mantra "I am Brahm" gives spiritual wisdom and bliss. There are 7 crores of great Mantras and there are Vrathas (vows) of 100 crores of births. Taking this Mantra out of all these one should ever practise it. He gets at once salvation and there is not given a particle of doubt about it. Thus ends the third Chapter of Tejo-bindu Upanishad.

Chapter IV.

Kumara asked the great Lord—please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation). To which the great Siva replied :—I am Chidatma. I am Para Atma. I am the Nirguna, greater than the great. One who will simply stay in Atma is called a Jivanmukta (one emancipated while in body). He who thinks I am beyond the three bodies, I am the pure consciousness and I am Brahm is said to be a Jivanmukta. He is said to be a Jivanmukta, who thinks I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except that I am Brahm (the all-pervading) only. He is said to be a Jivanmukta who has not got the "I" in himself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atma is of the nature of the all-full, who thinks upon everything as Atma, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atma is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atma is unagitated, who has got no other thought (than itself) and who is devoid of the thought of the existence of anything, he is said to be a Jivanmukta who thinks "I have no chitta, no buddhi, no ahankara (I am ness), no senses, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no manas, no ear,

no nose, no tongue, no hand, no waking, dreaming or causal state in the least or the fourth state." He is said to be a Jivanmukta who thinks all this is not mine, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-periods), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Veda, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no vayu, no akas, no agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no meditation, no manas, no cold, no heat, no desire, no hunger, no friend, no foe, no illusion, no victory, no past, present or future, no quarters, nothing to be said or heard, nothing to be gone or attained to, nothing to be contemplated, enjoyed or remembered, no enjoyment, no disease, no Yoga, no absorption, no folly, no quieture, no bondage, no happiness arising from objects taught to be obtained or obtained or enjoyed, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no blindness, no dulness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the 7 Dhatus (spiritual substances), no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no stain, no bewailments, no happiness, neither knower nor knowledge, nor the knowable, nothing belonging to you or to me, neither you nor I, and neither old age, nor youth, nor manhood, but I am certainly Brahm, I am Chit. He is said to be a Jivanmukta who thinks I am Brahm alone, I am chith alone, I am the Supreme. No doubt need be entertained about this, I am Hamsa itself, I remain of my own will, I can see thyself through myself, I reign happy in the kingdom of Atma and enjoy in myself the bliss of my own Atma. He is a Jivanmukta who is himself an undaunted person before, who is himself the Lord and who rests in his own self.

He is a Videhamukta (one emancipated in a disembodied state, who has become Brahm, whose Atma has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence). He is a Videhamukta who remains in Chinmatra (Logos) alone without (even) thinking thus—I am all Atma, the Atma, that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless—I am myself the undecaying Atma that is the object aimed at, the silent, the blissful, the beloved and the bondless salvation—I am Brahm alone—I am Chit alone. He is a Videhamukta who having abandoned the thought "I alone am Brahm" is filled with bliss. He is a Videhamukta who having given up the certainty of the

existence or non-existence of all objects is pure Chidananda (the consciousness and bliss), who having abandoned (the thought) "I am Brahm" (or) "I am not Brahm," does not mingle his Atma with anything, anywhere or at any time, who is ever silent, who does nothing, who has gone beyond (the teaching of) guru, whose Atma has become the All, the great and the purifier of the elements, who does not cognize the change of time, matter, place, himself or anything who does not see (the difference of) "I," "thou," "this" or "That," who being of the nature of Kala (time) is yet without it, whose Atma is void, subtle and the universal, but yet without (them), whose Atma is Divine and yet without the gods, whose Atma is measurable and yet without measure, whose Atma is without inertness and within every one, whose Atma is devoid of any Sankalpa (will-thought), who thinks always I am Chinmatra, I am simply Paramatma, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world and who is without the conceptions of Vedas and sciences, or (the thought) "All this is consciousness, I am consciousness, &c." He is a Videhamukta who has realised himself to be Chaitanya (consciousness) alone who is remaining at ease in the pleasure garden of his own Atma, whose Atma is of an indescribable nature, who is without the conception of the small and the great, and who is the (Tureeya) fourth of the fourth state (Tureeya), and the Supreme bliss. He is a Videhamukta whose Atma is nameless and formless, who is the great spiritual wisdom of the nature of bliss, and of the nature of the state beyond the Tureeya (the fourth), who is neither auspicious nor inauspicious, who has Yoga as his Atma, whose Atma is associated with Yoga, who is free from bondage or freedom, without guna or non-guna, without space or time, without the witnessable and the witness, without the small or the great, and without the cognition of the universe or even the cognition of the nature of Brahm, but who finds his jyotis (spiritual effulgence) in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atma is without such. In that state he neither thinks he is embodied nor disembodied. If such a thought is entertained (then even), for a moment, then he is surrounded (in thought) by all. He is a Videhamukta whose external Atma is invisible to others, who is aiming at the highest Vedanta, who drinks of the juice of nectar of Brahm, who has the nectar of Brahm as the medicine (the highest Alchemy), who is devoted to the juice of the nectar of Brahm, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahm, who realises Brahmic bliss, who cognizes the Siva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has the great jyotis (spiritual effulgence) of Brahmic bliss, who has become one with it, who lives in it, has mounted the car of Brahmic

bliss, who has an imponderable Chit (consciousness) being one with it, who has filled his stomach full of it, who associated with me having it, who stays in Atma having that bliss and who thinks—All this is of the nature of Atma, there is nothing else, besides Atma—All is Atma—I am Atma, the great Atma, the Supreme Atma and Atma of the form of bliss. He who thinks my nature is full, I am the great Atma, I am the all-contented and the permanent Atma, I am the Atma pervading the heart of all which is not stained by anything but which has no Atma, I am the Atma whose nature is changeless, I am the quiescent Atma and I am the many Atma—he who does not think this is Jivatma (lower self), and that is Paramatma (Higher self, whose Atma is of the nature of emancipated and the non-emancipated, but without emancipation or bondage, whose Atma is of the nature of the dual and the non-dual one, but without duality and non-duality), whose Atma is of the nature of the All and the non-All, but without them, whose Atma is of the nature of the happiness arising from objects obtained and enjoyed, but without it and who is devoid of any Sankalpa—such a man is a Videhamukta. He whose Atma is partless, stainless, enlightened, Purusha, without bliss, &c., of the nature of nectar, of the nature of the three periods of time, but without them, whose Atma is entire and unmeasurable, yet measuring though without measure, whose Atma is the eternal and the witness, but without eternity and witness, whose Atma is of the nature of the secondless, who is the self-shining one without the second, whose Atma cannot be measured by Vidya (science) and Avidya (ne-science), but without them, whose Atma is without conditionedness or unconditionedness, who is without this or the higher world, whose Atma is without Sama (mental restraint), Dama (bodily restraint), &c., who is without the qualifications of an aspirant after salvation, whose Atma is without gross, subtle, causal, and the fourth bodies, and without the food Prana, Manas and Vignana sheaths, whose Atma is of the nature of Ananda (bliss) sheaths, but without the five sheaths, whose Atma is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics or visible of the audible and of the nature of void owing to unceasing Samadhi, who is without beginning, middle or end, whose Atma is devoid of the word Pragnana (wisdom), who is without the ideal "I am Brahm," whose Atma is devoid (of the thought) of "Thou art," who is without the thought "this is Atma," whose Atma is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atma is not the one which can be known by Atma and whose Atma has neither light nor darkness. Such a man is a Videhamukta. Look only upon Atma, know it as your own. Enjoy your own Atma yourself and stay in peace. Oh six-mouthed one, be contented in your own Atma, be wandering in your own Atma, and be enjoying your own Atma. Then you will attain Videhamukti.

(To be continued.)

THEOSOPHY AND ANTHROPOLOGY.*

A FEW ideas briefly said, may be convenient on the relations of Theosophy to modern science.

The Theosophist possesses a doctrine elaborate in structure and ancient in origin. The modern scientific man, alas! is too often the mere utterer, or repeater, of speculations which, after a few years, are worn out and thrown away, and give place in their turn to a new theory. A scientific man who opposed Theosophy in the last century, would have done so on grounds diametrically in contradiction to the theories of to-day. The momentous question may be asked, how can it be expected that scientific men—who however inculcate ever-changing methods of thought—can, under the plea of a probable opinion, reject or accept conclusions of a science whose method is different from their own? Let me mention a few conclusions of modern science.

1. The vomer is an outside bone of the skull.
2. Knowledge "expands into a focus."
3. The Naulette jaw had "enormous" teeth.
4. Welshmen and sturgeons are identical.†

Some may say that I am quoting from Rabelais or "Alice's Adventures in Wonderland." But I am quoting the words of Huxley and Darwin as leaders in modern science. Such as consider them absurd, may not blame the Theosophist who holds his own. He can afford to wait without their support, and he fears not their enmity. Neither bamboo, nor bamboozle, can crush him. His position is like that of a Lucretian god.

Ipsis suis pollens opibus, nihil indiga nostri nec bene promeritis capitur, neque tangitura ira.‡

The *crux* between Theosophical and Darwinian creeds is: the Theosophical asserts the derivation of animals (man first) from a series of prototypes: the Darwinian asserts the derivation of animals (man last) from primordial matter. Be the second theory called "Darwinism," "Transmutation hypothesis," or "Evolution," it is in contradiction to Theosophical principles, which nowhere condemn the doctrines of "Derivation." I will briefly note a point or two in which the teachings of the great interpreter who "wore her weight of learning lightly as a flower," to whom I owe so much, are in apparent opposition to those of some modern scientific men, but, in fact, hold forth the light of the Wisdom-religion of the old teachers. A few among us have received our scientific education before 1860, and inherit the traditions

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* By C. CARTER BLAKE, Doct. Sci., F. T. S., late Secretary to the Anthropological Society of London, and Lecturer on Comparative Anatomy and Zoology, Westminster Hospital School of Medicine.

† Scarcely necessary to say that the vomer is an internal bone; mathematicians must gauge the second statement; the Naulette jaw had no teeth; the *Silures* were a tribe in Wales and *Silurs* are fish.

‡ Freely translated:

> Strong in its own resources, wanting nought
> That we can give, it aye removed must be
> From tokens of our spleen or of our courtesy.

of a time when a teacher, to be so, had to be in some degree, a learner. Now-a-days, science is thought *semper, ubique, et ab omnibus.* It is always cheap and oftentimes nasty.

In the words of the ideal Busby:

> "An age of puffs the age of gold succeeds,
> And windy bubbles are the spawn it breeds."

To remedy this half-heartedness, Theosophy has come to the front. The public are warned, that before the termination of the nineteenth century, there is still time to

> "Unthread the rude eye of rebellion,
> And welcome home again discarded faith,"

and seek for sound instruction in the teachings of the wisdom of the ages. How much in anthropological work I have been helped by the highest, and enlightened by the teachings of the great and loveable Guru who has left us, I dare not trust myself to say. The palm tree may bow down, the bramble* can only continue to grow, in the hope that its fibres may form an instrument, whereon some more graceful mourner, in a future incarnation, may sound a more tuneful dirge.

One of the great lessons we have had to learn is that some of us must reverse the popular teachings with regard to the origin of man. The teaching that astral prototypes were projected at an incalculably distant period of early history, which were the types of various forms, which afterwards became animal life, is the teaching of the Secret Doctrine.

A Platoniser will accept this at once as in accordance with the doctrine of ἰσεαι. I would be happier where I, a Platonizer, so cannot accept this. Some ultra-Realists have asserted that there exist outside of us certain universal forms, consisting in themselves eternal, immutable, invisible. When we entertain any universal idea, we really contemplate one of these wonderful forms. They are the types or patterns which are copied in existing things, of which they are the original archetypes. These archetypal ideas are an integral part of Atma. They are contained in Pradhana, as the patterns after which all things were made. Man's power to recognise the universal type under the peculiarities of the individual is the result of our being "made in the image of God," and therefore able to rise above the concrete object to some knowledge of the ideal type of which it is the imperfect representation. This knowledge inspired the elder generation of zoologists. It permeated the teachings of Buffon, whose "degradation theory" was in accordance with our own. It was advocated by Owen in a generation of doubting anatomists. But it was proclaimed by H. P. B. in no uncertain voice, and she

> "Who alone, among the foolish, had dared to stand at bay,
> Who alone had borne the heat and the burden of the day,"

gave no vague impression of what she really thought and meant. This doctrine of pre-existing types is one of the foundation stones of

* Judges ix. 15.

Theosophy. It accounts for zoological problems which otherwise remain insoluble by the method which some zoologists have called "evolution." The contemptuous feeling with which most zoologists in France, Germany and America, and some in England, have long regarded this hypothesis, has been heightened by the fact that it leaves the whole question of the genesis of the larger types exactly where Cuvier left it. Though, of course, the knowledge of such genesis was supremely ancient, it being hinted at in the book of Psalms, parts of which are undoubtedly ancient, it was not till 1888 that the doctrine was proclaimed. A later generation of anthropologists who have profited by the teaching, may verify the conclusions for themselves.

Another point not of less interest to the anatomist was the question of the "Third Eye" or "Eye of Siva." Brandt, Milne Edwards, Dugé Leydig, Rabé Rukhard, Van Wihe, De Graay, Wiedershaim, Brorn, Owen, Balfour, Korscheldt, Swedenborg, Spencer, and Stieda had speculated with more or less success on the abnormal developments which the pineal gland (and indirectly the pituitory body) takes in certain reptiles. It has been reserved for us to demonstrate its function in man.

Two years ago the conclusions of H. P. B. were sneered at. Even in these days there were "evolutionists" left. It was once thought to make out an analogy between the vertebrate and tunicate eye. But the law of Karma has done its work; *lento gradu tarditatem supplicie gravitatem compensat*, and *nous avons change tout cela*. The "Third Eye" is now recognised by all comparative anatomists, and understood by some, and the Theosophical system of H. P. B. is left in solitary possession of a victorious field.

Another point, wherein the Secret Doctrine has practically revolutionized our anthropology, is its proclamation that some of the Australian races of men whom we may identify with the "Canstadt type," are descendants of the old Lemurians. For generations past, those who have been my masters have gazed on this problem, but neither Knox, Owen, Broca, nor Quaterfages lifted the *peptum* of Isis. It was left to H. P. B. to give us the real explanation of the flat-headed races of Australia. In fact, when we gaze with awe on what has been done for us, we find that a clear path has been hewed through the Upas trees which form the ὑλη of our scientific environment. Our duty is to sow and to gather, where the wood-cutter has gone before.

> "On must the faithful warrior go,
> Where'er the chief precedeth."

Peradventure we may only pick up the fragments of twigs that form *débris* in our path. But those who regard Theosophy as their eternal guide to truth, have need to hasten quickly across the wood. The *ignis fatuus* light of Mara* glistens across our path. Our task is weary and our journey is long. We have the command before us *nil actum reputans dum quid superesset agendum*. The Theosophist, wher-

* "Voice of the Silence," p. 8.

ever his duties or his predilections may have led him in those days when:

> "I loved the garish day, and spite of fears,
> Pride ruled my will—remember not past years,"

has one imperative duty. This is to combat as our Teacher would have told us in a steady disciplined rank of skilled veterans, marching on to fight, and fight always

> "For the cause that lacks assistance,
> 'Gainst the wrong that needs resistance,
> To the future in the distance,
> And the good that we can do."

C. CARTER BLAKE.

RELATIONSHIP BETWEEN AUSTRALIANS AND INDIANS IN RELIGION AND RACE.

WHEN studying Anthropology in Europe, and endeavouring to learn all that was there known, relating to the aboriginals of Australia, I found that the accounts of, and views upon, these dark-skinned people differed so much in Great Britain, in France, in Germany, and other countries, that no certain knowledge could there be gained about their race, relationships, their origin, their religion, languages or dialects, the myths, cults, or such matters, or anything that would give facts that could be trusted, or that could connect them with other races. I therefore determined to visit and study them in their own homes, and proceeded to Australia, to there work out these researches. I set about measuring the skulls and other bones from the oldest graves. I examined the men, women, and children of the different tribes of the south, north, east and west, hearing and writing their dialects, learning their sacred and ancient songs, hymns and chants; their legends, traditions, folk-lore, proverbs, investigating their laws, initiations, customs, rites, clan and tribal manners, their burials, their marriage and blood-relationships, their witchcraft, sorcery, second sight, spirit-worship and much else. I soon found how little was known of them by those who had pretended, after a short acquaintance with one or two tribes, to write upon the ethnology, the linguistics, or the cults of the dark-skinned natives of Australia.

Having collected all that was possible from the numerous tribes themselves, in all directions, during five years, and having corresponded upon these subjects with the best informed missionaries, native protectors, and old residents among the various tribes, who spoke their dialects, and knew their customs, habits, &c., also in other ways collected whatever thereon could be obtained, it was found after sorting out, classifying, and arranging what was of value or useful, that it would when printed fill over a dozen folio volumes with new and most interesting facts and materials for the history and belongings of these natives. It enabled me to arrive at sufficient knowledge of them, to be sure how erroneous and misleading is most which has been published upon them, in Europe, in America, and even in Australasia itself. They have been written of as "Autochthones," as "a people peculiar to Australia," as "a people of homogenous and distinct race," as "the lowest race and type of mankind," and other erroneous terms. Ridiculous assumptions, for no one, who by previous special studies in ethnology and linguistics, and thus competent to decide, can,

after going through the evidence available, doubt that the writings and assertions about these dark Australians are absurdly wrong and entirely misleading. They are not a single race, but are a mixture of several races; of, firstly, the Vigorits as in Moluccs of the Phillippines, the Andamans, &c.; secondly, the Papuan as in the Moluccas, Micronesia, Melanesia, &c.; thirdly, the Dravidian of Southern India or Hindustan; fourthly, the admixture in the north and west of Australia, of the Mang-ka-sah of Celebes, and the "Bugis" and the Malays; fifthly, in the eastern parts an admixture of Polynesians; and sixthly, of Chinese, Japanese, Arabs and others, who in remote times visited the north and west and crossed with the Australian woman. Remote and more recent crossings have caused the Australian tribes to vary much in color from the darkest black to yellowish brown, and have made their features, forms, hair, shape of skulls and other parts differ as much as their color. The skull and bone measurements from graves hundreds of years old, differ in relative proportions as much as those examined of people since the Whites have been in Australia; and from the oldest graves various of tribes, the skeletons all differ very distinctly to those of people of one race in any country. The vocabularies of the dialects of distinct tribes not only greatly differ, but are frequently changing on certain defined lines and methods. The manners, customs, rites, ceremonies, laws, &c., are also made to vary and differ within certain limits, in different tribes, clans and sub-divisions.

The religious traditions, gods, myths, spirits, will be found to change in distinct tribes, under certain laws. The dwellings, burial graves, marriages, modes of government in different districts, are arranged to differ. Cannibalism, infanticide, emasculation and certain operations prevail in some clans, but not others. But with all these differences, perplexing to a beginner in these investigations, a year or two of hard work will, if carried on from the south to the north of Australia, reveal not only the facts but will bring order out of chaos.

The oldest race in Australia was the little, short "Nigrito" of Asia with crisp woolly hair, oily, soft black skin, round face, large mouth, broad, flat nose; next came the later oldest race, harsh skinned, black, tufted mop hair, coarse and non-cylindrical, with long narrow face and head, high bridged and reared nose (these people called Papuans from their hair, by the Malays). Both these first races were hunters, never cultivators, when uncrossed, and they are cannibals. These two races crossed with each other for a very long time, and then there came to Australia a third black race, the Dravidians, from Southern India; these had oval, well shaped features, cylindrical, straight, long, glossy hair. They intermarried with the hybrids of the two former races. They brought with them their Indian dog. They hunted slowly, passing through the Islands between Asia and Australia, and took several generations, in the transit, moving from one hunting ground to another. They brought and used as they came their throwing weapons, the spear, projected with a throwing lever and the projectile known to the White people as the "Boomerang," borrowed from the Egyptians and the old Æthiopeans, of ancient times; they also brought the pointed throwing club. They brought with them the sorcery, witchcraft, worship of the spirits of the earth, air, waters, forests, and the ancestral Spirits from India. These became their good and evil spirits in the Islands they sojourned in on their route before reaching Australia, and when they reached there,

Also their Astromony and Astrology, their tribal Laws, the Patriarchal and Elders in government of families and Village communes, also their Totemic System and divisions, their marriage and peculiar family relationships, and of children to the parents and clans and communes, the distinct customs for intra and extra tribal marriages, their social rules and diet regulations for different ages and sexes, their Phallic and initiatory rites, their gods of sun, moon and stars, their religion and sacred observances, the myths of their pantheon, their creeds,—all these they brought from India with them. It is abundantly proved by evidence collected and arranged for publication, but too extensive to more than briefly allude to, in this article.

When these Dravidian migrants left India, the Aryans had not entered it; consequently none of their cults, vocabularies, or other belongings had reached Southern Hindustan, whence these Dravidians started, and no Aryan cults are found amongst the Australian Dravidian tribes, but all the ideas, rites, customs, sorcery, spirits, &c., belonged to the Dravidians and earlier times of India before the Aryan invasion. The rites and customs were those that the Dravidians had received from "Æthiopean" and "Kush" teachers between 5000 and 8000 B. C., which had thus anciently penetrated from the coasts of Cutch ("Kush") and the Indus river up to Meru ("Mervu") in high Asia; also to the Ganges, and had reached to some extent the "Khord" and wilder tribes of Southern and Eastern Hindu lands, though the hill and forest hunting tribes had not so fully received this Æthiopean-Kush culture as the settled cultivating nations, the Tamil, Telugu, Raling, Malayalan, "Ranataka" and others occupying the coasts, the more favored country. They as then instructed by the "Æthiopean" Kush early became skilful navigators, experienced cultivators, builders, and artificers, and there long before the times that the Aryans separated into factions and arranged and venerated the Rig-Ved and Zend-Avesta, and hated each other, and separated and passed from Aryana, the cradle of their tribes. Some entered India, and there found the earlier civilization of the Dravidians and others, such as described in the *Maha-Bharata*, the "*Ramayana*," and other old works. Such as were the cults, customs, religions, laws, arts, &c., of those ancient Khonds and Forest tribes, so were the Dravidian portion of the ancestors of the Australians, when they left India, and made their way by what are now chains of islands, but which then were mostly connected by dry land to the Straits of Sunda or the Celebean Channel, then very narrow. No waters, at that time too wide for the frailest crafts and canoes, prevented their reaching New Guinea and Australia. Beyond they found the wider waters between Australia and Tasmania. A very few of them passed in canoes from Australia an d Tasmania, which latter island was peopled chiefly by the earlier Papuan and the Nigrito races. Thus the Tasmanian natives were hybrids of these two races, and showed little admixture with the Dravidians, although a little took place, by canoes drifted from Southern Australia, soon after the arrivals there from more northern parts.

Having thus briefly glanced at the Ethnic elements composing the Australian aboriginals, we can easier understand what we find in their cults, customs, religion, myths and similar matters. The religion of the aboriginal Australians consists of the veneration and adoration of certain gods that were brought in the creeds of the Dravidian portion of their ancestry; for the Papuan and Nigrito portions of their forefathers had no religion. In addition to veneration of these gods, they worshipped

the spirits of anciently deified ancestors, and of more recently deified ancestors, heroes and wise men. Even more than these three classes of gods, including their makers, formers, or controllers, in the Air, Earth, Waters, and Forests, there was a fourth class, consisting of evil spirits of sorcerers, wizards and other evilly disposed men of former times, whose spirits after death had added power to haunt, distress, and afflict them with diseases or misfortunes, and whom the living wizards and sorcerers could cause to inj ure those they were disposed to harm or distress, and as there were sorcerers in every tribe, more and less powerful, their spells had to be met by certain charms of other sorcerers engaged, and paid, for that purpose. As they firmly believed that no death or disease ever happened without sorcerers or wizards caused it, there was a constant employment of others to undo or avenge the deaths and maladies.

As the evil spirits are feared and the gods and good spirits are not, more is done to propitiate the evil spirits than the others. Thus has arisen the error of the earlier missionaries and colonists who thought the natives had no religion and did not worship gods, but only devils. The real truth was that they venerated and adored their gods and good spirits, and by numerous means endeavoured to secure their favors, by sacred rites and religious ceremonies, or initiatory observances, termed "Bora" or "Boorah," so that each young man might grow up under their protection and assistance. To secure it no food, other than that kind appropriated for the individual at certain ages, was ever eaten, and each kind of game was hunted and used under well observed sacred rules; for failing in which, the good spirits, &c., would abandon the misdoer to the injury of evil spirits, and disease and death would follow thereon. The Australian term "Bo-ra" for god's sacred ceremonies or any sacred things, is the same term by the Khonds in India, with whom "Bora" still stands for god or sacred things. Khonds also, like the Australians, have three classes of gods, as well as the spirits of evil. Thus each of these related peoples, retained after all the centuries of separation, their superior, secondary, tertiary "Bora" or gods, and their evil spirits; and a careful examination of the pantheons of the Australians, the Khonds and the other Forest and Hill tribes of India shows when the separation took place, what they have in common, and what they have since added from the people they have since been in contact with. The history and the sequence of the religions of India would be instructive in this connection, commencing with the Hindu Brahmanism and Mahomedanism of the present times, the Jain and Sikh and others, until we reach back to the Vedic religion in the North-west Districts and the Buddhistic creeds in the Northern and Central, not only the doctrines that Gautama the Sakya Muni revived, but that earlier Buddhism, that the *previous Buddhas* had taught in revivals at their advents, in long anterior centuries. Gautama correctly maintained, that he was not inventing but only reviving the purer morality and religion of his predecessors, which had degenerated and was grossly materialized in the times before he renounced his earthly kingdom and set about its reform about 600 years B. C. How good this system of morality, philosophy and religion was which the preceding Buddhas taught so many centuries before Gautama, and which he for over forty years laboured for, preached of and taught, may be judged by the fragments that have reached our times, mingled with the fallacies of less perfect truths, and of which all competent to judge agree that nothing so perfect and worthy has been advanced by any other moral or religious teacher,

What the earlier cult was, is shown by the knowledge now being rediscovered of the "Ethiopeans" of the banks of the Indus and the coasts at its mouth; now "Cutch," where the chief emporia of the "Kush," a branch of this Ethiopean race, were situated, another branch, the Beni-Ad, was in Southern Arabia. Other branches of this race extended over the whole of the Kusha Dwipa of the Sanskrit writers. Through all this vast region, especially round the Persian Gulf and the Indian Ocean (vide my writings), these most ancient of civilized races taught their religion. It was the original Gonu of the "Resurrection," &c. &c. &c., "the Serpent," "Type of Life," "The Water of Life," "The Second Birth," "The Soul Spirit and Vital principle in Man," &c. This great Empire of the Æthiopean Kush-Ad Race, called by the Aryan writers "Kusha Dwipa," was called by the Greek writers the "Titan Empire," and by the Babylonians and Chaldeans "A-at-la" and "Elam," or "the land or region of the gods," "the cradle of the gods and civilization." The empire of these "Kush" Ethiopeans extended from Meru (=Meru) in high Asia to Meroe (=Meru) on the Upper Nile, and from the Indian Ocean to the Mediterranean, and over this vast region they taught their religion, their morals and their cultures. In old India, between nine and five thousand years B. C., as disentombed records prove, this knowledge was revived by several succeeding Buddhas, the last of whom was Gautama, the Sakyamuni of Kapila-Vastu. Of such teachings were the religions, the social system, the moralities of the ancient Indians. Although in the forest and wilder tribes they only bore a faint resemblance to what the more civilized Dravidians had attained to, yet the most barbarous had imbibed some of these cults; therefore when Indian ancestors of the Australian dark people passed through the eastern islands and eventually reached Australia, they carried with them these cults and systems, and we thus perceive how it is that we again find in Australian tribes, social systems similar to those of ancient India.

In Australia and in Melanesia we find the same gods, the ancestral spirits similar, the relationship by blood and by marriage identical, the social laws and system copied from the originals alike, astronomy and astrology the same, the tree, serpent and resurrection myths as among the wild Indian tribes; this being so, where these now distantly separated peoples have escaped the teachings of other creeds or civilizations. In Australia as in Egypt and oldest India, they use the ancient projectiles (the Boomerang of the Colony), the lever projected spear, and the pointed projectile club, the peculiar narrow shield, such as we find carved on Egyptian Babylonian and old Indian tablets and stones, while in each of those places the Evil Eye and sorcery were believed in, and in each land the "red-hand" impressed or painted was the symbol or sign of this enchantment. Their grouping of the stars and constellations were the same in all these lands; the gods of earth, air, waters, the forest, &c., had the same attributes and were propitiated in similar manners. The sacred *red thread* of the Indians was presented to the Australian native and worn by him on his head, or on his body, in similar forms; the sacred red-ochre and grease, the Wil-ghee of Australians, with which they paint themselves before their sacred rites, is used for the same purposes and with the same names, by Indian forest tribes. The crow and hawk as signs of good or evil prognostications in Australia and in India, and the Phallic symbols and rites, are the same in both countries. Polyandria and Polygamia are controlled by similar tribal laws in either country; the rela-

tionships through the mother are in both peoples not only the same, but bear the same terms, the grammar of Dravidians and of Australian languages is the same, and the dialects often alike, the pronouns generally the same. The markings, carvings and paintings on the trees, rocks, implements, and their bodies, are alike in both countries (vide my writings thereon).

The Australian Warragal and the Indian wild dog are specifically the same. This dog is the only quadruped in Australia *that is not a marsupial* (previous to the colonization by the Whites). The sacred dances, the initiation rites of Australians are those of ancient Indians. The burial ceremonies of Australian blacks were copied from those of ancient India and the Ethiopeans. The Budh-chu-ri (or Pud-chu-ri of other dialects, the Pitcheree of the Whites Duboisia-op) is taken to act like the Cannibar Indica of the Hindus and other Easterns. Metempsychosis is believed in by the Australians as by those in Asia. The ancient songs now sung by Australian tribes over 1,500 miles of country are not changed by all the varying dialects over these distances, so that one verse causes the elders to take it up and continue it in exactly the proper words, although they have lost their meaning and cannot translate them. Traditions taught to the initiates by the "Kuraji" (wise men= learned ones) show the route of the Dravidian ancestors from New Guinea to all parts of Australia and before they reached New Guinea passing from Hindustan through the Eastern Islands. The Totemic tribal sub-divisions are like those of Asia. The Australians send pieces of wood (=the message stick) cut with marks which convey messages from one tribe to another, and the heralds who carry these through hostile tribes are never molested because of the insignia marked upon them and their head bands. The Australians telegraph and signal by smokes made to ascend from Hill tops in peculiar ways, as do peoples in Asia.

We might go on adding from our notes and collections hundreds of similarities did space permit; but awaiting another opportunity, we merely add in this rapid sketch that it is remarkable that so much should have been preserved during the long ages since the separation of the ancestors of the Forest Indians and Australians; so that although they are compelled by sacred beliefs to change much of their vocabularies, and consequently their dialects seem different to a beginner studying or collecting their modes of tribal speech, yet fuller study brings out that the elders and wise men retain and teach to those they deem worthy, the same things in their religion, social system, laws, myths, &c., as their predecessors brought from India; that further back still their people had acquired it from the "Kush" Ethiopeans" as teachers, many thousand years before the Christian era. Thus Theosophy corroborated by the cults of the peoples of the past, will illuminate much that is obscure in the present, and its worthiest followers must work until they have disentombed from the mounds of buried cities, facts which are remnants of the knowledge of those of the ancient masters who "dwelt in the land of the gods and possessed their wisdom."

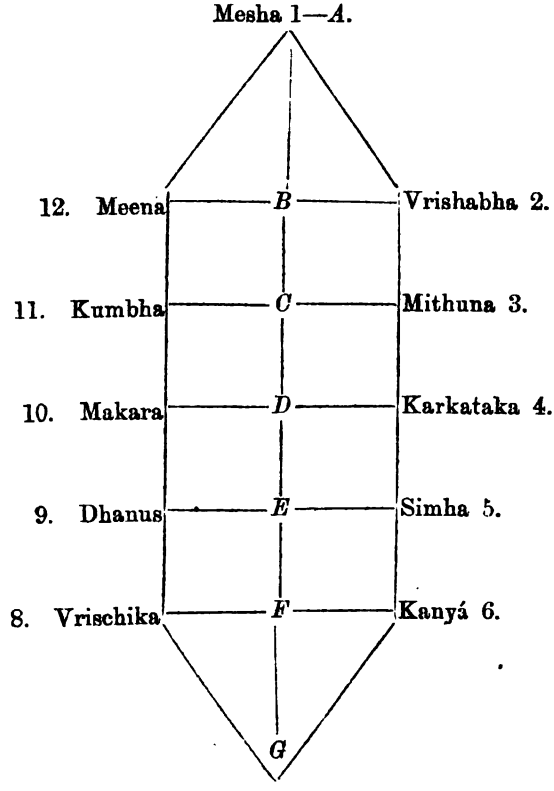
A. CARROLL, A. M., M. D.

THE SIGNS OF THE ZODIAC.

IT may be known to the readers of the *Theosophist*, and students of Theosophy generally, that the words Sun and Moon have a far deeper significance in ancient metaphysical writings than they have in astronomy. The sun is the lord of Day, the moon is the lord of Night, are phrases oftentimes met with in the Puranas; but unless the statement is taken in a metaphysical spirit, it is often difficult to understand the appositeness of the sentence. In the opinion of ancient thinkers, the sun and moon are the cosmic principles of light and darkness, male and female, spirit and matter. The sun is therefore the path of the Yogees who want to get beyond conditioned existence; the moon is the path of Karma-Yogees, whose effort lies in the direction of Karma, or who generate Karma to adjust their earthly conditions to suit their individual aspirations. The moon is the spirit of bondage and matter, while the sun is the spirit of destruction and liberty. These two principles of the sun and the moon, spirit and matter, are intertwined like serpents with each other in infinite evils and form the manifested cosmos. They are two aspects of the nameless That; each absolutely necessary for the other, that manifestation may result. When it is said "infinite coils," coils within coils must be understood, so that an unravelling of these coils may be possible on broad general principles. The sound Om is a key for an understanding of cosmic mysteries accepted throughout all the East. Om is A + u + m + ½ matra of silence. A is the tone of Nature in manifestation and m is the deva aspect, and is inexpressible to men without a vowel. U is the critical state or the state through which a deva essence must pass before it can manifest itself as M. U is therefore the dreaming consciousness, the force matter, the field of Yagna or sacrifice or transformation, the Yajur Veda among the Vedas. The half a matra of silence is the time of rest or the time when breath is gathered for another pronunciation of Om, and it corresponds to the unmanifested logos, the Narayana, the universal Purusha whose breath is all this.

This Om is the key used by Subba Row in his Gita lectures, which it is sometimes thought is different from the key used by H. P. B., the key of seven. 7 is twice 3½, and is therefore the double serpent coiled together in 3½ coils. What H. P. B. taught, being the Secret Doctrine or the thread doctrine, she did not hold to one serpent, but placed herself on the top of the axis of the coil, or the space between the mouths, and considered the manifestation as a double triangle, with a central point common to both triangles, the sun and the moon. Therefore our theosophical classification of the seven principles in man allows three principles, the lower trinity, to the moon; and three principles, the higher trinity, to the sun; and one connecting principle Kama-rupa, which is the creative fire of the logos, and is at the same time the passion of man. We therefore get a glimpse into 3 and 7, but the question comes what is meant by the signs of the zodiac serving as the field or the landmarks of evolution? This paper is to show that the twelve signs are also

another aspect of Om. Our readers may remember the points mentioned by T. Subba Row in his article "The Signs of the Zodiac." He said that many are the meanings, and that what he said was only a small fraction thereof. The following thoughts are, I think, another fraction. The sound Om must symbolize or must contain in itself all these 12 signs; otherwise no harmony can be perceived between 12 signs and the 3 matras of Om, as is perceived between Om and the 7 principles enunciated in Theosophical writings.



Tulam 7.

The above figure has the Sanskrit names of the 12 signs numbered consecutively. The entire figure may be taken as a kind of Rasichakra, or the field of evolution, or the mystic syllable Om. The upper triangle is the absolute triangle or that which never changes, though the cosmos is destroyed and reformed a million times. It is the Para aspect of Om or Om on the unmanifested matra of silence. The next lower line containing numbers 11 and 3 is Om in its Pasyanti aspect, or Om manifested on its matra m as a base, or the Sushupti condition of the cosmos. The next line containing Nos. 10 and 4 is the Madhayama condition of the Om, or Om manifested on its matra u as the base. The next lower line containing Nos. 9 and 5 is Om manifested on the Vaikhari condition, or Om manifested on its matra of A as the base, or the Jagrat condition of the cosmos. These three

lines are what are called Sutratma, Hiranyagarbha, and Brahma. The lower triangle containing Nos. 6, 7, 8 is the Jambu dwipa of our Puranas, and a most important triangle, for it is the field of Karma and sacrifice. It is the Mountain Meru on which Brahma holds his council. This Brahma has four faces corresponding to the four matras of Om, and is the Veda-Purusha, whose body is our world. For distinctiveness, he may be considered as distinct from Brahma of Jagrat condition. Jambu dwipa is therefore the epitome of Om, and contains the three lokas of Bhu, Bhuvar and Suvar. It is the South Pole of Nature. It may be remembered that T. Subba Row and H. P. B. talked of only ten signs of the zodiac, and also of the sign Tula or Libra being put in the middle of Virgo-Scorpio. It is because the three signs are three in one for the necessity of manifestation seeking to express the three matras of Om, that the signs allow of no separate view. It is the physical body with its sensuous thought sustained by desire.

Twelve names are daily recited by Brahmins in their morning and evening prayers,—names which contain a world of metaphysical ideas, and which are connected with the zodiacal signs. It is not openly said that the names are connected with the signs, but it must be considered that in Sanskrit writings, nothing is said about the metaphysical ideas of these signs, and that they are known, only as divisions of the heavenly circle of 360 degrees. Our Hindu brothers will at once recollect the names Kesava, Narayana, Madhava, Govindu, Vishnu, Madhu-Sadana, Trivikrama, Vamana, Sridhara, Hrisheekasa, Padmanabha, Damodara. These are the names which the deity gets as his divine essence, and action passing from sign to sign in the evolution and involution of the cosmos. They seem to be connected with the signs in their proper order. We shall now explain the meanings of those names. These names are all the names of Vishnu in India—the Preserver. The first name Kesava means he who sustains Ka + Isa or Brahma and Rudra, Brahma meaning the creative power, and Rudra, the destroying power. Kesava is the That of the Vedas, the uncreated and indestructible root of all—he whose exhalation is the Brahmic aspect, and inhalation the Rudraic aspect, of the universe. Kesava is therefore the Avyakta of the Sankhyas. It is the eternal sun-moon or day-night. When therefore the Prajapati, the ruling force of they ear, comes to the sign of the Kesava, the sun and moon, the lords of day and night, get equal shares of their common property the day. The sun gets his legitimate part and the moon also. When therefore the sun passes to the sign Aries, the time is a holy one. Let the initial impulse of the new year witness charity and purity on earth. So nurtured, it will bear harvest of that kind. Such seems to have been the spirit of ancient Hindu legislation.

There is another meaning of the word Kesava. The oft-quoted Sloka "because all aspects in manifestation are my parts or *Kesas*, therefore, the Omni-wise call me Kesava." Kesava is therefore the spirit of sacrifice, the sheep containing parts to be offered to all devas in sacrificial ceremonies. The sheep is the animal on which rides

the God or spirit of fire, the eternal lord and head priest of sacrifice. Kesava is the eternal unmanifested fire of the universal sacrificial ceremony. Sheep are supposed to eat and digest all sorts of leaves, while other herbivorous animals eat some leaves and not others. Kesava is thus the impartial spirit of the universe, containing in himself all germs of good and evil in this world of relativity. He is the eternal idea of the cosmos, differing from the next name—the Narayana of the sign Taurus, only as an idea differs from the ideation of that idea.

Narayana, the second name, is therefore the universal ideation—the Purushottama, the greatest of Purushas—the ever-unmanifested logos, the word which was in the beginning and therefore ever unspoken. He is the eternal Hamsa, the "I am he" of the universe. He is the Paramatma whose light manifested is the Jiva in the manifested world, as is said by Sri-Krishna in Bhagavat Gita (vide Sankara's Commentary on the Sloka). Since he is the sign of the bull, he is the cosmic incubator of the unspoken matra of Om. It must not be forgotten that the cow represents the female aspect of the manifested world. She is the agency through whom we get the elixir of earth the milk, the typical food, the lunar essence by which the body of man is sustained. The entire cosmos is sustained by the same lunar essence, the universally diffused principle of water, which exists potentially in the Paramatma. Narayana, being connected with the sign Meenam on the left side, a watery sign on the unspoken plane, he is the first fish that plunged into the waters to reclaim the lost Vedas. Why should he go for the Vedas? Because it was the dawn of manifestation, and how could the cosmos be created or spoken without a word to speak? The word is the Veda. Having gained the Vedas, he is the bull, the Om, the key whose turnings speak the Vedas, the male whose ideation creates or evolves the Vedic cow or the object, and subsequently sustains it as the subject or consciousness of egoism. He is therefore Vrishabham or the field of all luminaries (Vrishabham). He is the ultimatum of human evolution, the field, the plane on which the highest spiritual factors of men are evolving. No need to fight about the question whether Narayana is Jivatma or Paramatma. The Puranic writers and all Yogis generally consider him as Paramatma, though Subba Row wrote in his article, that *as an Adwaites* he would consider Narayana as Jivatma, though the Vaishnavites would frown at his statement. I think he only wanted men to think, for in his lectures, he considered that the Paramatma of the Adwaitees—this Parabrahm—was no kind of Atma. If Paramatma means the one synthetic ego of the cosmos, then it is Narayana than whom the Pouranikas claim there is nothing higher. Parabrahm, the higher, can only be considered as the sleeping ground of the universal ego.

We now come to the critical sign of Mithuna; critical, because the matra m in Om stands as the breath of our nostrils, and seeks to come out; and when it comes out, it is either u or A. The cosmic writers, sucked up by the sun in the sign Taurus, are only feeding the moon,

and only when this feeding process is over, can the rains set in; until then, there can only be hovering clouds in the sky or new clouds forming.

The Prajapati actuated by a Kama, a desire to create, has emerged out of the absolute ideation of Narayana. He is the Vyakta Purusha; he synthesizes the returning Nirvanees of previous Kalpas, called to a fresh effort. The Prajapati is Madhava or Ardhanareeswara or male-female. He is the Sootratma of our cosmos, corresponding to the plane of consciousness called Sushupti. The sign is Mithuna or dual, and thus he sees Narayana wrapped up by a light—the light which isolates him from the Purushottama—the light which is his wife Lakshmi or Ma. He is therefore Ma-dhava, or the husband of Ma. This light is the manifested light, Gayatri, by which this world is pervaded. This light, Ma, is objective, and when the world evolution is over, it will remain and will read as am. The first sign being the point, the second the triangle with a point in it, this third sign is the double triangle with a central point in it. Therefore the septenary begins here. The Sootratma is the lens through which the ideation of Narayana splits up into seven classes of angels—Dhyan-Chohans. This Sootratma is the Prajapati who creates the first water, as is generally said in the Puranas. When a step forward is taken in evolution, the waterpot of the cosmos is formed on the left, object side of the name of all names. The first element is therefore created, an element which in its essence is the light. The Prajapati or his essence is now in the waterpot for a whole year of the Creator.

While so resting, he earns the name of Hiranyagarbha or Govinda. Govinda is a compound word which means he who has attained unto the Vedas or earth, for they are mystically connected. The crab being aquatic, the sign is watery and the normal place of the moon in the Rasi-Chakra. Hiranyagarbha is therefore the Jiva of the cosmos. He represents the dreaming state of the cosmos. It is this state, placing themselves in which, the great spiritual teachers of mankind, spiritually assist our humanity. If the question be asked why the sign should be called a crab, the answer can only be given vaguely. The crab is fond of living in holes on sea sides, and Yogees talk of a hole in the head Bramha-randra, in which the Para Sakti, the wisdom-principle of man, lives. She is called by Sankaracharya, one living in a hole. Adepts who have won liberty to assist others in winning it, are as crabs; they live in a plane of nature which is to us a hole, and obscure. H. P. B. connected the opposite sign of Makara with the Kumaras, the immortal Sidhas who sustain us spiritually. The two signs are the signs that start Uttarayana, the sun's northern journey, and Dakshinayanam the sun's southern journey. The Rishi connected with this sign is Vasishta, said to have been born of the water-pot; who sitting in the centre of the sun, performs tapas and assists in the construction and preservation of this lunar world.

The next sign is Leo and is connected with the Jagrat condition of the cosmos or Brahma. Subba Row takes the synonym Hari and

makes it mean Narayana. But Hari is also Vishnu, which is a kind of pervading light. It is the 5th element Akas, in which a true spiritual man has his being. Brahma and all true Brahmins are the powers that are supposed to sustain the lower triangle of earth, water, fire—sustained by the subtle air, a material aspect of Akas. The descent is complete; the ascent can be similarly dealt with. The three signs forming the lower triangle are the expression of Om in the sacrificial field of Prajapati. It is connected with the Varaha Avatar of Narayana, by which he killed the Asura or Rakshasa, Madhu, and spread the earth with his brains as the outer crust. He also takes the form of a dwarf and humbles the pride of Bali. Jambudwipa has Mount Meru in the centre. The Rishi who sits in that region for Tapas, is apt to lose his power, *viz.*, his wife Ahalya, by the crafty lord of the lunar orb. Rama must be initiated by Viswamitra before his power Ahalya can be a living power. Moon rules the day; Goutama is in the sign Libra, as per Vishnu Purana.

A. NILAKANTA SASTRI, F. T. S.

TULSI DAS.

(Continued from page 531.)

WE have the Ramayan in multifarious forms. We have it in the original Sanskrit by Valmiki. We have it in Bengali by the most popular poet Krittibas, as I have said at the close of the first instalment of this paper. It is extensively read in home-circles by grey-headed ladies and gentlemen, to whom it serves more as a spiritual passport than anything else; and in schools, whose curricula provide text-books, with which some chapters or chapters of it are sure to be found incorporated. We have, besides, tales adapted therefrom for the use of our boys and girls in school. Need I say it has been translated into many languages, Indian and foreign. Gosai Tulsi Das's *Ramayan* is neither a translation nor an adaptation from the original Sanskrit of Valmiki. It is like the work of his countryman—an original work by itself; the legends of Rama and Sita being almost the same. It is amply quoted as an authority. The Sanskrt scholar Horace Hayman Wilson says that Tulsi Das' "works influence the great body of the Hindu population, more than the whole voluminous series of Sanskrit composition."* Grierson, who, it appears, has thoroughly studied him, says that it "competes in authority with the Sanskrit work of Valmiki." Thus these two profound scholars than whom there is no greater authority, bear me out in the truth of my asseveration. I am not going to discuss the merits and demerits of Tulsi Das as a poet. Those who have a mind to do so, should study his works, at least his Ramayan, which alone has made him what he is, or satisfy themselves second hand with the exhaustive paper of Mr. Grierson on the subject. Suffice it to say that many have written learned commentaries on the work of the immortal bard; that inter-

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* "Religious Sects of the Hindus."

polation has done a world of mischief, so that the popular bazaar editions differ almost *in toto* from the original. The publication of a correct text has become a necessity. Following his example, thirteen authors of a later period have written on the same subject with powers of mind that fall too far short of the gigantic intellect and facility of expression of Tulsi Das. Manu's Code has undergone the same cruel treatment at the hand of subsequent commentators. It is high time that the Indian literary public should expurge the original works of these two master minds from the dross that has been unwittingly incorporated with them. Unless it is removed, it will fast eat into whatever is left of the original. This difficult task should be handled with great care by Indian *literati*. In the long run it will pay.

The following are the names of Tulsi Das's other works :—

1.	The Gitabali.	9.	The Hamuman Bahuk.
2.	„ Kabitabali.	10.	„ Kundaliya Ramayan.
3.	„ Dohabali.	11.	„ Karka Ramayan.
4.	„ Champai Ramayan.	12.	„ Rola Ramayan.
5.	„ Panch Ratan.	13.	„ Jhulna Ramayan.
6.	„ Sri Ram Agya.	14.	A Krishnabali.
7.	„ Sankat Mochan.	15.	Ram Salaka.
8.	„ Binay Pattrika.	16.	Sat Sai.

I am at one with Mr. Grierson when he says that "little as the *Ramcharit-Manas* (Ramayan of Tulsi Das) is known to European students, still less is known of the poet's other works." His other works are those named above.

I ought to mention some stories connected with the life of the bard. H. H. Wilson says he was a *Serwariah* Brahmin, born at Hajapur (Hajipur?) near Chitrakuta. At mature age he settled in Benares and was *Dewan* to the Rajah of the sacred city. His spiritual teacher was Jagannath Das. With him he went to Gobardhad near Brindaban, but retraced his steps to Benares, where he began to compose his *Ramayan* in the thirty-first year of his age. Our poet continued to reside in Benares. He built there a temple and dedicated it to Rama and Sita. He, besides, built a spacious *mutt*, house for recluse, close by. These buildings were in existence at the time of the scholarly Wilson. I know not whether they still exist, or whether he built the Ramji's temple, which lately gave rise to a deadly riot. If he built it, it is of unquestionable antiquity. Nobody has therefore any right to disturb it, however good his motive. In the reign of the Emperor Jehangir, not Shah Jehan, as is erroneously stated, Tulsi Das died.

We have in Bengal anniversaries held every year in honor of Jaydeb and Ramprosad at their respective places of birth. Why such honor is not annually done to our well beloved son of Nature of Upper India, is more than I can tell, and I leave it to our brethren of those provinces to answer. In the civilized countries of Europe and America such demonstrations are common. No nation can rise in the scale of nations unless it learns how to honor departed merit.

NAKUR CHANDRA BISVAS.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[*From our London Correspondent.*]

LONDON, *July* 1891.

NATURALLY, the great event of the month, theosophically speaking, has been the "First Annual Convention of the Theosophical Society in Europe," held here—at the London Head-quarters—on the 9th and 10th instant. A most unique and representative gathering, occurring just after the departure of H. P. B., and serving to shew forth visibly, to the world, the innate strength, and the vitality of "The Theosophical movement." We have been exceptionally fortunate, too, in having with us our President, and our Brother William Q. Judge, the two left, out of the three, who were most concerned in the founding of the Theosophical Society. Any account from me of the two days' proceedings would be superfluous, as a much abler pen than mine—that of our President himself—has been busy recording the interesting events, and the more than interesting speeches occurring during the Convention, for the pages of the September *Theosophist*. Still, I feel I must make some allusion to our President's remarkable and touching speech, which terminated the proceedings, at Head-quarters, on the second day; and tell you how heartfelt and unanimous was the applause with which he was continually interrupted, and which followed on his concluding words; more particularly was this shown when he told us that from henceforth he put aside all thought of retiring from the "Presidential chair," and from the active work of the Society, for which, he declared, he would continue to work so long as life remained to him. No words can faithfully convey to you any adequate impression of his grave and earnest manner, and of the emotion which visibly moved him as he alluded in touching words to our Leader and Teacher, and spoke of the immense responsibility which now rested with him, in consequence of her departure from amongst us, as a visible presence. The impression made on all those fortunate and privileged enough to be present on the occasion, was one that can never be effaced from our memories.

The Convention may be said to have been ushered in by the monthly Blavatsky Lodge conversazione, on Tuesday, the 7th instant. Many of the delegates had already arrived, and nearly all those from foreign countries; in addition to which we had, of course, and first and foremost, our honoured President and the General Secretary for America present with us, besides our brother Bertram Keightley, now so well known and loved by you all.

The total number of delegates, not including those from the various Lodges in the environs of London, amounted to about forty. Over eighty-five of us were in the group photographed after the proceedings on the first day of the Convention. The average attendance on each day was one hundred, which speaks well for the efforts made by members engaged in business, to be present at least a few hours. All the arrangements, such as the Commissariat Department, the finding of sleeping accommodation for delegates, and for those who came from a distance, &c., were provided for, beforehand, by the appointment of various organising Committees, who accomplished their work in a manner entirely beyond praise, so admirable were all the arrangements, and the care and attention paid to every little detail involving the comfort and well-being of the guests.

The usual meeting of our Lodge on Thursday evening was, naturally, crowded to excess; the opener of the discussion being Brother William Q. Judge,—as you will see from the Syllabus I sent you in my last,—Mr. Sinnett, Mr. Brodie-Innes (from Edinburgh), and Mr. Kingsland following; our President taking the chair for the occasion, although Mrs. Besant summed up, at the close, in her usual eloquent and earnest manner.

The press, from the *Times* downward, gave good notices of the two days' Convention, and more particularly of the public meeting on Friday evening at the Portman Rooms, which was favourably commented on, with few exceptions. Indeed, as Mr. Stead says in this month's *Review of Reviews*, "Madame Blavatsky has influenced the thought of her contemporaries more than most people realise;" and the truth of this, the altered and moderate tone of the press is gradually proving; in fact, Theosophical "copy" is beginning to pay!

The generous action of the President, in regard to the legacy left to the Society by a member in Australia, has produced a most favourable effect upon the public mind, as evidenced by the notices in the Australian Press; these notices are now going the round of all the English papers; and an additional notice has just been added, which first appeared in the *Pall Mall Gazette* of the 17th instant, as follows:—

"The proferred altruism of the Theosophical Society (writes a well-known Theosophist) has again been practically vindicated by the refusal of Colonel Olcott to accept more than half of the sum (60,000 francs) offered him last week by a member for the use of the Society.

The fortune had just been inherited by the member, and, as he was without incumbrances, he wished to give it for the Society's work. Colonel Olcott's refusal was based on the idea that the donor left himself no provision against the common accidents of life. Three months ago, in Australia, Colonel Olcott returned to the family of a deceased person £4,000 out of the bequest of £5,000, retaining only £1,000 for the Society. The confidence felt by Theosophists in the unselfishness and integrity of their leaders, has certainly its basis in fact."

And this in a paper which contained one of the most violent and abominable attacks on H. P. B., immediately after her departure. The *Star* of the 18th instant contained the substance of the above notice, heading the paragraph, in its characteristically emphatic manner, "Not the way of the churches!" The honorary foreign membership of *Societé d'Ethnographic Americaine et Orientale*, of Paris, which has just been conferred upon our President, is thus referred to in the columns of the daily press:—"Against the attacks which have been made upon the system with which Colonel Olcott is identified, before or since the death of Madame Blavatsky, the President of the Theosophical Society may henceforth place a distinction just received by him from a foreign scientific association." I quote this, as I feel sure it will be of interest to you to know the steady progress which the movement is making in the West, more particularly its advancement in Europe.

On the evening of Friday the 17th instant, Colonel Olcott, Mrs. Besant, Mr. Burrows, and other prominent members of the Society, went down from Head-quarters to the Working Women's Club (founded last year by the Theosophical Society) at Bow, in the East End of London; there they listened to recitations given by Miss. Jessie O'Neill Potter—from the far West of America—in a manner by turns, and as the subject demanded, humorous and pathetic, but each equally delightful. The audience, members of the Club (working girls and women), and their friends, were held enthralled from

beginning to end; and Miss Potter declared, at the conclusion of the entertainment, that never yet had she recited before so entirely sympathetic, enthusiastic, and appreciative an audience; she received a perfect ovation on leaving, the women following her out of the hall, and cheering vociferously.

One of the measures proposed and carried at the Convention will be brought into effect early next month, *viz.*, the alteration of the *Vahan* from a fortnightly to a monthly issue, and an increase in size, which will double its present form, both in dimensions and quantity of material. It is proposed to omit much of the reviewing, and to devote the space hitherto given to such notices—and a great deal more beside—to questions and answers, more nearly resembling the plan of the American Theosophical *Forum*, and its first cousin the *Prasnottara*; this will be a gain, and an appreciated improvement.

In other methods of work, besides the editing and issue of the *Vahan*, we are taking hints from Mr. Judge's admirable plan of work in America, and profit by his invariable suggestions as to improvements in our own method of organising useful work, and the carrying out of plans to spread Theosophy. We are forming a European League of Theosophical workers on the lines of a similar League recently started, with much success, in America. The object of the League there, as stated in its constitution, will also be practically our own, "To secure the most practical application of Theosophical principles to daily life and action as is possible, and so to aid in an efficient manner the Theosophical movement in its mission to the world." Some suggestions as to work to be done are:—(1) The general object of the League as above given. (2) Teaching children ethics and philosophy, and the general conduct of life, based upon theosophic principles. (3) Organizing of charities, small or large, through giving bodily sustenance, the distribution of clothing, and the teaching girls and young men the rudiments of education which they may lack, either in connection with the Theosophical principles or not—in brief, any and all practical work which may occur to the members of the League, as the best to be done in their different vicinities. Thus, it will be seen, will be started in every direction active centres of *practical* work for suffering humanity, fulfilling to the best of their ability the injunction laid down in the "Book of the Golden Precepts":—"Give light and comfort to the toiling pilgrim, and *seek out him who knows still less than thou*, who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation....."

Another new library has been opened, through the generosity of the Countess Wachtmeister, at Woking, near London, which will probably prove the nucleus of an active Theosophical centre, eventuating in the formation of a Lodge.

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I have already referred to the mention of H. P. B. in the current number of the *Review of Reviews*. This occurs in connection with the notice of a new story by Rudyard Kipling, who, in the pages of *The Contemporary*, "plays with the fringes *of the immense question of reincarnation*," as Mr. Stead expresses it. The italics are mine, for it seems to me that the very recognition of this question as one of immensity, is in itself a most noteworthy fact, and is in striking contrast to the ridicule which at first greeted its introduction into the West under the auspices of the Theosophical Society, and as a direct result of H. P. B.'s teaching this ancient tenet regarding human evolution.

In the pages of the *Arena*, Julian Hawthorne refers to Keeley, of whom we heard so much from Mrs. Bloomfield Moore, in two numbers of *Theosophical Siftings*. Mr. Hawthorne thinks it not impossible that Keeley may have discovered a new law that substances of all kinds are specific conditions of etheric vortices—certainly we are getting on! Mr. Hawthorne might now study the "Secret Doctrine" with profit.

In the same Magazine M. Camille Flammarion begins a paper on the Unknown, in which he observes that although he has personally not obtained clear and irrefutable proofs of the existence of soul separate from body, he yet considers that "we have the aid of a goodly number of observations, establishing the conclusion that we are compassed about by a set of phenomena, and by powers differing from the physical order commonly observed day by day. These phenomena urge us to pursue every line of investigation, having for its end a psychical acquaintance with human nature."

The famous English chemist, Professor William Crookes, F. R. S., at a recent soiréé of the Royal Society at Burlingron House, illustrated the phosphorescence of the ruby, diamond, sapphire, emerald, phenakite, &c., under molecular bombardment in vacuo; experiments which proved of intensely interesting. In connetion with the extremely instructive papers just now appearing in the *Theosophist*, by Rama Prasad, F. T. S., and for students interested in tracing the convention of minerals and metals with true astrology, a short account of the *colours* exhibited by certain precious stones, taken from Prof. Brooke's list—may be acceptable. Thus:—Cape diamonds subjected to the molecular stream from the negative pole usually phosphoresce blue; Brazilian diamonds phosphoresce red, orange, blue, and yellow; Australian diamonds yellow, blue, and green. Crystallised alumina in the form of ruby, sapphire and corundum phosphoresce of a brilliant red colour, and show a spectrum essentially of one sharp crimson line. Yellow sapphire phosphoresces of a delicate lilac colour. When two pieces of crystalline corundum (from South Mirzapur, India) are rubbed or knocked together in the dark, a beautiful crimson phosphorescence is emitted; when struck hard, yellow sparks are also thrown off, which are distinct from the crimson light. Zinc sulphide (Sidot's Hexagonal Blende) begins to phosphoresce in the molecular stream at an exhaustion of several inches below vacuum, and is—Prof. Crookes says—the most brilliantly phosphorescent body yet met with. At first only a green glow can be seen; as the exhaustion gets better, a little blue phosphorescence comes round the edges. At high exhaustion, on passing the current, the green and blue are about equal in brightness, but the blue glow vanishes immediately the current stops, while the green glow lasts an hour or more. Some parts of a crystalline mass of blende which, under the action of radiant matter, glow bright blue, give a green residual light when the current ceases; other parts which glow blue become instantly dark on stopping the current. Two uncut specimens of phenakite, phosphoresced blue and yellow. The green emerald (from Ireland) phosphoresces red, similar to the ruby, but does not show the same spectrum.

The space devoted to the review of Contemporary Literature in the *Westminster Review*, nearly always contains notices of books which distinctly come under the head of "Progress of Theosophy and Occultism in the West," although neither label may be officially attached. In *The Testimony of*

Tradition, by Mr. Mac Ritchie, a book thus recently noticed, the author has tried to show that much despised "tradition" is the surest guide in archæology; the book serves as a timely and useful protest against the neglect of tradition in the present day, for says the reviewer, "every popular belief or tradition, however distorted or injured by time, must have some origin, some beginning, which, if discoverable, will be found to embody grains of truth, however small."

Two books, recently published in Paris, are also noticed, which should have a marked effect on the progress of Eastern thought in the West, one of them, *La Moral du Buddhism*, being from the well-known pen of Prof. Leon de Rosny. Into twenty-four pages he manages to compress the essential principles of the Buddhist system; which is, M. de Rosny shows, not only a system of morals, but also of philosophy. To quote the words of the reviewer:—

"It teaches that real morality is nothing else than the law of love established in view of the eternal work of nature. This eternal work of nature is the evolution of beings who pass through certain stages on their way back to the *pantos*, from which they came forth only because the problem of perfection was to be solved,—a problem which would have remained always insoluble, if the corollary of liberty—and consequently of movement and selection—had not been acquired."

M. de Rosny combats the charge of egoism usually preferred against Buddhism, quoting the Buddhic law which teaches that "in order to attain Nirvana, it is necessary to lose the consciousness of the selfish *ego*; to forget, further, that one has lost this consciousness, and to be ignorant, that one has forgotten to have lost it." He corrects the common European interpretation of Nirvana meaning annihilation; as the merging of the individuality in the longer soul of the world does not of necessity imply a cessation of existence, but only of temporary function. "Knowledge is the supreme aspiration of the Buddhist knowledge in a moral acceptation of the word."

The other book is, *Histoire de la Littérature Hindoue Les Grands Poémes Religens et Philosophiques*, by M. Jean Lahor, which "gives, in a comparatively small compass, a highly valuable account of Hindu Literature.....It is more than a history, as it gives us," says the reviewer, "an intelligent conception of the contents and teaching of the greatest writings of the Sanscrit period.....M. Lahor's ability to deal with philosophic problems involved in the study, is most conspicuous in the concluding chapter, in which he discusses the probable effect of the Neo-Buddhism which has taken hold of many minds in France and Germany, if not in England. He has no fear that it will lead to the consequences which Pantheism is alleged to have;" and this, thinks he, because the Western races have vigour not possessed by the East. M. Lahor "has penetrated beneath the mere surface meaning of the literature, with great poetic insight and religious sympathy."

A. L. C.

KARMA.

In reply to Mr. C. R. Srinivasa Ayangar's note on Karma, it is stated by Mr. Keightley that a man is bound by his action or Karma when he so connects his mind with the action and its results, that he will again *identify himself* with those results in their future development. Consequently the

theory that Karma done as a duty, *i. e.*, Karma generated without any object, is held good. Mr. Keightley quotes the instance of a man who kills and says that the association between his mind and the consequences of his act will produce great disturbance, *i. e.*, suffering in his mind (in his next birth), if he commits the murder intentionally and deliberately. If, on the other hand, he has killed the man accidentally without his mind being directed with intention or purpose towards the deed, then it is stated that his mind not having been "bound up" with the causes of those effects, the effects themselves will not be capable of producing great mental disturbance, or suffering, in him.

The argument to my mind does not seem conclusive. Mr. Keightley postulates that the effects of one's actions in this birth will affect one's *mind* in the next, and cause mental disturbance. I believe the skandhas which lie in wait for the return of the ego from Devachan seize it, and the result is that the individual is thrown, or born, in a society which is quite in harmony with the state of mind as modified by the skhandas. Thus it will be seen that it is not the mind alone that is affected, but that his entire being is also affected.

Take, for instance, a boy in a butcher's family. From his infancy he has been so much familiar with the killing of animals, that by the time he arrives at the age of discretion his moral perception, so far as killing is concerned, becomes a perfect blank. The same may be said of cannibals. Well, suppose such a butcher kills an animal or a cannibal, his fellow man. What is the result? Will he be affected by Karma? If so, how? If not, why? If Mr. Keightley's explanation is admitted we shall be in dilemma, for we shall be assuming that for the same act the ignorant is let off and the sensible punished. This I do not conceive is justice. There is absolutely no incentive for seeking after wisdom. Why then are all our efforts to strive after a higher state? Is it to receive punishment which will be heavy in proportion to our intelligence? Nature would be unwise in the working of its law of Progress.

Then, again what are our states of consciousness but fleeting phantoms? What our 'good' and 'evil,' but relative terms signifying conventions of a society rolled up in illusion,—a society whose mental powers are yet too feeble to grasp the fourth dimension.

Individually speaking, I am of opinion that Karma does affect every creature. The only exception, if I can use the term, is the highest adept who, being incapable of anything but pure love, for the whole universe is to him a part of himself or himself a part of the universal whole, cannot generate any force, any Karma; because he is conscious of himself and nothing else, in that he recognizes himself in everything. It is at this point that Karma ceases to act. Whether a man is conscious or no, if he does an act—and he must do so, cannot help but doing so, as an entity conscious of himself as distinct from others—he must reap the fruit of his wisdom or folly. Nature is impartial. The only difference between a conscious and an unconscious act is that a conscious act proceeds from a more sensitive being who feels the consequences more acutely than a less conscious being who has less sensibility. The difference is only constitutional to the individual.

D. B. VENKATASUBBA RAU, F. T. S.

WITH reference to the correspondence on Karma at present appearing in this magazine, I should like to express certain views. The precise methods

in which Karma acts must be for many a day an unsolved question for us, so limited is our range of perception as regards causes and their effects on other and higher planes. In "Light on the Path" it is said "The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself;" and this would seem to be a wise rule. if the investigation only leads to the idea that it is after all better to remain in a state of ignorance, and so escape that heavier punishment which knowledge of good and evil brings if wrong be committed. In the above letter from Mr. Vencatasubba Rau such a conclusion has been arrived at as the result of a certain line of argument.

With reference to unintentional actions, such as the accidental killing of a fellow-being, there is one point which has been ignored in the previous letters, which is this—Cannot one person be simply the instrument through which Karma takes effect on another? It is generally accepted that thought must precede action; now when one man *accidentally* kills another, he had not previously formulated the thought of the action which has taken place, and so cannot be in reality responsible for it. The result is termed an accident, and this is purely in a relative sense, in so much as the man committed an action which he had no intention of committing; but in postulating perfect justice in nature, we cannot admit the idea of accident *per se*. Where then was formulated the idea which resulted in action through the instrumentality of a man? I can at present see no solution to the question other than the following.

A certain Karmic effect, *viz.*, physical death, was due to a certain man, this Karma, being preserved in ideation somewhere in nature from past causes, becomes active through the instrumentality of another man who cannot be in any way mentally or morally responsible for such action. But, and this is the important point, having been associated with the *action*, he, *i.e.*, the killer, must remain in some way associated with the *results*; therefore, still keeping the idea of perfect justice before us, we must conclude that it was his Karma to be so associated, which comes to the same thing as saying that it was his Karma to be chosen as the unwitting instrument for an action bearing certain karmic results towards himself. Without some such solution, how would you account for the intense mental suffering a man undergoes if he kill another by accident? It must be his Karma to suffer in this manner, not because of the deed in which he had no mental participation, but from past causes, his instrumentality in killing a man being only the means whereby such past causes take effect. But in the case of wilful and intentional murder the conditions are entirely different, as Mr. Keightley says in his reply to Mr. Srinivasa Aiyangar in the April number, "a man is bound by action or Karma when he so connects his mind with the action and its results, that he will again identify *himself* with these results in their future development," and his solution of the problem is, to me at least, satisfactory.

Mr. Srinivasa Aiyangar's query—"Then what becomes of the persons or things that suffer from the Karma of beasts? Even if they do not bind the actor, what of the victims?"—has a simple solution, if you admit that such suffering is the effect of Karma, or the just result of causes previously set in motion; and it would be as reasonable to ask how the poor prisoner is recompensed when a judge sentences a man to a just punishment for his crimes, as to query how the victim is recompensed for suffering just retribution under Karmic law. I may be right, or I may be wrong,

but at present the law on this point enunciates itself for me thus:—The amount of karmic effect in pain or pleasure resulting to any individual from any particular action is directly proportionate to the amount of moral consciousness possessed by that individual. In other words, individuals suffer pain for evil done, or pleasure for good done, in proportion to the energy of their mental participation in such deeds. Applying this law to the case in point, *viz.*, the killing of a man, we find that, although the karmic effects must result in any case, yet in the case of an animal the reaction of those effects on the animal must be nil, for the moral consciousness appears to be dormant, and in the case of men, such consciousness increasing directly with mental evolution, the karmic reaction for the conscious deed will be proportionate to the individual's moral capacity, which is tantamount to saying—proportionate to the individual's knowledge of "good" and "evil."

In answer then to Mr. Venkatasubba Rau's question, "Suppose a butcher kills an animal, what will be the result? Will he be affected by Karma?" I should say, with Mr. Keightley, that the result will be the same, no matter who, or what, kills the animal; but that the amount of that result, which will re-act on the killer, so as to cause pain, must be proportionate to his moral perception as to right and wrong. The story of the butcher who was yet an adept, to be found in the Mahabharata, (Section 209 of the Márkandeya-Samásyá Parva) is, to my mind, an allegorical mode of expressing the same idea; for, butchering being his appointed trade in life, Yudhishthira's moral sense in that direction was dormant, hence actions which would otherwise bear karmic results did not prevent him reaching moral perfection in other directions, as his mind was in no way bound up in the slaughter of the animals.

It is stated in the Ordinances of Manu that the Karma from killing a Brahmin is greater than that ensuing from the murder of an ordinary mortal, which means, of course, that the higher in the evolutionary scale the form of life destroyed, the greater is the karmic effect. This suits our moral sense, for we naturally look upon the slaughter of an animal as a less crime against nature than the murder of a man. Analyzing this, we find that both man and animal consist of a certain definite set of forces acting in a definite direction for a definite purpose; by killing the man or animal these forces are scattered, discord is produced in nature, and her intentions, for a time at least, frustrated. But these forces being stronger and more complicated in man than in the animal, and man occupying altogether a more important position in the economy of nature, far more discord is created by his slaughter than by that of an animal; consequently the *reaction* will be greater also, hence the Karma may be said to be greater or less according as the form of life destroyed is higher or lower in the scale of evolution.

Returning to the main point under consideration, it is evident that the same discord, or rupture of a natural harmony, must occur, whatever may be the means of killing, and whether accidental or intentional; then from reasons given above, I would conclude that the full effect of the Karma is visited on humanity collectively when a man or animal is killed by an animal; that when a man is killed accidentally by another the re-actionary forces are spread over the human family as united Karma, the individual who was the instrument of death not being at all identified with the action mentally; and that when a man wilfully kills another man or an animal, the amount

of the resulting karmic force which identifies itself with him will depend on the state of moral consciousness of that man, or on the amount of mental energy in the action; the remainder of the Karma being shared by the human family.

I fail to see the dilemma into which Mr. Venkatasubba Row says Mr. Keightley's explanation places us; and I am afraid I cannot understand Mr. Venkatasubba Rau's idea of justice, for most certainly, if two men were brought up to me charged with the same offence against some law, and if one were proved to have been ignorant of the existence of such law, I would never dream of punishing that man as I would the other, who knowing the law wilfully broke it.

Mr. Venkatasubba Rau says—" Then there is absolutely no incentive for seeking after wisdom, &c." But I think he has arrived at this conclusion rather hastily, for he forgets that, while suffering for wrong-doing increases with our knowledge of " right and " wrong," so also does pleasure from right-doing increase with such knowledge; thus the scales of justice are balanced, and we are given the possibility of throwing off the yoke of Karma. In the sacred book of the Christian Church we find the same law of Karma clearly expressed by the Nazarene Initiate, Jesus:—" And that servants, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many* stripes. But he that knew *not*, and did commit things worthy of stripes, shall be beaten with *few* stripes. For unto whomsover much is given, of him shall much be required. (St. Luke xii. 47, 48)."

It is perfectly true, and a fact recognised by occultists, that in striving after a higher state (which increases our moral perception of right and wrong) deeds, good or evil, entail heavier karmic results for us than like deeds for others, for the simple reason, as Mr. Keightley says, that more of our mind is bound up in them. The incentive for seeking after wisdom is this, that by gaining it we may be able to distinguish between " good" and " evil," and by avoiding the evil gradually grow into harmony with nature, and throw off those karmic chains which must continue to bind us, till we learn wisdom and use it. So that, if the above be at all a correct enunciation of Karmic Law, it does not follow that " nature would be unwise in the working of its law of progress," as Mr. Venkatasubba Rau seems to think.

In his concluding para, this gentleman wisely says " our 'good' and 'evil' are but relative terms;" quite so, but relative to what, if not to individual states of consciousness, for what appears right to a savage may appear wrong to a civilised man (yet Mr. Venkatasubba Rau would haveth me punished equally); and it is just because our states of consciousness *are* fleeting (*i. e.*, liable to change) that we are able to progress, for our power to discriminate between " good" and " evil" thereby grows, and we can put ourselves more and more in harmony with nature, which is the aim of progress, and the goal of evolution.

C. L. Peacocke.

GENERAL REPORT

OF THE

FIFTEENTH CONVENTION AND ANNIVERSARY

OF THE

THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH, 28TH, AND 29TH,—1890.

With Official Documents.

THE GENERAL CONVENTION opened at noon on December 27th with the following address from the President-Founder, who was most enthusiastically received.

THE PRESIDENT'S ADDRESS.

BROTHERS,—Most heartily I bid you welcome to Adyar and thank you for your attendance. All parts of the Society are represented. Besides Delegates from individual Branches, we have here the General Secretaries of the four Indian Sections or their proxies, the General Secretary of the Ceylon Section, and, in the person of Mr. Bertram Keightley, the regularly deputed Delegate of the American, British and European Sections. Finally, we are glad to welcome in the Reverend Priest Kozen and Mr. Tokusawa, worthy representatives of the Buddhists of Japan, and in Messrs. Dhammapala and Hemachandra, Sinhalese brethren, who are actively engaged in promoting the Buddhist revival in the lovely Island of Ceylon. A Burmese Buddhist gentleman will arrive within the next few days to meet his abovenamed co-religionists and consult me on behalf of his people about a religious matter of the gravest importance.

THE GENERAL OUTLOOK.

A survey of the whole theosophical field since the last Convention (that of 1888) shows the following facts. I have made the visit to Japan, then contemplated, under escort of Mr. Noguchi, whom you met here; gathered together the High Priests of the eight Japanese sects; under their superintendence, made the tour of the Empire; within 107 days, delivered 76 public addresses to an aggregate of 290,000 people—as estimated by the Committee of the Sects; received the most courteous treatment from all classes, from His Imperial Majesty and his Cabinet

Ministers down to the populace; and, as events have proved, revived public interest in Buddhism and sowed the seeds for very important reforms. Upon this topic I shall let the Japanese Delegates themselves speak. I have made three visits to Ceylon, two short tours in India, and went to England both in 1888 and 1889: during the last visit making a lecturing tour, which took me into England, Scotland, Wales and Ireland. The results of this tour will be reported to you by Mr. Keightley on behalf of the British Section.

The Head-quarters Staff has been joined by Dr. J. Bowles Daly, LL. D., and Mr. Douglas Fawcett, both of London and both literary men. Mr. Fawcett has been deeply engaged in philosophical study, writing and lecturing at Madras, while Dr. Daly has been serving as General Secretary of the Ceylon Section with great energy. The death of Charles Francis Powell was a calamity indeed.

The effect of our ten years' labors in the Island have been most striking and full of encouragement. Not only have we brought about an enthusiastic revival of religious interest, but also have infused into the Sinhalese mind an eager desire for secular education for both sexes. Thirty-five schools for boys and eight for girls have actually been opened and are now under our Society's supervision; eighteen hundred Buddhist ladies have acquired membership in the Women's Education Society of Ceylon and contribute towards its support; about ten thousand rupees were spent thus last year in building and enlarging school-houses, and our two journals—one weekly, the other semi-weekly—have an aggregate circulation, which is larger by several hundred copies than any other journal in the Island, whether English or Vernacular. I consider the Sinhalese people entitled to warm praise for their part in this noble work of national regeneration.

The Indian Branches have been reprehensibly inert as a whole, but there are numerous honorable exceptions. The Recording Secretary's Report will give you all needed particulars, and well merits your most attentive study. I call special attention to the Secretary's concluding paragraph, wherein he shows, as the result of an analysis of the replies to his Question Paper to Branches, the peculiar conditions of Indian Branch existence. The lesson to be taken to heart is that, without a proper working Head-Quarters Staff and the funds to cover a variety of expenses, it is a hopeless task to try to keep our Indian Fellows up to the mark. The independent spirit and complete self-reliance which are ingrained in the American and British character are unknown in the Indian races, and the latter must be treated in a totally different way. For example, not a single Branch now classified as inactive or collapsed is really so: every one can, in my opinion, be revived under a system of proper supervision, visitation and encouragement.

The germs we have planted in those places are like the mummy corn—however long inert, give it the right conditions and its growth is certain.

What I thought of the Hindus in 1879, I still think in 1890; and my love for and confidence in them is unchanged and unalterable. If help be given to the Head-Quarters in men and money, you may count upon the greatest results in India; if it be not, the desiccation of most of the Branches is certain. So far as I am concerned, I may frankly tell you that even if I had never thought of resigning office, I should feel myself fully warranted in ceasing at my age to waste energy and borrow trouble in trying to keep the Indian Branches up to their work, with such wretched help as they have given me of late. I can do enough for India and through India for the world, without breaking my heart in vainly trying to make them feel their duty to their holy native land and to themselves and their children. In detailing Mr. Keightley to work in this field, Mme. Blavatsky has conferred a great benefit upon our Society, and if you help him as you should, I expect most important results to be achieved.

Our two years' survey takes in a view of active altruistic effort in Europe and America that is really splendid. The influence and example of Mme. Blavatsky at London, and of Mr. W. Q. Judge, Mr. Fullerton and their colleagues in the American Section, have borne the most exhilarating and encouraging fruits. The history of the awakening of popular interest in Theosophical subjects in Great Britain, Ireland, Sweden and the European countries, and of the spread of Theosophical Branch Societies and dissemination of our literature throughout the American Continent reads like an exciting romance. Its most important aspect is the permanent influence all this must certainly have upon contemporary Western thought. In your name, I hail with grateful ardour those distant co-workers and fellow-aspirants, so far away in body, yet so closely knit to ourselves in heart and soul.

Growth of the Society.

According to my custom I shall now lay before you the statistics of the Society's annual growth, which prove, beyond doubt or cavil, the unchecked onward progress of the movement as a whole. The Secretary's books made up to last evening (December 26th, 1890) give the following figures:—

Branch Charters Issued.

1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890
...	1	2	2	4	11	27	51	93	104	121	136	158	179	206	241

During the 15 years from 1876 to 1890, both inclusive, the average

annual issue of charters has been 16 ⅓; for the year 1888, it was 21; for 1889, 27; and for 1890, 35. The details are as follows:—

NEW BRANCHES OF 1889.

1. Ambasamudram;
2. Jalpaiguri;
3. Ranchi (Chotanagpore);
4. Singapore;
5. Stockholm (Sweden);
6. Los Angeles;
7. Wellington (New Zealand);
8. Brooklyn, U. S. A.;
9. Tasmania;
10. Santa Cruz (Bandhu);
11. Washington (Blavatsky);
12. San Jose (California);
13. Maha Mahindra (Ceylon);
14. Matale (Do.);
15. Hatare Korle or Mawanella (Do.);
16. Malliyadeva (Do.);
17. Kataluwa (Sariputra) (Do.);
18. Trincomalee(Mahadeva)(Do);
19. Do. (SatchitAnanda) (Do.);
20. Batticaloa(Sugatapala) (Do.);
21. Do.(ParagnanaMarga) (Do.);
22. San Diego (Cal.);
23. Kansas City U. S. A.
24. Weligama (The Sidharta) (Ceylon);
25. Dondra(Moggaliputtha)(Do);
26. Tipperah (India);
27. Fort Wayne, Indiana (Light) U. S. A;
28. Oakland, Cal. (Aurora).

BRANCHES DISSOLVED AND SUMMARY.

Charters issued to the close of the year 1889, 207.

Deducting 10 charters extinguished, we have 197 living charters at the close of the year 1889. Geographically, the year's new Branches are distributed as follows: Asia (India) 4; Europe 1; U. S. America 9; Australasian Colonies 2; Ceylon 11; and Singapore 1. Our Indian Branches are now established as follows in the following countries: Bengal 29; Behar 8; N. W. P., Oude and Punjab 23; Central Provinces 4; Bombay 7; Kathiawar 2; Madras 47; Ceylon 21; Burma 3. In other parts of the world we had in England 4; Scotland 2; Ireland 1; France 2; Sweden 1; Austria 1; U. S. America 30; Greece 1; Holland 1; Russia, 1; West Indies 2; Africa 1; Australasia 4; Japan 1; and Singapore 1. Total 197 Branches throughout the world on the 27th December 1889.

LIST OF BRANCHES FORMED IN 1890.

Narada; Stockton; Oriental Club; Muskegon; Sakti; Upasana; Melbourne; Kanigiri; Baluchar; Kuch Behar; Mozufferpore; Altruistique; Le Lotus; Eureka; Triangle; Amrita; Brixton; Birmingham; W. of England; Jaffna [not yet fully formed,]; E. Los Angeles; 1st T. S. James' Town; Die Deutsche Theosophische Geselschaft; Seattle T. S. No. 1.; Light T. S.; Lotus T. S.; Vyasa T. S.; Dana T. S.; Hermes Council U. S. A.; Siddartha; Vishnu; Kesava; Newcastle; Brighton Battersea; Total, 35 in 1890.

Deducting 14 charters extinguished, we have 227 at the close of 1890. Geographically, the two years' new Branches are thus distributed. India 8; Ceylon 2; Europe 11; Australasia 2; America 36. Our Indian Branches are now established in the following Presidencies: Bengal 34 Behar 8; N. W. P., Punjab and Oude, 23; Central Provinces 4: Bombay 7; Kattyawar 2; Madras 48; Ceylon 21; Burma 3. In other parts of the world we have—in England 11; Scotland 2; Ireland 1; France 2;

Austria 1; Sweden 1; Spain 1; U. S. America 48; Greece 1; Holland 1; Russia 1; West Indies 2; Africa 1; Australasia 4; Japan 1. Total 227 on the 27th December 1890.

New Theosophical Publications since 1888.

List of Publications in 1889 and 1890.

1. Key to Theosophy.
2. Voice of the Silence.
3. Gems from the East.
4. Light on the Path (American Edition).
5. Transactions of the Blavatsky Lodge.
6. Why I became a Theosophist?
7. A Woman in the Case.
8. Working Glossary for Theosophical Students.
9. Improved Edition of V. D. Catechism.
10. Tamil Translation of Elementary B. Catechism.
11. Shinshu Catechism.
12. New Edition of Raja Yoga.
13. Monism, or Adwaitism.
14. New Edition of Patanjali's Yoga Philosophy.
15. Tamil Translation of Probodh Chandrodaya.
16. Bhagavadgita, by M. M. Chatterjee.
17. Complete Edition of Rig Veda Samhita, with Commentary.
18. Introduction to the Kabala.
19. Kabala Unveiled.
20. The Idea of Rebirth.
21. Blossom and the Fruit.
22. Astral Light.
23. Was Swedenborg a Theosophist?
24. Sabdakalpadruma.
25. Rig Veda Brahmana in Telugu character.
26. Krishna Yajurveda Taittiriya Samhita, in Deva Nagari character.
27. Do. do. do. in Telugu character.
28. The Gnyana and Karma Meanings of first Four Anwakams.
29. Mantrapushpam, with meaning.
30. Sathathapa Dhurma Sastram.
31. Do. Samhita.
32. Do. Likhita Samhita.
33. Do. do. Smrithi.
34. Senkha Dhurma Sastram.
35. Do. Likhita do.
36. Budha Dhurma do.
37. Yagnya Valkiya Smrithi.
38. Brahaspati Dharmasastram.
39. Pulasthiya Do.
40. Harutha Do.
41. Vruddha Parasarasmriti.

42. Devala Smriti.
43. Buddhism, translated into Urdu.
44. Echoes from the Orient.
45. Wonder Light and other Tales.
46. Bhagavadgita (Wilkins), American Edition.
47. Buddhist Diet Book.
48. Clothed with the Sun.
49. Geomancy.
50. Hypnotism.
51. In the Pronoas of the Temple of Wisdom.
52. Life of the Buddha.
53. Patanjali's Yoga Philosophy (American Edition).
54. Talking Image of Urur.
55. Three Sevens.
56. An Introduction to Theosophy.
57. Theosophy the Religion of Jesus.
58. Nature's Finer Forces.
59. Sacred Mysteries among the Maya and Quiches.
60. Occult Science in India and among the Ancients.
61. The Tarot.
62. The Aitareya Brahmana.
63. Principal Twelve Select Upanishads.
64. The Poetical Works of Tukaram Bawa.
65. The do. of the followers do.
66. Complete Poetical Works of Dadupanth.
67. Srimat Bhagavata.
68. Theosophical Concepts of Evolution and Religion.
69. Swedenborg Bifrons.
70. "Know Thyself : Study of Man."
71. The Old New World.
72. Dreams and Dream Stories.
73. Atmabodh, translated into Guzerati.
74. Archaic Symbolism.
75. Can It be Love ?
76. Zoroastrianism in the Light of Occult Philosophy.
77. Key of Solomon the King.
78. Teosofia (Spanish).
79. New Philosophy, by McCarthy.
80. Theosophical Siftings for the last two years.
81. Esoteric Buddhism (Swedish Translation).
82. Key to Theosophy (do.)

NEW MAGAZINES.

1. Bibliotheca Platonica.
2. The Vahan.

THE ADYAR LIBRARY.

The Adyar Library issues of the year are a Tamil translation of the Primary Buddhist Catechism for Children, by Mr. C. W. Leadbeater; the

Shinshu Catechism; and a second and enlarged edition of the Visishtadvaita Catechism of Pandit Bhashyacharya. The balance in favor of the Library is Rs. 197-3-2: The opening balance on 27th December 1889 being Rs. 81-1-3. The income has been only Rs. 404-4-8, and the expenditure Rs. 288-2-9.

In 1889, 15 Sanscrit books were bought and 62 acquired by donation. In 1890 only one was bought, and 205 MSS. and 51 books were received by donation, including 183 MSS. and 8 books presented by Mr. S. E. Gopalacharlu, which were chiefly on the Visishtadwaita Philosophy and the Samaveda.

The Western Section had added to it, in 1889, 75, and in 1890, 87 books by donation and purchase.

The Adyar Library, Oriental Section, now contains the following works and MSS.:—

1.	Vedas, Vedangas, and their Commentaries ...	162
2.	Ithihasas and Puranas	97
3.	Law	154
4.	Philosophy	287
5.	Science	81
6.	Religions (Hinduism, Jainism, &c.) ...	435
7.	Tantras	31
8.	Grammars and Lexicons	157
9.	General Literature	226
10.	Miscellaneous works of reference	143
11.	Pali	63
12.	Indian Vernaculars	257
13.	Hindustani, Arabic and Persian	55
14.	Tibetan	10
15.	Japanese...	272
16.	Chinese	418
	Total ...	2,848

Upon the subject of the Library and its potentialities, I shall presently have to speak.

FINANCIAL.

As all paths lead to Rome in the proverb, so all peripheral activities in this and every other society spread from the core and centre of the financial situation. We, Theosophists, are trying to move a mountain with a silver skewer, so to say; for, with a handful of dollars or sovereigns we have been carrying out to practical results schemes of world-embracing audacity. Think of the influence the Society has undoubtedly had upon the educated world during the past fifteen years, and then compare the following compendious financial statement of our total receipts and expenses with the Balance Sheet of either of the chief Missionary churches which, like the Theosophical Society, have been striving to affect the world's religious thought:

*Consolidated Account of Income and Expenditure of the Theosophical Society from 1878 to 1890, both inclusive.**

RECEIPTS.				Amount.		
				Rs.	A.	P.
Receipts from the Founders				37,375	2	0
Initiation Fees: 1878 to 1880	4,773	3	4			
1881	1,838	0	0			
1882	4,163	0	0			
1883	9,432	0	6			
1884	5,696	7	0			
1885	3,895	7	0			
1886	1,953	10	0			
1887	3,648	13	0			
1888	2,125	1	1			
1889	637	11	5			
1890	1,125	14	1			
				39,289	3	5
Donations for the general expenses:—						
1878 to 1880	2,100	0	0			
1881	100	0	0			
1882	190	0	0			
1883	6,400	0	0			
1884	9,337	13	0			
1885	2,129	8	0			
1886	822	8	0			
1887	4,772	8	1			
1888	2,578	13	8			
1889	3,015	11	4			
1890	9,002	8	2			
				40,449	6	3
Do. Do. for the purchase of the Head Quarters				15,404	8	0
Contributions towards travelling expenses				5,899	10	1
Sale of pamphlets and books				1,000	2	0
„ furniture, &c.				461	15	10
Income from the garden				742	0	10
Loans from different funds and gentlemen for the expenses of the Society				6,520	13	6
Contributions towards anniversary expenses				5,237	15	3
Interest on Anniversary Fund				141	7	9
Repayment of loans advanced by Anniversary Fund to other Funds				400	0	0
Interest on permanent and Head-Quarter's Funds...				1,367	14	0
Donations for the Permanent Fund				20,675	15	3
Interest on do.				1,777	10	2
Repayment of loans advanced by the Permanent Fund to other Funds.				488	0	0
Discount on Government Paper purchased				49	8	11
Sundry receipts of the Society (such as refunds, &c.)				1,001	5	11
Subscriptions for the construction of the Adyar Library Convention Hall and other charges				9,242	5	4
Interest on Library Fund				93	7	3
Loans received from other Funds				1,338	3	5
Subscriptions for T. Subba Row Medal Fund				540	2	7
Interest on do.				133	2	3
Special deposit received for W. Q. Judge's Fund				1,035	11	8
Total...				1,90,665	12	8

EXPENDITURE.				Amount. Rs.	A.	P.
Head Quarters' maintenance, including food expenses, wages of servants, rents (while in Bombay), feed of animals, furniture, lighting charges, tolls and taxes				42,492	6	3
Repairs and Construction :—						
Removal of Head Quarters from Bombay to Madras...	1,078	4	6			
Purchase of Head Quarters	9,181	4	0			
Furnishing instalment and immediate repairs of do...	10,844	10	4			
General repairs and construction and improvements from 1884 to 1890	9,926	15	7			
Purchase of real estate	600	0	0			
				31,631	2	5
Travelling expenses				46,243	13	6
Printing charges				3,408	1	4
Postage				2,728	13	0
Telegrams				2,376	1	3
Miscellaneous charges (including a sum of Rs. 4,044-9-0 spent by the Founders while on way from America to India in 1879) ...				7,602	7	5
Expenses on account of Madame Blavatsky's illness in 1884 ...				607	10	0
Repayment of Loans :—						
To the Founders...	2,950	14	6			
To others	5,332	13	9			
Loan to Library	20	0	0			
				8,303	12	3
Anniversary Charges :—						
Food expenses during the Conventions	3,279	4	6			
Permanent fixtures and furniture	221	9	3			
Printing Anniversary Reports	477	11	0			
Loan to Library Fund	698	13	6			
Printing and other charges of books presented ...	165	11	4			
Sundries (including lighting charges, pandal, &c.) ...	446	13	4			
				5,289	14	1
Expenses connected with Subba Row Medal Fund...				65	7	10
Permanent Fund expenses:—						
Interest paid to T. S.	1,224	2	1			
Loans to T. S.	488	0	0			
Transfers to T. S.	208	0	11			
Sundries	0	8	1			
				1,920	11	1
Paid Col. Olcott as per instructions from Mr. W. Q. Judge ...				1,035	11	8
Library Charges :—						
General Charge up to 1880	1,697	0	0			
Construction of the Adyar Library and Convention Hall and sundry repairs	6,341	0	3			
Permanent fixtures and Furniture	731	0	0			
Purchase of Books	828	9	8			
Establishment Charges	1,198	11	11			
Printing Catalogues and binding books	99	2	0			
Sundry Charges...	658	5	0			
Loans repaid	620	0	0	12,173	12	10
Total...				1,65,879	12	11
Balances on 26th December 1889.						
Permanent Fund	21,070	7	3			
Head Quarters	2,039	3	1			
T. Subba Row Medal	607	13	0			
Anniversary Fund	871	4	3			
Library Fund	197	3	2	24,785	14	9
Total...				1,90,665	11	8

* The statement of 1878 also embodied, as nearly as they could be gleaned from various sources, the expenses incurred in America preparatory to the removal of Head-quarters from New York to Bombay.

Our Head-quarters activities in India, Ceylon, Burma, Japan and Europe, our monster journeyings by land and sea, the purchase of Head-quarters, the building and stocking of the Library, and the support of the entire Head-quarters' staff, have cost less than £ 15,000, or $ 75,000; which sum, moreover, includes the cost of the Head-quarters estate, Rs. 20,000 invested in the Permanent Fund, above Rs. 5,000 in furniture and other movable property in the Head-quarters buildings, and the cash balances of Rs. 3,714 in the Treasurer's hands. I think we can afford to stand upon that financial showing as a test that our guiding motive throughout our career as a Society has not been a selfish one.

I now wish you to give your particular attention to the following exhibit of our income and expenditure during the current year.—

INCOME AND EXPENSES OF 1890.

	RS	A	P.
Donations received.			
America	7,441	7	6
India...	1,673	10	9
Great Britain	1,013	14	0
European Continent	123	8	0
Australasia	83	12	9
Japan and China	128	0	0
	10,474	5	0
Fees and Dues.			
America	879	14	1
India...	246	0	0
	1,125	14	1
Total Income Rs ...	11,600	3	1
Contributed by the American Section ...	8,321	5	7

Upon reading these figures, I feel a sense of deepest obligation to Mr Judge, to whose kind and unselfish exertions this result is mainly due. Forgetful of the pressing claims of his own administrative bureau, and imbued with a loyal determination to help me to carry my heavy burden, he has appealed personally, officially and editorially, to our American colleagues to spare what they could towards Head-quarters maintenance. Where should we now have stood but for him, and for certain noble-hearted men about him, chief among whom are Mr. Neresheimer and Mr. Fullerton; where should I have found the means to support this household and keep these offices open? Even of the Rs. 1,013 credited to Great Britain, £50, or three-fifths, was recently sent me by one English friend, in consequence of reading Mr. Judge's appeal for us in the November issue of *The Path*. The least I can do is to thus officially express my thanks, and to give heed to the wishes of the American Section as regards the direction of the Society. This brings me to the question of my own resignation of office.

My Intended Retirement.

In the December Number of the *Theosophist* I printed a paragraph announcing my determination to relinquish office and withdraw into private life. Five years ago to-day, I asked to be relieved, that some better man might be elected in my place. The history of my life proves that I have been ever actuated by the feeling that I would not linger in any place where I was not wanted, or where I had out-grown my usefulness. I felt that the time had come for me to withdraw from this Presidential office. My constitution has undergone heavy strains from my eleven years' public work in the tropics and my nervous system has been weakened. Things worry me that did not before, and the cares and troubles of my unique position bear me down. I have been unable to find time for rest and relief from mental strain. Night and day, the burden of anxiety has pressed upon me more and more as the expansion of the Society has increased, and as calls have been made upon me to open up fresh fields for theosophical activity. India has stood quietly by, seeing me continually more and more pressed for help, without volunteering to give it, and, because I was not importunate in begging, let me shift as I could for income and helpers. Friendly words and pleasant compliments I have had in plenty, but little more. But for my American compatriots—I repeat the question—where should I have been? So that, with old age approaching, my health weakened, and my mind distressed by ever-augmenting worries and responsibilities, I felt that I had earned the right to rest, and that if I did not get it, I should soon break down. So I announced my decision, as above stated. No sooner had my paragraph appeared, and my friends been privately informed in advance, than letters, telegrams, and protests from Branches came pouring in. From some of the best men in America, from friends in Europe, and from all parts of Asia, came one universal supplication that I should not withdraw. One of the chief men in India at once sent in his resignation; a letter from America warned me that hundreds there would follow suit. One and all, without a single exception, prophesied that the collapse of the Society would be the consequence if I persisted. Not a single man or woman realised my true position, or gave me godspeed into my longed-for retirement. In casting about for my successor, I thought that the proper person would be my co-founder and intimate friend, Mme. Blavatsky, and informed her of my determination to resign in her favour. Besides the fact of our having founded the Society together, and the indelicacy, therefore, of my placing anybody as President over her, I had a still stronger reason. The Esoteric Section has now grown into a compact body, which includes more than a thousand of the most intelligent, active, unselfish and devoted among our Fellows. Each of them is bound by a solemn pledge to obey her orders in all their Theosophical duties. Evidently, then, the transfer of the presidential functions to my eminent colleague would put her in a position to accomplish for the Society infinitely more good than he can now, or than I could, who have no claim of authority over the

Fellows, and no pledged body of disciples. So, to reconcile everything, and promote in the highest degree the best interests of our movement, I asked Mme. Blavatsky to take the office of President. Her answer, thrice reiterated by letter and cable, was a refusal, coupled with the declaration that if I resigned she should quit the Society and withdraw Mr. Keightley from India: I was needed in my present office, and she would not go on without me. The gist of the whole matter is this, then: if I persist in retiring now I must take the responsibility of breaking up this grand, world-covering Society, or of whatever loss might befall it in the withdrawal of a large number of most respectable colleagues, to say nothing of Mme. Blavatsky's own resignation. If I stop where I am, and as things now are, I have the prospect of breaking down, or even worse. But my life-work is not yet finished. I have books to write that can better be written by me than by another, because of my personal experience. One great block of my plans—a religious pact of the Buddhist nations, and the unification of the two schools of Buddhistic Philosophy—is but just begun. And then, there is that child of my brain, that hope of my heart, the Adyar Library. If I succumb, who will make it the power and the blessing to the world it ought to be? A large part of the chance for the revival of Sanskrit Literature and the consequent spiritual resuscitation of Indian and enlightenment of modern thought, depends upon the full development of the scheme of the Adyar Library. I wish to live for that; that alone is ideal enough for one man. So this is what I have decided upon. I shall withdraw for a sufficient time from active official work to recuperate my strength and rest my mind. My resumption of responsibility will depend upon the course of events, and it rests with my colleagues when that shall be. Meanwhile, I place the Presidency "in Commission," hereby appointing Tookaram Tatya, of Bombay, Norendro Nath Sen, of Calcutta, Navroji D. Khandalvala, of Ahmedabad, and William Q. Judge of New York, as President's Commissioners; to have and exercise all powers and prerogatives remaining to me (save jurisdiction over and management of the Buddhistic department of our work, which has always been distinct from the general work of the Society, and which nobody is familiar with or could properly manage besides myself) until this day twelvemonth, or such other time as I may see my way to wholly or partially resuming active duty. This act to have effect from the 1st of April next, or sooner if I can make the requisite arrangements. Should I die, meanwhile, ample provision has been made in the Code of Revised Rules just enacted by the General Council of all the Sections of the Society, for such a contingency. Mr. Keightley's appointment as General Secretary of the consolidated Indian Section takes effect from the 1st of January, and I bespeak for him the loyal and unstinted support of every Indian Branch. His plans have my entire approval, and they must inevitably result in great good for this country.

And now, I pray you, be convinced of one thing, *viz.*, that I have no intention of returning to my country or to Europe to settle down. Asia is my home and my paradise; here let me live and die.

The RECORDING SECRETARY and Assistant Treasurer next read the following report:—

RECORDING SECRETARY'S REPORT.

SUMMARY OF BRANCH WORK.

At the beginning of the year 1889 there were on the rolls, 119 branches in India; and 4 more were formed during that year. They are:—

Ambasamudram; Julpaiguri; Tipperah; Ranchi.

Mr. Powell visited several of the Branches of the Madras Presidency and Ceylon, and more especially the former; and formed the Ambasamudram Branch, which is now in a working condition.

As several of the Branch Reports, sent annually to the Head-quarters, did not contain such information as would be necessary for a correct judgment of the year's work, circulars were sent to all the Branches in India, containing questions as to their working, and with a request to return the same to the Head-quarters with replies noted opposite the questions. Only about half the number of Branches replied, but as nothing could be made out of those answers, the circulars were sent a second time, about seven months ago. A few more answered this time, but thirty-seven branches still remained to send in their replies. A majority of these had preserved no real existence.

The result of those enquiries was that out of a total of 123 Branches on the 27th December 1889, 22 were in an efficient condition, 38 passive, and 63 inactive or defunct, including the 37 that did not reply to the circular at all—although reminders were sent four times.

In the middle part of the current year (1890) fresh circulars were sent to those branches that reported want of activity in them, asking (1) what they thought the reason of decline of interest in Theosophy due to; (2) whether political agitation had anything to do with such a decline; and (3) what remedies they suggested. Out of 93 branches circularized, 51 uniformly replied by saying that decline of interest was due mainly to transfer, owing to exigencies of the public service, of devoted Fellows of the Society, who are Government servants: that it was not due to political agitation; and that the best suggestions they could offer were that Inspectors should be appointed to visit the Branches at short intervals and lecture for their benefit; and that the Head-quarters should frequently communicate with them.

In compliance with the above suggestions, the President-Founder deputed Mr. C. Kotayya, F. T. S., to visit the Branches of Southern India, and try his best to revive the activity of those that were defunct. The result of this partial tour was that the Branches at Chingleput, Cuddalore, Pondicherry and Negapatam were revived, while those at Tinnevelly, Madura, and Mayaveram were a little stimulated, besides forming one at Jaffna, consisting entirely of Tamulians. The President-Founder having been on tour in July last, renewed the activity of the Trichinopoly Branch, which, however, does not seem to work well now, as may be gathered from the Secretary's Annual Report, although a new President was nominated. In the month of September Mr. Bertram Keightley visited, on his way from Bombay to the Head-quarters, the Bombay, Surat, Baroda, Poona, Hyderabad, Bellary, Gooty and Cuddapah Branches.

In October, again, the President-Founder went to Ceylon and was met on his return by Mr. B. Keightley at the Tinnevelly Station, and they visited the Ambasamudram Branch together on invitation, and lectured there: and on their way addressed the Tinnevelly, Madura, and Trichinopoly publics.

Mr. R. Harte visited, in the months of August and September, the Calcutta, Berhampore, Darjiling and Durbhanga Branches, and lectured in these places.

In the month of November, Mr. Keightley visited the Palghat, Coimbatore, and Ooty Branches.

Branches have also been formed during the year at Baluchar, Mozufferpore, Kanigiri and Kuch Behar. The last was founded by H. H. The Maharaja of Kuch Behar, himself.

The total number of Indian Branches now on the rolls is 127, and may be divided into three classes :—

I. Those that hold regular meetings, read Theosophical works, discuss philosophical questions, and undertake some educational, literary, philosophical, or philanthropic work. Foremost among them, may be mentioned the Bombay, Surat, Calcutta, Berhampore and Chota Nagpur Branches. The following is the complete list in this class :—

Ambasamudram.	Combaconum.	Meerut.
Bangalore Cantonment.	Gooty.	Midnapur.
Baluchar.	Guntoor.	Mozufferpore.
Bellary.	Hyderabad.	Nagpur.
Berhampore.	Jalpaiguri.	Lahore.
Behar.	Jubbulpore.	Rajmahal.
Bombay.	Kanigiri.	Surat.
Calcutta.	Kapurthala.	Tipperah.
Chittoor.	Kuch Behar.	
Chota Nagpur.	Lucknow.	

II. Those that consist at present of a small band of workers, the rest having been removed either by death or transfer, but who, nevertheless, continue to take a deep interest in Theosophy, and try to disseminate its truths.

In order that the activity of such Branches might be renewed, circular letters were addressed asking for a list of sympathizers in the districts in which the Branches are located, and to whom our free pamphlets, tracts, and reprints, should be distributed, and thus keep on the Theosophic activity. Lists continue to come in from Branches, and the names of sympathizers are posted into a book opened for the purpose: and due effect will be given to the circular when a fairly large number is reached, and the whole list is complete. Under this head come :—

Aligarh.	Cuddalore.	Pahartali.
Arrah.	Cuddapah.	Palghat.
Anantapur.	Dumraon.	Paramakudi.
Baroda.	Darjiling.	Pondicherry.
Bara Banki.	Fatehgarh.	Poona.
Barisal.	Gorakpur.	Rangoon.
Benares.	Gya.	Rajahmundry.
Bankura.	Jamalpur.	Rohilcund.
Beauleah.	Jessore.	Rai Bareilly.
Bezwada.	Madura.	Saidpur.
Bulandshahr.	Masulipatam.	Secunderabad.
Bhavnagar.	Moradabad.	Simla (Hind. Esot. T. S.).
Cawnpore.	Negapatam.	Tinnevelly.
Chingleput.	Nellore.	Trivandrum.
Cocanada.	Noakhali.	Mayaveram.
Coimbatore.	Ootacamund.	

III. This includes all those that have not replied to the circular and those that are inactive. In the former case, the condition of some of them has been ascertained from other sources, such as correspondence, including a few of the papers left about those in this Presidency by the late lamented Mr. C. F. Powell, who visited them last year and in the beginning of this year. They are:—

Adoni.	Durbhanga.	Peria Kulam.
Allahabad.	Ellore.	Pollachi.
Arcot.	Fyzabad.	Rangoon (2 Branches).
Arni.	Gazipur	Rawalpindi.
Bangalore City.	Hoshangabad.	Searsole.
Bhagulpur.	Howrah.	Seoni Chappara.
Bhawanipore.	Jeypoor.	Sholapore.
Balasore.	Karur.	Siliguri.
Burdwan.	Karwar.	Simla (Eclectic).
Calcutta (Ladies' T. S.)	Krishnagur.	Srivilliputtur.
Chakdighi.	Kurnool.	Tanjore.
Chinsura.	Madras.	Tripatur.
Chittagong.	Monghyr.	Trichnopoly.
Dacca.	Muddepoorah.	Udumalpett.
Dakshineswar.	Nynee Tal.	Vellore.
Delhi.	Narail.	Vizagapatam.
Dindigul.	Orai.	Vizianagaram.

The general conclusion reached from an active study of the official answers to the Head-quarter question papers is that the remedy for the present state of inertia among our Indian Branches is to strengthen the working staff of the Head-quarters and increase the number of Indian travelling Inspectors. If a dozen men with the ability and devotion of Mr. Inspector C. Kotayya could be kept moving about India; if there were enough workers at Head-quarters to edit a class of minor publications, like the admirable series of the American Section, and to maintain active correspondence with the Branches; even a greater activity than of the olden days would be stimulated. With the resources at his command it has been a sheer impossibility for the President-Founder to keep the Head-quarters in touch with the Society at large. The plan of four Indian Sections has broken down, and a consolidation of four into one would have been a forced necessity even if it had not been strongly recommended to the President in a Resolution of the Conference of Theosophists held at Bombay at Christmas 1889.

In view of the peculiar conditions of Branch existence in India, it can never be said that the local centre of Theosophical activity represented in a Branch Charter has been destroyed until the official request is made for the cancellation of the Charter. The experience of the past two years, as well as that of the preceding year, strikingly proves that a Branch which, perhaps, has been long torpid, may again resume activity upon the arrival, by Government transfer, of an ardent Theosophist from some other station.

S. E. Gopala Charlu,
Recording Secretary.

Adyar, *27th December* 1890.

The Secretary then read the Financial Reports, as follows:—

1889.

GENERAL ACCOUNT.

From 27th December 1888 to 26th December 1889.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
To Balance in hand on 26th December 1888 ...	1,076	12	8	By Food expenses during the year	823	7	1
„ Donations to the Society during the year ...	2,966	5	4	„ Feeding animals ...	472	5	6
„ Garden income do. ...	75	4	0	„ Servants' wages ...	1,349	6	4
„ Admission fees do. ...	687	1	5	„ Repairs, and new building	577	0	5
„ Sales (bullocks and furniture)	49	0	0	„ Printing charges 304 2-4			
„ Sundries	7	14	6	„ Postage ...173-15-0	478	1	4
„ Interest on Head Quarter's and Permanent Funds (less income tax Rupees 7-4-8)	669	14	1	„ Sundries	738	3	10
„ Transferred from Permanent Fund Account ...	150	0	0	„ Travelling expenses of the President Founder to Japan and back, and to Great Britain; also Mr. Powell's tour in Southern India & Ceylon	1,599	6	9
„ Contribtions towards travelling expenses ...	1,901	3	4	Total ...	6,038	8	3
				Balance on 26th Dec. 1889...	1,544	15	1
Total...	7,583	7	4	Grand Total...	7,583	7	4

1889.

DONATIONS TO THE SOCIETY.

From 27th December 1888 to 26th December 1889.

RECEIPTS.	RS.	A.	P.
Mr. Charles Johnston (Adyar)	70	0	0
„ J. W. Beattie (Hobart, Tasmania)	7	4	6
„ W. H. Dawson (do do)	7	4	6
Baroness A. Krouunmess (Adyar)	255	0	0
Rajahmundry Branch T. S.	8	0	0
Mr. Kavash Edulji (Secunderabad)	9	14	0
An F. T. S. (Mylapore)	30	10	0
An F. T. S (New York) £ 5-2-3...	71	9	0
American Section T. S. $ 50	140	0	0
Mr. M. N. Chatterji (Calcutta)	3	0	0
„ E. Drayton (Grenada) 2s.	1	4	0
Mathilda K. Glamer	14	0	0
Mr. P. D. Mahalaxmiwala (Bombay)	5	0	0
„ R. K. Modi (do)	1	0	0
„ Vinayak Kolatkar (do)	4	0	0
„ B. Subroya Mudaliar (Chennapatam)	6	0	0
„ W. H. Dawson (Hobart, Tasmania) £ 1-4	15	0	0
„ Alexander Fullerton (New York) £ 7	99	9	0
Pandit Gopinath (Rs. 125) and his friends (Rs. 25)	150	0	0
M. Raoul Bonnel (Paris) $ 1 4 0	16	15	0
A friend of Mr. W. Q. Judge (New York) £ 1	14	0	0
Miss Lydia Bell (do) £ 1	14	0	0
Mr. St. George Lane Fox (London) 6th dividend on	51	3	3
„ P. R. Mehta (Bombay)	26	0	0
„ Geo. E. Wright	71	8	4
„ A. Ahipathi Row (Madras)	1	0	0
„ Dinanath Bhattacharya (Berhampore)	4	0	0
„ Kumudchunder Mukerji (Simla) and friend	2	0	0
„ W. A. Krishnamacharyar	2	0	0
„ A. N. Seymour (New York)	15	0	0
„ E. W. Parker (Arkansas)	15	0	0

RECEIPTS.	RS.	A.	P.
A friend of Mr. B. Keightley	75	0	0
M. J. C. Halperni (Odessa)	15	0	0
Messrs. Hari K. Mazumdar, and Charan K. Mazumdar (Berhampur).	25	0	0
Dr. J. K. Daji (Bombay)	4	0	0
Mr. Rhodes Morgan (Manantoddy)	12	0	0
„ C. S. Ramasawmi Iyer (Satyamungalam)	2	0	0
Babu Kali Churn Chatterji (Calcutta)	5	0	0
Mr. Anantaroy Nathjee Mehta (Bhavnagar)	84	0	0
„ A. Siva Row (Ramnad)	4	0	0
„ Baijnath Singh (Morarpur)	1	0	0
„ Kedarnath Bhargava (Bulandshahr) and friend	2	0	0
The Secretary, Surat Branch, T. S.	14	0	0
Messrs. A. Fullerton ($ 25) and J. J. L. Houston ($ 5) New York ...	86	7	0
Mr. S. DeJastrizebski (Halifax) 2s	1	7	0
„ A. P. Sinnett (London)	143	4	6
„ D. D. Jussawala (Bombay)	25	0	0
Mrs. C. A. Evans (Nice) £ 25	352	14	0
Mr. and Mrs. J. Siddle (Wangunni) N. Z. 4s.	2	14	0
Mrs. G. S. Brocklesby (Hartford, U. S. A) £ 1	14	2	0
„ A. Seymour (do.)	14	2	0
Mr. F. L. Mathez Jr., (Brooklyn) $ 25	72	0	0
„ C. A. Passingham (Devon) $ 1	14	2	0
„ R Sivasankara Pandia (Madras)	1	0	0
Major General H. R. Morgan (Ootacamund)	14	0	0
Mr. Jehangir Sorabji (Warangal)	12	0	0
„ Ishan Chunder Dev (Dehra Dun)	2	0	0
„ Edward Ivey (Hobart, Tasmania) 10s.	7	8	0
„ R. Ananta Rama Iyer (Tinnevelly)	3	0	0
„ S. Ramachendra Sastry (do.)	1	0	0
„ S. R. Ramakrishna Iyer (do.)	1	0	0
„ T. A. Anantarama Iyer (do.)	1	0	0
„ W. Harnquist (Stockholm) £ 1-12-10	23	9	0
„ L. P. McCarthy (California) 10s.	7	9	0
„ Sivadatta Pande (Shahrunpore)	1	0	0
„ P. H. Mehta (Nadiad)	1	0	0
„ C. Vatharaniem Pillay (Rangoon)	3	0	0
Mr. Anantaram Ghosh (Dacca)	25	0	0
„ Manjunath Vithul (Karwar) £ 1	2	0	0
Prince Chandradut (Bangkok)	14	2	0
Mr. P. Vander Linden (Philadelphia)	14	2	0
„ Franklin Saunders (do.)	14	2	0
„ Paul Webersinn (San Francisco) £ 1-12, and friend £ 1 ...	36	12	0
Messrs. Elliott Williams (do) $ 2 ; O. K. Kramer ... ... (do.) 2 ; and A. W. Goodrich (do.) $ 1. Total $ 5 or £ 1...	14	2	0
Mr. A. N. Seymour (Hartford, U. S A.) £1	14	2	0
Mrs. Annie K. Bottsford $ 2 ; Mrs. J. W. Moliere $ 1 ; ... ... Miss A. Moliese $ 1 ; Mrs. E. S. Wadham $ 1 ; Dr. J. A. Anderson $ 5 ; Mr. E. B. Rambo $ 5. Total $ 5 or £ 3-1	43	1	0
Miss. E. A. Bowring (London) £ 1	14	5	0
Mr. H. Bowman (California) £ 2	28	10	0
Lord Pollington (Surrey) £ 1	14	5	0
Mr. Martin Ennis (Nebraska) $ 1·50 ; Miss H. R. Phillips (New York) $ 1 ; Mr. L. M. Barton (New York) $ 2 ; Emma H. Cloflin $ 4·87 ; Miss E. Phillips (New York) $ 1 ; Miss L. Long $ 3 ; Total $ 13·37 or £ 2-14-7	39	2	0
Babu G. C. Bhattacharya (Howrah)	10	0	0
„ Avadh Behari Lall (Arrah)	1	0	0
Mr. A. Nunjundappa (Cuddapah)	10	0	0
„ Upendranath Basu (Benares)	50	0	0
Baroness Krommis (Adyar)	360	0	0
Mr. J. W. Brodie Innes (Edinburgh) 5s 9d	4	2	0
Miss Theresa C. Simpson (Portobello) 5s....	3	9	0
Messrs. H. M. Hunt and W. Oxford and Wilhelmine J. Rule (Melbourne) £ 3	48	0	0
Mr. S. E. Clarke, and Mrs. M. J. Seymour (Hartford U. S. A.) £1 each	28	4	0
Total...	2,966	5	4

1889.

TRAVELLING FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Japanese gifts 410 Yens at Rs. 2—2—0 each ...	871	4	0	President's tour expenses to Japan :—			
North Ceylon subscription ...	93	8	0	Boat and carriage hires, &c..	219	15	0
South " " ...	81	9	8	Passage from Madras to Colombo	25	0	0
Passage money from Madras to Colombo and return ...	67	8	0	Do. from Colombo to Madras	106	4	0
Secretary British Section T. S. contribution towards President's tour in Great Britain £ 50	738	5	8	North Ceylon tour ..	60	2	0
				South "	67	13	0
				Mr. C. F. Powell's travelling expenses in Southern India	88	0	0
Ambasamudram branch, inviting the President ...	49	0	0	Do. do. in Ceylon ...	30	0	0
				President's tour expenses in Gt. Britain (for 1889) ...	900	0	0
				Transferred to Society's a/c..	404	1	4
Total...	1,901	3	4	Total...	1,901	3	4

1889.

LOANS.

	RS.	A.	P.		RS.	A.	P.
To Mr. Devipada Roy of Cawnpore ...	700	0	0	By Nil.			
				Balance on 31st Decr. 89.	700	0	0
Total Rupees...	700	8	0	Total Rupees ...	700	0	0

1889.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
Balance on 26th Dec. 1888 ...	9,267	8	3	Interest paid to Society ...	359	12	9
Interest on Savings, Bank Deposit	79	13	9	Transferred to Society's account	417	8	3
" Government Promissory Notes ...	280	0	0				
Donations:—							
Mr. Rama Prasad (Bareilly)...	50	0	0				
" P. Iyaloo Naidu (Hyderabad)	100	0	0				
An English F. T. S. £ 760 (conditional gift) ...	10,200	0	0	Total...	777	6	0
				Balance on 26th Dec. 1889...	19,200	0	0
Total...	19,977	6	0	Grand Total...	19,977	6	0

1889.
T. SUBBA ROW MEDAL FUND.

	RS.	A.	P.		RS.	A.	P.
To Balance on 26th December 1888	591	13	0	By Expenditure ...	...	...	...
„ Interest on Savings' Bank Deposit	22	2	0	„ Balance on 26th December 1889 ...	613	15	0
Total Rupees...	613	15	0	Total Rupees...	613	15	0

1889.
ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
Balance on 26th Dec. 1888 ...	1,273	15	2	Food expenses of the XIIIth Anniversary	170	3	8
Annual subscriptions of individual members	23	12	0	Printing charges of the Hindi translation of Buddhist Catechism	60	0	0
Udumalpet Branch ...	6	0	0	Do. do. of 500 copies of the Light on Path (Sanskrit) ...	39	2	0
Madras „ ...	4	0	0	Printing XIIIth Anniversary Reports	121	9	0
Coimbatore „ ...	5	0	0	Invitation cards	8	1	3
Anantapore „ ...	1	0	0	License for Pacheappa's Hall.	1	1	0
Chittore „ ...	6	0	0	Loan to Library	198	13	6
Tinnevelly „ ...	2	0	0	Sundries, Cart-hire, hire of chairs, &c.	75	10	3
Meerut „ ...	2	0	0				
Nagpur „ ...	12	0	0				
Bombay „ ...	43	0	0				
Bhavanagar „ ...	25	0	0				
Babu Upendranath Basu (Benares)	10	0	0				
Manager "Sandaresa" ...	24	0	0				
Interest on Savings, Bank Deposit...	36	13	6	Total...	674	8	8
				Balance on 26th Dec. 1889 ...	800	0	0
Total...	1,474	8	8	Grand Total...	1,474	8	8

1889.
LIBRARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
Balance on 26th Dec. 1888 ...	26	7	3	Pandit	390	0	0
Interest on Savings' Bank Deposit	6	12	9	Custodian	120	0	0
Rai B. P. Basu Bahadur ...	20	4	0	Pandit's travelling expenses	10	0	0
Baroness Kroummess	190	0	0	Charges for medicine, &c., during Pandit's illness ...	42	6	3
M. Francis Montolin (Madrid)	28	0	0	Freight on English books ...	0	8	0
Pandit Parameshri Das (Bara-Banki)	100	0	0	Furniture (one long table) ...	16	4	0
Mr. C. Sambiah (Mylapur) ...	50	0	0	Binding books	14	8	0
Mrs. H. Newlands (Castlemaine) 10s	7	6	0	Printing Catalogue	14	12	0
Mr. Thomas Green (do) ...	7	6	0	Sundries...	15	5	11
„ T. Herbert Wright (Nagpore)	12	0	0	Carpenter's work...	14	0	0
Dr. Henry Pratt (Leamington) £10	140	0	0	Sanscrit books bought ...	28	12	1
Mr. F. W. Thurston (Lucknow)	3	0	0	Freight on do...	31	1	6
Loan from the Anniversary Fund	198	13	6	Extra Charges	76	14	0
Mr. R. Surya Row Naidu (Masulipatam)	75	0	0	Postage on the "Adyar Library Series" Nos. 1 and 2	9	8	6
				Total...	784	0	3
				Balance on 26th Dec. 1889...	81	1	3
Total...	865	1	6	Grand Total...	865	1	6

1890.

GENERAL ACCOUNT.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 26th Dec. 1889...	1,544	15	1	Return of Loan to *Theosophist* Office	1,308	2	11
Donations to the Society during the year ...	8,502	8	2	Refunds...	65	8	11
Initiation Fees ... 246-0-0				Food expenses	1,604	1	1
Diploma and Charter Fees ...879-14-1				Feed, &c., of animals ...	836	11	11
	1,125	14	1	Printing Charges. 465- 5-3			
				Postage ... 478-14-0	944	3	3
Unexpended balance left by Mr. Powell	80	0	0	Travelling expenses ...	966	9	8
Contributions towards travelling expenses	150	11	6	Telegrams	188	7	0
Transfer from Permanent Fund	58	0	11	Wages of clerks and servants	1,433	1	2
Interest on Head-Quarters Fund	21	3	3	Permanent additions to the buildings:—			
Garden income	47	15	0	1. Construction of a roofed passage from the Main Hall to the Library 258-2-11			
Sale of calves, &c. ...	25	12	0	2. Verandah on the southern side of the Main Hall. 253-6-7			
Refunds	23	4	0	3. Cowshed, and improvements to the European kitchen 197-5-3			
Sundries	78	9	3	4. Improving the old staircase, and constructing a new one ... 207-10-9			
Mr. C. Sambiah for purchasing a house at Urur for the Society	500	0	0	5. Digging new tanks in the garden ... 73-10-9	990	4	3
Loan from *Theosophist* Office.	1,308	2	11	Repairs:—			
				Coloring and white-washing the buildings 100-14-0			
				Improvements to Recording Secretary's Office ... 109-0-6			
				Repairs and improvements to roads ... 142-11-9			
				Repairs to carts ... 123-5-3			
				Sundry repairs of various kinds ...1,018-7-6	1,494	7	0
				Purchase of furniture ...	29	8	0
				" of a piece of land near the entrance to the garden ...	100	0	0
				" of a house at Urur village for the Society ...	500	0	0
				Lighting charges ...	165	14	9
				Tolls and taxes	189	12	3
				Sundry expenses (clothes, mats, and 20 other items.	671	0	11
				Total...	11,427	12	1
				Balance...	2,039	3	1
Total...	13,467	0	2	Grand Total...	13,467	0	2

1890.

LIBRARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance on 26th Dec. 1889	81	1	3	Custodian	120	0	0
Mr. C. Sambiah (Mylapore)...	55	0	0	West & Co.'s Bill for medicine supplied to Pandit...	3	10	0
Interest account for 1889 ...	1	6	9	English books purchased ...	90	11	6
Mr. K. Seshayya (Kurnool)...	15	0	0	Freight on English books...	7	15	0
,, R. Surya Row Naidu (Masulipatam) ...	30	0	0	Sanskrit books purchased ...	1	12	0
,, R. Sivasankara Pandia (Madras) ...	1	0	0	Freight on Sanskrit books...	3	14	0
,, P. D. Khan (Ceylon) ...	5	0	0	Sundries (for dolls, repairs to furniture, &c) ...	29	14	6
,, C. R. Srinivasa Iyengar (Kumbhaconam) ...	9	0	0	Refunds	10	0	0
Dr. Henry Pratt (Leamington) his annual subscription for 1890 ... ... £ 10	132	13	11	Repairs to Picture Room ...	20	6	8
Ambasamudram Branch T. S.	40	0	0				
Thro' Babu Norendranath Sen, Calcutta:—							
Mr. J. F. Madan ... Rs. 25.							
,, Framji Muncherji ,, 25.							
,, S. J. Padshah ... ,, 15.	65	0	0				
Mr. E. Keightley ...	25	0	0	Total...	288	2	9
,, A. Neelacanta Sastri ...	25	0	0	Balance...	197	3	2
Total...	485	5	11	Grand Total...	485	5	11

1890.

PERMANENT FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 26th Dec. 1889 ...	19,200	0	0	Transferred to T. S. a/c ...	58	0	11
Mr. P. Iyalu Naidu (Hyderabad)	100	0	0	Total...	58	0	11
A New York F. T. S. £ 100..	1,417	0	8	Balance:—			
Interest on 4 p. c. paper and Savings Bank Deposit ...	409	7	3	In Savings Bank... 70-7-3 „ 4 p. c. Govt. Paper. 21,000-0-0	21,070	7	3
Discount obtained on 4 p. c paper for Rs. 2,600 ...	2	0	3				
Total...	21,128	8	2	Grand Total...	21,128	8	2

W. Q. JUDGE FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
Received from Mr. Wm. Q. Judge a draft for £ 82, cashed for	1,035	11	8	Paid Col. Olcott as per instructions of Mr. Wm. Q. Judge	1,035	11	8
Total...	1035	11	8	Total... Balance...	1,035 Nil.	11	8

T. SUBBA ROW MEDAL FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
Balance on 26th Dec. 1889, ...	613	15	0	Cost of a medal awarded to Madame Blavatsky ...	50	0	0
Interest on Savings' Bank Deposit	22	14	0	Total...	50	0	0
Donation from the Nagpore T. S.	21	0	0	Balance...	607	13	0
Total...	657	13	0	Grand Total...	657	13	0

1890.

ANNIVERSARY FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A	P.
Balance on 26th Dec. 1889 ...	800	0	0	Travelling expenses of delegates	25	0	0
Interest on Savings' Bank Deposit	34	3	9	Beds and cots for the delegates	61	4	3
Hyderabad Branch T. S. ...	24	0	0	Lamps purchased ...	34	0	0
Gooty T. S.	10	0	0	Food	30	8	0
Ambasamudram T. S. ...	10	0	0	Sundries (zinc for shield, painter, &c)	146	15	3
Gorakpur T. S.	4	0	0				
Mr. J. D. Karani, Bombay ...	2	0	0				
Mrs. Ishan Chandra Dev (Dehradun)	2	0	0				
Kinchinjanga T. S... ...	10	0	0				
Cuddapah	25	0	0				
Mr. A. Sankariah	4	0	0				
Nagpur T. S.	48	0	0				
Jubbulpore...	10	0	0				
Babu Rama Prasad... ...	9	0	0				
Rai Baroda Prasad Basu Bahadur	10	0	0				
Satyamarga T. S. (Lucknow)...	9	0	0				
Mr. Narothamdoss	10	0	0				
Bankipur T. S.	18	0	0				
Lt. C. L. Peacocke, Surat ...	15	0	0				
Dr. D. J. Edul Behram ...	5	0	0				
Bombay Branch T. S. ...	60	0	0				
Mr. P. S. Raghavendra Row (Coimbatore)	2	0	0				
Individual Subscriptions ...	47	12	0				
				Total...	297	11	6
				Balance...	871	4	3
Total...	1,168	15	9	Grand Total...	1,168	15	9

1890.
TRAVELLING FUND.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Paid by the Government of Madras, on account of Col. Olcott's trip to Salem as a Judge for the Agricultural Exhibition	35	11	6	Mr. Harte's Expenses for the Bombay Conference ...	61	12	0
Mr. A. Sankariah's contribution towards the expenses of the President to Trichinopoly	25	0	0	Mr. Powell's tour in Southern India	75	0	0
Ambasamudram Branch ...	35	0	0	President's Salem trip ...	36	1	8
Women's Educational Society Ceylon	55	0	0	Freight on Mr. Powell's parcels	1	12	0
Contribution of the Jaffnese towards Mr. Kotayya's expenses	5	0	0	Mr. Leadbeater's ticket to London	280	0	0
Unexpended Balance with Mr. Kotayya returnd to the Treasurer	8	5	3	President's tour in Gt. Britain ...	347	6	0
To Balance	799	9	5	,, Trip to Trichinopoly .	31	14	0
				Freight on Mrs. Annie Besant's pamphlets to Calcutta	7	0	0
				Mr. C. Kotayya's tour ...	85	12	0
				President's tour to Ceylon and Southern India ...	40	0	0
Total...	966	9	8	Total...	966	9	8

LOANS.

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
To Devipada Roy (Cawnpore).	700	0	0	By *Theosophist* Office ...	1,308	2	11
,, *Theosophist* Office ..	1,308	2	11	,, Balance	700	0	0
Total...	2,008	2	11	Total...	2,008	2	11

1890.
DONATIONS TO THE SOCIETY.

RECEIPTS.	Amount.		
Gorakpur Branch	5	0	6
Mr. F. G. Gleason (Chicago, U. S. A.) £ 2	28	9	0
Lala Sriram (Muttra)	10	0	0
Mr. Priyanath Mukerji (Julpigori)	3	0	0
,, Pramathakanth Mukerji (do.)	2	0	0
,, Gagan Chandra Biswas (do.)	2	0	0
,, Rajakumar Chakravarti (do.)	1	0	0
,, Binod Behari Benerji (do.)	1	0	0
,, W. L. Ducey (Muskegon, U. S. A.) £ 1	14	8	0
Mrs. Mary Stubbs and Mr. Henry *Heavur* (San Jose, U. S. A) $ 5 ...	14	12	0
Mr. Kaliprasanna Ghosh (Brisal)	1	0	0
Hon. Mrs. Malcolm (South Wales) £ 3	42	15	0
The Ilaya Raja of Nilambur	10	0	0
Mr. Durga Narain Mitra (Mozufferpore)...	1	0	0
,, T. Herbert Wright (Nagpur)	12	0	0

RECEIPTS.	Amount.		
	RS.	A.	P.
Mr. Kalkaprasad (Moradabad) ...	1	8	0
,, P. Narayana Iyer (Madura)	5	0	0
,, Bhimchandra Simha (Baidyanath)	3	0	0
,, G. N. Sudarsana Chari (Madras)	1	0	0
Mrs. Letitia Dorathia Burland (New York) $ 2	5	0	0
Babu Upendranath Basu (Benares)	20	0	0
Fategarh Branch T. S. ...	6	0	0
Mr. Gyanchand (Guzeranwalla)	5	0	0
,, J. H. Norderling (England) 10s.	6	15	0
,, C. S. Ramanujam Chetty (Madras)	2	0	0
Dr. Jun Sawano and Mr. E. Hayashi (Tokio)	80	0	0
Mr. N. Pitchu Pillay (Saidapet)...	5	0	0
Mr. Vidyanath Jha (Benares)	10	0	0
A. New York F. T. S. £ 100 ...	1,376	5	6
Mr. T. Srinivasacharry (Coty) ...	2	0	0
,, John Rosselar (Queensland) £1	14	6	0
Mrs. Mary Gebhard (Elberfeld) ...	14	0	0
Mr. St. George Lane Fox (Seventh Dividend)	40	14	6
,, W. H. Newlands (Castlemaine) $ 1	14	12	0
,, W. Goulton (do.) 10s	7	1	0
,, T. Green (do.) 5s	3	14	0
Mrs. J. W. Stuart (Sydney) £ 1-3s.	16	4	0
Mr. Jai Narain Pandit (Etah) ...	15	0	0
Hon. Mrs. Malcolm (South Wales) £ 5	70	0	0
Mr. T. H. Wilson (York) £ 2 ...	28	0	0
Mr. Ruttonji Pestonji (Bombay)	50	0	0
,, C. Vatharniam Pillay (Rangoon)	5	0	0
,, Pestonji Dosabhoy (Hyderabad)	20	0	0
Bhavanagar Branch T. S.	33	0	0
Tipperah Branch T. S. ...	10	0	0
Mrs. Elizabeth Hughes (Los Angeles) $ 1	2	8	0
Mr. Dunjibhoy J. Medhora (Bombay)	3	0	0
,, Jagadish Mukerji (Barisal) ...	1	0	0
,, P. Nanjunda Naidu (Sagar) ...	3	0	0
,, T. Sankaranarayana Iyer (Madura)	2	0	0
Miss L. A. Off (Los Angeles) £ 1	15	3	0
Chotanagpur T. S. ...	7	6	0
A. Hartford friend	3	15	0
Mr. W. C. Temple (New York) £ 1-0-5 ...	13	8	0
Sheriar D. Patel (Poona)	10	0	4
Rai Baroda Prasad Basu (Villupuram)	20	0	0
A Theosophist	5	0	0
Mr. P. Vanderlinden (Philadelphia) £ 1 ...	13	1	0
"R. J. B." (Nagpur)	2	0	0
Babus N. C. Gupta, and B. M. Tripati (Calcutta)	2	0	0
Mr. E. B. Rambo (San Francisco) £ 3	36	15	0
An English F. T. S. thro' Countess Wachtmeister £ 5	61	9	0
Mr. Pandurang Janardana Puranik (Kattyawar)	1	0	0
Gooty Branch T. S.	10	0	0
Mr. Francis Ware (England)	100	0	0
,, Paul Webersinn and friend (U. S. A.) $ 10	24	10	0
Mr. D. D. Jussawala (Bombay) ...	10	0	0
Lieut. A. F. Holmes, R. N. (Hongkong) £ 3	36	15	0
Mr. M. M. Shroff (Bombay)	5	0	0
,, R. Sivasankara Pandyaji (Madras)	1	0	0
Madame H. de Neufville (Amsterdam) £ 1-19-9 ...	24	7	0
Pandit Sundraramiah (Nagpur) ...	10	0	0
Babu Purna Anand Sen (a sympathizer) ...	1	0	0
Rao Saib Ishwariprasad (Balaghat C. P.)	2	0	0
Mr. H. Bowman (of Oakland, Cal) £4 ...	46	13	0
,, N. C. Mukerji (Calcutta) ...	12	0	0
Received through Mr. E. B. Rambo (San Francisco):			
Golden Gate Branch £ 2			
Aurora Branch £ 1 ... £ 3	35	7	10

RECEIPTS.		Amount. Rs.	A.	P.
Received through Mr. A. T. Seymour (Hartford), the donations of Mrs. M. A. Newton, Miss M. J. Hampshire and himself £ 1 each £ 3...		35	7	11
Mr. C. K. Rajagopala Iyer (Narsingampett)		1	0	0
„ Anaptaroy Nathji (Kattyawar)		84	0	0
„ L. P. McClarthy (San Francisco) £1		13	2	0
„ V. Jochooram (Bombay)		5	6	6
Chingleput Branch		2	8	0
A New York F. T. S. £ 100		1,261	15	0
Mr. W. Harnquist (Stockholm) £ 1-16-2		21	15	0
Miss T. C. Simpson (Portobello) 5s		3	0	11
Mr. S. DeJostrzebski (N. S A.) 2s 6d		1	10	5
Signor F. Mantolin (Madrid) £ 1		18	1	0
Mrs. Brocklesby and Mr. Sydney E. Clarke (Hartford) £ 2... ...		27	0	0
Mr. O. K. Kramer (New York) 8s. 3d.		5	9	0
Mr. P. Dosabhoy (Hyderabad)		20	0	3
„ G. B. Finch (Cambridge) £ 50		631	8	0
Donations received at the Bombay Conference :—				
Bombay Branch	Rs. 100			
Rai Bahadur S. Subramania Iyer	„ 50			
Do. A. Sabapathy Mudelliar	„ 50			
Babu Norandro Nath Sen	„ 25			
Kasi Tatwasabha T. S. (Benares)	„ 25			
Pestonji D. Khan (Colombo)	„ 25			
Mr. Dadabhai Jussowala	„ 25			
„ Tukaram Tatya	„ 25			
Dewan Bahadur R. Raghunath Row	„ 24			
Sanatan Dhurma Sabha (Surat)	„ 21			
Secundrabad Branch	„ 22			
Dr. J. K. Daji	„ 15			
Nagpur Branch	„ 75			
Khan Bahadur N. D. Khandalwala	„ 15			
Dr. Vithaldoss	„ 15			
Mr. Byramji Panday	„ 6			
Masulipatam Branch	„ 10			
Mr. Martanda Row Baboji	„ 10			
Messrs C. Kotayya and Budruddin Kur...	„ 20			
Dr. Pandurang Gopal...	„ 10			
Mr. Manmohandass Dayoldass...	„ 10			
„ J. Srinivasa Row	„ 10			
„ P. Kesava Pillay	„ 10			
„ Byramji Muthiawala	„ 10			
Meerut Branch	„ 5			
Mr. A. D. Ezekiel, Drs. Fakirji Rutonji and Abasali Rs. 5. each.	„ 15			
Messrs. Hormusji D. Sontook, P. B. Pillay, Nusserwanji Billiworia, Rustonji Modi, and T. J. Naidu, @ Rs. 5 each ...	„ 25			
"F. T. S."	„ 3			
Messrs. Vinayak Mukund, K. E. Pillai, P. R. Naidu, K. Shir Mahomed and Mahalaxmiwala, @ Rs. 2 each ...	„ 10			
Messrs. Krishna Shamraoji, M. Rustonji Mobedji, and F. Muthiawala Re. 1 each	„ 3			
Amount received in the Hall without names	„ 10	679	0	0
Do. from Mr. W. Q. Judge, General Secretary American Section T. S. the following donations :—				
Mr. W. Q. Judge	£ 16-8-6	213	1	8
„ Peter Long	$ 1·00			
„ John Smith	„ 0·30			
„ William Maine...	„ 0·50			
„ J. H. Scotford...	„ 3·10			
„ E. W. Primer	„ 0·20			
"No. 842"	„ 0·50			
Mr. Albert Targee	„ 0·40			
„ Edward Leeds...	„ 1·50			
Cash donation	„ 4·00			
Mrs. M. J. Robbins	„ 10·00			
„ Ida R. Patch	„ 10·00			

Hyderabad Theosophical Society.

Meetings are held every Friday morning, and Vedantic subjects are explained. A series of interesting lectures on Hindu Theology was delivered by a local Pandit who was recently introduced into the Theosophical Society. A Brahmin Pandit is also engaged to read and explain the Upanishads, and in return for this service he receives a small remuneration from the Branch. The progress made during the year was chiefly due to the fact that the meetings were opened to the public, and the lectures on Vedanta were interesting. Bro. Bertram Keightley visited the Branch and a public meeting was held, in which he explained the wonderful progress Theosophy is making in Europe and America. Devan Bahadur P. Srinivasa Row also visited the Branch. Its financial condition is by no means discouraging. The anniversary of the Branch was held on the 21st November last. The Branch hopes that if the impression that "the Society's meetings are only of a private nature" is removed from the minds of those who happen to have formed such a notion, and if greater publicity could be given, it can get more people who might be benefited by hearing the lectures.

The Cooch Behar Theosophical Society.

A meeting to organise a branch of the Theosophical Sooociety at Cooch Behar was held at the Jenkins' School premises on the 5th August, 1890, at 6 p.m. His Highness the Maharajah Bhup Bahadur of Cooch Behar, who was empowered by Colonel Olcott, the President-Founder of the Theosophical Society, in a telegram dated Adyar, Madras, the 2nd August, 1890, to organise a Branch Society here, presided over the meeting; the officers of the State, the zemindars, and the residents of the place were present.

The meeting to initiate candidates and to appoint the Executive Committee of the Cooch Behar Branch of the Theosophical Society was held at the Palace on the 6th August, 1890, at 8 a. m.

The candidates were duly initiated by His Highness and the following were then appointed members of the Executive Committee:

President.

His Highness Lieutenant-Colonel Maharajah Sri Naripendra Narayan Bhup Bahadur, of Cooch Behar, G.C.I.E., F.T.S., &c.

Vice Presidents.

Babus Priya Nath Ghosh, M. A., and Amrita Lal Sen.

Members.

Kumar Rangila Narayan, Babus Kunja Behari Majumdar, B. A., Harendra Narayan Chaudhuri, B. L., and Pashupati Nath Chatterji, F. T. S. Babu, Kedar Nath Majumdar, *Treasurer.*

Kumar Gojendra Narayan, (Jr.) M. R. A. C., and Babu Santa Prasad Sinha, F. T. S., *Secretaries*; Babu Nagendra Nath Mitra, M. A., B. L., *Assistant Secretary.*

The Future of the Oriental Library.

The following letter from the learned Indian Sanskritist author, Professor Dvivedi, was then read by the Secretary:—

Gentlemen,

It is over four years since the day when our respected and beloved President-Founder performed the very noble ceremony of declaring open the Adyar Oriental Library. The results of the institution will, no doubt, be as far-reaching and universally beneficent as the idea of it, which has been conceived in the true spirit of universal brotherhood, originally intended. The endless topic of its inexhaustible advantages and benefits,—individual, national, and universal,—has well-nigh been exhausted by our worthy President-Founder in his Inaugural address of 1886. It is now for us to see how far these aims and objects have been actually realised, and what remains for those interested in the revival of ancient literature to accomplish. And, the remark may be permitted, it is difficult to conceive not so much who are, as who are not, interested in such a revival. For such a revival means national regeneration, and moral and spiritual progress, not of any particular nation or community, but of the whole world. It has repeatedly been observed by intelligent and thoughtful men, here and abroad, that the ancient learning of India deserves a place, and perhaps the topmost one, even in the republic of modern advancement and research. None, but one whose eyes are entirely blinded by materialism, could fail to see the immense influence which the revival of Sanskrit literature has exercised on comparative philology and mythology, and therefore on the historical development of religion and metaphysics in general. And indeed the claims of ancient wisdom for recognition at our hands have been very well put on as neutral a ground as possible by our large-minded President-Founder. He says, "if the ancient books are as valuable as some allege, the sooner we prove it the better; if they are not, we cannot discern the fact too speedily." Either way a careful study of these books is extremely useful, to say nothing more.

What we want at present therefore is such a thoroughly permanent footing for the library and its works as will ensure permanance to its future well-being and activity. The work before the institution is two-fold: the collection of fresh books and MSS. and the translation and publication of important works into English and subsequently into the several vernaculars. This is a question of funds, and competent co-operation. The library as it stands at present is unprovided for, though the work above alluded to, is just the one, without which the original object of the institution cannot be said to be fulfilled. It is therefore the duty of every native of India, from the richest prince to the poorest peasant, to contribute his mite towards this national work. It is truly national, inasmuch as it is a work, nay the work, most essential for national regeneration, accompanied with moral and spiritual exhaltation. It is in fact the only way to polish into nicety the various rough

ends and angularities of the dead-letter creeds of superstition and ignorance. The idea of universal brotherhood which we all cherish, cannot have a better way prepared for its actual realisation than the work before the Oriental Library. These certainly are ends, practical ends, worthy to be striven for, and the duty of every true son of India lies plain before him.

It will not here be out of place to give an outline of a scheme for carrying out the said work. Our estimates should naturally be very modest and moderate to begin with. The whole work must be placed under the definite superintendence and guidance of a thoroughly competent English and Sanskrit scholar, who should combine in himself the duties of Director of the Oriental Library and Superintendent of the Translation and Publication Department. He must have at least one competent Sastree to assist him, and to serve as general referee in matters of difficulty. Both these should be assisted in the work of looking after the library, doing sundry translations, examining proof sheets, and serving generally as copyists, clerks, and librarians, by at least two competent men. The expenditure on account of these may be estimated as follows :

Director and Superintendent... ...	Rs	150 to Rs 200
Sastree and General Referee... ...	„	30 to „ 40
Assistant	„	30
Clerk	„	20
Peon and contingencies	„	15
	Rs	245 per month
	×	12
	Rs	2,940 per annum
Printing, book purchases, payments for piece work, such as doing certain translations, copying MSS., etc ...	Rs	2,060 per annum
Total	Rs	5,000 per annum

It is intended that the Director and Superintendent should add to the stock of books and MSS. ever year, as the funds at his disposal permit, and as the Council of the Library sanction. But besides this what he should chiefly attend to is translations of important Sanskrit works into English. He may, however, from time to time, invite competent specialists to take up translations of different Sanskrit works into English arranging with them, from the funds at his disposal, the terms of their honorarium, which, however, we do not expect any gentleman serving so noble a national cause will ever condescend to accept.

When the English translations leave the press, the Director should arrange to have them translated in the Tamil, Marathi, Guzarati, Hindi, and Bengali vernaculars, and published through eminent book-houses in the several provinces.

The expenditure for maintaining an establishment of this kind and eeping up the Library would thus be about Rs. 5,000 per annum, or mount equal to the interest on a hundred thousand Rupees at 5 per . The sale of the Library's publications would, in time, be able to ly some considerable item, but this cannot, however, at present be ted upon; for with the increase in the income, there will be pro- ionate increase in the calls on the activity of the Library and there- 1 increase in the expenditure on account of staff, etc.

The direction in which the energies of the said staff may be aged for a number of years to come, may briefly be indicated. arge stock of Sanskrit works has been brought to light, published, nslated, annotated, or edited. But the Darshana literature, as well he Tantra-literature, is still, on account of its internal difficulties, a led book for Orientalists. But these exactly are those phases of ught which, with the Puranas, all of which are still not translated, resent the metaphysical and moral aspect of Indian philosophy. Not y that, but they are most important in bringing about that moral and ritual progress which we are aiming at.

Translations of important works is not all that we require. We quire elementary manuals and easy catechisms, after the system of estern scholars, to familiarize the rising generations with the blime truths of higher learning. These ought to be attended to. may not be out of place to hint at the most burning necessity which the present moment exists for a catechism of the Advaita, on the nes of Col. Olcott's Buddhist Catechism. The necessity is felt not ly in Theosophical circles, but throughout India and the civilized orld, for the Advaita, besides being the groundwork of the sublime lifice of Theosophy, is at the same time an easily accessible form of at universal Truth which is present in all formal religions of the orld. The late lamented Mr. T. Subba Row contemplated some such hing as an Advaita Catechism, and he was best fitted to do it with he depth of thought and richness of intellect that he possessed. All he same, the necessity for such a book is daily pressing upon us, and t behoves any gentleman in our midst, who may be qualified to take p the work, to come forward, and undertake it.

These few remarks fully explain the scope, utility, and emergency of what the Library has to attend to. It is all a question of fund and we earnestly invite all to contribute towards this grand work of national regeneration.

MANILAL N. DVIVEDI.

ADDRESSES OF GREETING READ BEFORE THE CONVENTION,

ODESSA, *1890*.

The President said that one of the most curious and interesting features of the year was the following: Ever since the Founders of the Theosophical Society had been in India, the Brahmo Samaj had been un-

friendly, regarding them as working in the interests of heathenism. But in the first place Mr. Norendro Nath Sen, who had been a most active man in that movement, and was the uncle or cousin of Keshub Chunder Sen, himself, was one of the most devoted of Theosophists; and now they had a son-in-law of Keshub Chunder Sen, who had made Brahmoism the state religion,—His Highness the Maharajah of Cooch Behar himself applying for permission to form a Branch Society.

THE PRESIDENT FOUNDER'S INTENDED RETIREMENT.

THE RECORDING SECRETARY next proceeded to read some out of many telegrams and lettersr eceived from eminent men in India and elsewhere protesting against the President Founder's retirement and requesting him to continue in office. A question was raised by DR. DALY as to the propriety of reading such communications in presence of the President-Founder. After further expressions of opinion on the matter by MR. PHEROZSHAW R. MEHTA, DR. DALY, MR. HARTE, and MR. TOOKARAM TATYA,—

MR. BERTRAM KEIGHTLEY, M. A. (Cambridge), pointed out that to simply mention in the Report of the Convention the statement of the Colonel's having received appeals from all parts of the world protesting against his intention to resign, an announcement of which he had published in the *Theosophist*, and to leave that statement as a statement would scarcely be dignified. He thought that the feeling of every one of them present there was absolutely unanimous against the Colonel's proposed retirement (hear, hear), therefore it seemed needless to read out further appeals at the Convention. But in the interests of the President-Founder's dignity, he begged to move that extracts from these letters and telegrams should be appended to the Report of the Convention in order that readers of the *Theosophist* all over the world, who had seen the Colonel's statement, might be aware of the very great pressure and absolutely unanimous demand from all quarters and all sections of the people, to which he had yielded. He added that, in justice to the unselfishness and devotion and to the spirit of self-sacrifice which had induced the President-Founder to consent to remain in office, those documents should be issued in the Report of the Convention. He moved, accordingly, that extracts from the communications received be incorporated by the Secretary in the Report.

MR. TOOKARAM TATYA seconded and MR. C. KOTTAYYA spoke in support.

THE PRESIDENT put the motion to the meeting. In doing so he thanked Mr. Keightley from the bottom of his heart for the kind spirit which prompted his remarks. Mr. Keightley, he thought, had seized upon the situation. The question then was whether the Secretary should be authorized to publish extracts from communications regarding his retirement.

DR. DALY thought that a judicious selection of them should be made for the Report. The motion was then carried unanimously.

ADDRESSES FROM FOREIGN BRANCHES.

The next business of the programme was the reading of the addresses from the European, British and American Sections by MR. BERTRAM KEIGHTLY. Before doing so, as Special Delegate from the respective Councils of those Sections, he proceeded to read two or three letters from various unofficial groups standing upon the roll of the Society,—although not recognized as chartered bodies—which therefore could only be brought officially to the knowledge of the Convention; in the form of letters, so that they might appear in the report of the Convention and the groups might realize that their existence was known and recognized as part of the Theosophical body.

Speaking of the Odessa group, he remarked, that the reason why it had no existence as an official Branch, was simply because the Russians did not permit the formation of such Societies within their territories (Laughter). He had thought it desirable to read the address of the Swedish Branch, as the Branch numbered 100 active members, and, in two years' time, it had translated into Swedish three or four of their most important works: "Esoteric Buddhism," "Voice of Silence," and "the Buddhist Catechism," "The Key to Theosophy," and many pamphlets—very real activity for any branch to exhibit.

He then read paragraphs from letters from the President and Secretary of the Ionian Theosophical Society, and from the officers of other Branches.

COL. H. S. OLCOTT, P. T. S.,

Adyar, Madras, India.

RESPECTED SIR AND BROTHER,

The small group of F. T. S. at Odessa avail themselves of the opportunity of the Annual Convention of our beloved Society to send it their hearfelt expression of fraternal feeling.

Though far away and, so to say, prevented by circumstances over which they have no control from taking a more active part in the movement, the Odessa group follows with the deepest interest the grand work that is being done by the Theosophical Society, and its members beg to express their deep feeling of gratitude for the help received at the hands of the valorous workers in the field of spiritual enlightenment and ethical elevation.

Wishing the Convention, the President and his co-workers Godspeed, we beg to remain,

Yours fraternally,

For the Odessa Group,

GUSTAV ZORN,

Secretary.

COL. H. S. OLCOTT,

President-Founder of the T. S.

REVERED PRESIDENT AND DEAR BROTHER,

As there are for the present no Theosophical Lodges in the countries which we represent, and as we would deeply regret to be excluded for

that reason from the privilege of sending our fraternal greetings to the Convention, we have agreed to join together for the purpose of expressing our united feelings of grateful and affectionate respect to you, and of hearty fellowship to all our Brothers.

We will be among you in our thoughts, and will sincerely rejoice with you in the progress made by Theosophy during the past year. And though we too are experiencing in our own work the difficulties that could only be expected, how could we feel otherwise than thankful for the present and hopeful for the future, at the sight of the ever-untiring and self-sacrificing activity of both our beloved Founders, and of the devotion of the energetic members who are following in their steps?

May this year bring "Light! more Light!" to all hearts ready to receive it; and to us, an increasing understanding of the meaning and duties of true Brotherhood.

Brothers of the East! the Fellows of the Theosophical Society of Spain, Switzerland, Belgium, and Holland, wish you hail and success!

Fraternally yours,
CATHARINE IMMERZEEL, F. T. S.
HERMANCE DE NEUFVILLE, *F. T. S.*
JOSE XIFRE, *F. T. S.*
U. S. OPPERMANN, *F. T. S.*
FRANCISCO MONTOLIN, *F. T. S.*
ALBERTO DE DAS, *F. T. S.*
ALFREDO PIODA, *F. T. S.*

COL. H. S. OLCOTT,
President of the T. S.

DEAR SIR,

The Members of the Swedish Branch of the Theosophical Society offer their fraternal greetings to their Indian brothers and sisters in Annual Convention assembled at Adyar.

Also over our distant northern country Theosophy has begun to spread its light. Slowly but incessantly it pierces through hearts and minds of our countrymen, filling a void which nothing else could fill. The number of our members has reached the first hundred, and we hope, nay, we are convinced, that the spiritual seed, now spreading from the East over the world, sprouts in silence, preparing to penetrate the hard crust of dullness and prejudice, and in times perhaps not far away to ripen into a harvest for the universal brotherhood of humanity.

A great genius of ours has said that the Swedes are an "indolent people, full of ardent emotions." Our history gives many evidences of the truth of this saying, and this disposition of mind is like a reflection from the nature that surround us, which, after the long sleep of winter, eagerly vests itself in the array of summer, as if it feared not to regain all that has been lost during the long winter.

Therefore our little troop looks longingly for new signs announcing the approaching spring time in our spiritual life, trusting that the

done. The whole of the progress achieved since that time had been due to the inspiration and the example of Madame Blavatsky (applause, hear, hear). From the date of her arrival in England it had gone on steadily increasing day by day, and month by month, and, at the present moment, it had resulted in the location of the permanent Head-quarters of the Society in London, which was not dependent upon the good-will or pleasure of any person, for the property, amounting in value to about £3,000, had been invested under the terms of a legal document which any of them might see. The funds for the building had been contributed voluntarily, in addition to all the funds collected for various other purposes. The additional amount of money subscribed was, roughly speaking, £1,200 or something over Rs. 15,000.

THE PRESIDENT: I could comment upon MR. KEIGHTLEY'S remarks with a single parenthesis, that although he does not say so, he himself has spent Rs. 50,000 for the Theosophical Society (Loud applause).

MR. KEIGHTLEY, continuing, said that he had remarked that the activity of the Society in England was due to the presence of Madame Blavatsky, because it was her presence which brought together the workers, and it was the immediate cause of a request being made to the Colonel to come to England and make the first Theosophical lecturing tour which had ever been made there (Hear, hear).

THE PRESIDENT: And the money for which was remitted by MR. KEIGHTLEY. (Applause).

MR. KEIGHTLEY went on to say that the Colonel's first lecturing tour started the great wave of Theosophical thought which was sweeping all over the country at the present moment; a wave, the growth and spread of which is very largely due to the great devotion, courage and ability thrown into the service of the Society by MRS. ANNIE BESANT (applause).

MR. KEIGHTLEY then read the following address from the Council of British Section of the Theosophical Society.

REPORT OF THE EUROPEAN SECTION OF THE THEOSOPHICAL SOCIETY TO THE CONVENTION OF 1890.

DEAR SIRS AND BROTHERS,

As the European Section is still in a state of formation, I am not in a position to present any accurate report of its condition at the present moment.

The object of centralising the activity the Society in Europe is not so much to have a Section organized precisely on the same lines as the American Section, where all the members are of one language, if not of one nationality; but rather to aid the efforts of our workers in Europe so that they may organize Branches and afterwards Sections in their own countries. In this direction the British Section already leads the way and sets an excellent example before our brother Theosophists on the Continent.

With regard to our publications; in the first place, our beloved Madame Blavatsky has enriched our literature by writing an excellent work on Theosophy and the Theosophical Society. *The Key to Theosophy* is a text book which may be safely placed in the hands of all enquirers, and will supply the long-felt want of an introduction to the more abstruse works of the Society's greatest writer.

Of her last gift to us, *The Voice of the Silence*, it is impossible to speak in too high terms. It is the Key-stone of all.

In addition to these important books, the following new works have been, or are being issued by the T. P. S.

1. Under the heading *Theosophical Siftings*, many excellent pamphlets have been issued, mostly original papers and articles.

2. *The Astral Light*, by Nizida.

3. *Can it be Love?* by W. C. Eldon Serjeant.

4. *Transactions of the Blavatsky Lodge*, Part I, being discussions on Volume I of The *Secret Doctrine*.

5. *Gems from the East*. A Theosophical Birthday Book.

6. *In the Pronaos of the Temple of Wisdom*, by Dr. Franz Hartmann.

7. *Nature's Finer Forces*, by Rama Prasad.

8. *Archaic Symbolism*, a reprint of the Symbology of the *Secret Doctrine*, with additional matter and a most voluminous and instructive glossary by H. P. B.

By the prompt and practical response of Theosophists, *Lucifer* has been put on a sound financial basis, and grows more interesting with every issue.

One of the chief features of this year's activity has been the large number of public and private lectures which have been delivered. Our venerable and beloved President-Founder did splendid service in this department during his visit to us.

But foremost of all, as far as this membership of the British Section is concerned, we must mention the lectures of Annie Besant. Nor is this the only matter on which we have to congratulate ourselves in this connection: we have the greatest cause for rejoicing in that she has thrown herself heart and soul into our work, and initiated many reforms of management and organization.

There are also other lecturers who are very competent to deal with our Theosophical views, and their number is gradually increasing.

Moreover, working groups for various objects are being continually established, and a growing body of members are devoting themselves to introducing Theosophy into the Press, with the result that bundles of cuttings daily pour in upon us.

Another satisfactory departure is the establishment of Theosophical Libraries. Besides the libraries of the Section and of the T. P. S. at Duke Street and of several Lodges, we have free libraries established at

Merthyr Tydvil, Edinburgh, Newcastle-on-Tyne, Penrith, Brixton, Sheffield and Mile End. It may also be mentioned that hundreds of leaflets and pamphlets are given freely at all lectures and continually distributed in other directions.

Besides the above, we have established a Theosophical Press at Head-quarters, named the 'H. P. B. Press,' the first work of which has been the printing of our new monthly summary *The Vahan*, which has been started to form a readier and cheaper means for the exchange of thought between our members, than is afforded by the existing magazines. Like the American *Forum*, it is sent *gratis* to every member of the Section.

Thanks to a munificent donation of £ 1,000 from a friend who does not desire to be known, a "club for working women founded by the Theosophical Society" has been inaugurated in the East End under the direction of two of our members. A large house has been secured and a number of girls who are orphans and friendless, have been admitted as inmates, while a club with sitting-room, reading and work-room will be opened for working women. In connection therewith a dining-room for women-workers, has been opened where good and cheap food can be obtained in warmth and comfort. Already the place has developed into a centre of useful activity, for the service of women whose lot in life is often so hard to bear.

Our most important effort, however, during the past year, has been the establishment of new and commodious Head-quarters for the work in Europe, a full account of which you may read in a special pamphlet forming Vol. III, No. 9 of the Theosophical Siftings. Suffice it to say that our members in Europe and America have subscribed a sum of over Rs. 14,000 for that purpose, over and above a sum of Rs. 4,300 for the support of *Lucifer*; both these being in addition to liberal contributions to other branches of Theosophical work.

Among the provincial Branches, we may especially mention the activity of the Dublin and Edinburgh Lodges. Five new charters have been issued to Lodges at Newcastle-on-Tyne, Exmouth, Brixton, Brighton, and Birmingham, and since the beginning of the year diplomas have been issued at a great rate every week.

Such is the result of a twelve months' harmonious industry. But looking to the future, we ask ourselves continually, what can we do to bring ourselves in closer touch with our Indian Brothers? If we were in India and among you, it would be easy to show our great interest in your grand philosophies, religions and records,—but we are separated by many thousands of miles. If, by any chance, an Indian Fellow visits us or, residing among us, comes to our lodge meetings, we listen to him with all eagerness; if we can get such an one to write for *Lucifer*, we rejoice; for we, here in Great Britain, wish to learn from you what you can teach us. No better work has been undertaken than the publications of those excellent catechisms on Buddhism and the Dwaita and

Vasishtadwaita Philosophies, and we are eagerly expecting the completion of the series, especially the Catechism of the Vedantas ystem. Short, concise and cheap treatises on your great Philosophies and Religions are what we want, and written by native pandits. For we desire above all things to hear what you have to say for yourselves; we do not wish to hear what some European scholar has to say about you. If we could have some such simple statements, as are contained in the catechisms above-mentioned, of all the Philosophies and Religions of the Orient, we should extend the horizon of our knowledge most marvellously; and, guided by the grand device of our Society, "There is no Religion higher than Truth," and by our common faith, the Brotherhood of Humanity, we should be better able to correct our misconceptions and gain power to build an edifice of progress, founded on the eternal basis of right reason and right feeling.

So that, Brothers, if any of you should come within the limits of our Section, or should have friends interested in Theosophy who are coming to Great Britain, tell them that our Lodges are ready to welcome them; and those of you who cannot travel so far, believe that we would hear whatever of good you can tell us on paper, for we look to India to work a reformation in the thought of the Western World, even as Greece revolutionized the thought of Rome, and the philosophers of Byzantium lit the light of the Renaissance in Europe.

What then can we do to bring about this most desirable of consummations? The West is giving you the results of its scientific studies, the results of many years of patient labour in the field of material investigation. Your forefathers have, with equal if not greater labour, tilled a field of richer soil, the field of pure mentality and psychology. The West is growing ready to appreciate their labours,—will you refuse them this gift? In this same West the Fellows of our beloved Society are striving all they can, to direct the attention of all thinkers to this rich harvest, and have, so far, been making this effort unaided. Now, therefore, is the time for our Hindu Brothers to help us, standing with us shoulder to shoulder in our worthy warfare for progress.

We are printing magazines and pamphlets, and they are freely open to the contributions of your pandits, scholars and writers. And if there be those among you who have the knowledge of your great scriptures, but are indifferent writers of the English tongue, you have many friends among us who will be only too ready to put your ideas into words. What we want is your *ideas*. For thus we should remove the reproach of speaking with indifferent authority on subjects which we consider of primary importance. You can scarcely form any idea of the ignorance on such fundamentals of all true philosophy as Karma and Re-incarnation which obtains in the West.

We believe that justice and reason demand the acceptance of these two laws, and wish for your support in our efforts to establish them on a firm and philosophical foundation; for without them we can have

little hope that Theosophy and Universal Brotherhood can be put upon a rational basis.

Therefore we look to your council to impress upon the numerous branches of the Theosophical Society in the East, the eagerness of our Section to welcome your co-operation, and if there be anything in which we can, as a body, aid you, we should esteem it a favour if you would tell us frankly of it.

(Signed)

Annie Besant, *Pres.* Blav. Lodge.
Countess Wachtmeister.
Isabel Cooper Oakley.
W. Kingsland.
Herbert Burrows.
Count Bubna.

Blavatsky Lodge.

G. F. Rogers, *Pres.* Cambridge Lodge.

Proxies.

G. R. S. Mead, Dublin Lodge.
Alice Gordon, Scottish "
Laura M. Cooper, Liverpool "
Baroness. de Pallandt, Newcastle "
A. W. Cobbold, West of England "

F. L. Gardner, Hon. Treas. B. S. T. S.

W. R. Old, Genl. Secy. B. S. T. S.

He next read the report of the American Theosophical Society which he thought should bring a blush to the cheek of every Hindu member of the Theosophical Society.

REPORT OF THE AMERICAN SECTION T. S.

To

Col. H. S. Olcott and the Convention.

SIRS AND BROTHERS:

The year just closed has been one of great interest and activity in the work of the Society in the American Section, which at present includes the United States, Canada, Mexico, and the West Indies. The last three I will speak of first. In the West Indies there is not a great deal of activity, which is no doubt due to the smallness of the population and to the climate; I have no report from the Assistant Secretary there. In Canada, we have a few members but as yet no Branches; but as some notice of the Society and its magazines is taken by the press of the country, there is hope for the future, and there are some readers of our literature there, and from that more work often arises. In Mexico City there are some members also, who are engaged in sending out tracts and printing small books on the subject, but for some time the work there will not grow, because the whole native population speaks Spanish and is very much under the rule of the Roman Catholic Church.

From time to time, as new Branches have been organized in the United States, I have sent reports of them to the Head-quarters and no doubt the President will give a full account of all, but it may be well to set down some details here. The number of active Branches now in this jurisdiction is forty-eight. Three Branches have gone out of existence, the Gnostic of Washington, the Esh-Maoun of St. Louis, and the Occidental of New York. All of these were Branches formed by Dr.

Elliot Coues, except the Esh-Maoun, and none of them ever had any real vitality. In the case of Esh-Maoun the Founder, M. A. Lane, confessed that it was a bogus one from the beginning, and we can believe it, as he further confessed that it was gotten up on purpose to injure the Society. The forty-eight I have mentioned as now active are well known to me and to many members in all parts of the country, and they have all been organized by men and women who are in earnest and devoted to the cause. The list of these follows at the end of this report.

The activity on the Pacific Coast since the visit there of Bro. Bertram Keightley is very remarkable and encouraging. That is a Section of the United States which is geographically divided from the rest by a high range of mountains running nearly all the way up and down the coast, and has a large population of people who are very enterprising and liberal in their ideas, more so, it would seem, than on the Atlantic Coast. The great extent of this field of work, running as it does so far to the north as the confines of Alaska, is hardly appreciated even by us who live in the same land and, of course, cannot be by our Indian brethren. From New York to San Francisco, in California, is nearly 4,000 miles, and then Alaska stretches almost as far again to the North West of that. On this coast there are 17 of our Branches, and they are in my opinion as active as any on the Atlantic side or elsewhere. They are so far off from Chicago, where we have been accustomed to hold our Conventions, that it was necessary to have *ad interim* Conventions to give the members an opportunity to meet each other for mutual intercourse and to lay plans for future work. These Conventions have been in San Francisco, and others will be held.

An indication of the extension of our growth in the South, even without the help of lecturers, whom we sadly need, is to be found in the forming of Branches in cities of that section. These are in New Orleans and Vicksburg. The first was due to the former President of the Krishna T. S. of Philadelphia, and the one in Vicksburg arose through a gentleman who wrote to Mme. Blavatsky in London, who sent the letter to this office. It is composed of some of the most prominent men in the city. I do not include the Blavatsky T. S. of the city of Washington among the Southern Branches, because it is not strictly in the South, as Col. Olcott can well explain to you.

A very powerful agency, adopted by us and carried on in a most admirable manner by Brother Fullerton, is the Tract Mailing Scheme, by which tracts on various theosophical subjects are sent all over the United States by members in widely-separated cities. The number of these tracts already printed for distribution is 219,000. This scheme has been sustained by private help from members, and no call has been made for it upon the funds of the Society.

Among the agencies for the purpose of helping the members of the entire Section, and to give them a feeling of solidarity and acquaintanceship, is the *Theosophical Forum*, now over a year in existence, and edited

by Mr. Fullerton. In it are questions and replies on Theosophical subjects, and it is sent free to the members every month. A great deal of interest is exhibited in this, and the office has received thanks from time to time for its establishment.

Next comes the Department of Branch work, which so far is only devoted to sending to all the Branches, free, every few weeks a printed paper on Theosophical subjects already read at some Branch meeting, or written for the purpose. These are meant to aid the Branches in their work and to furnish good material. So far the number issued is 8. As funds and time allow, the Department may be further extended to meet other wants.

The establishment of the Aryan Press, through the help of one of the members of the Aryan Branch, marked an era in our work and is full of great promise for the future. It was conducted from the beginning by Bro. James M. Pryse, and later by his brother John M. Pryse, as James went lately to London to start the Blavatsky Press, which has followed the lead of that in New York and will be of use there.

The Press is not for profit, but solely to enable the General Secretary to do more work at cheaper rates than could be done without it.

Although no doubt the financial report of your Treasurer will show the items of remittances from America since the last Convention, we feel pleasure in pointing to the fact that since the 5th day of February 1889, this office has sent to the Adyar Head-quarters the sum of Three thousand three hundred and seventy-three dollars and 62 cts, of which $ 596·75 was for fees and 2,776·87 for donations. We have found that the time for putting the Society on a voluntary basis has not arrived, and the reasons are various. People like to be reminded of a definite obligation, and are apt to forget that they should send to that which asks no fees, for indeed they can never be sure when any money is wanted nor how much, and if they think others are giving they may grow careless. So it seems better to have a definite fixed sum, leaving the liberal and those well-off to add in the way of donations as they see fit and are able. It certainly never attracts any good material to make the entry free to those who can pay the small sum asked, and if worthy poor people wish to come in, it is easy to have a rule that the fee in that case may be remitted.

In conclusion, I can only say a few words from personal knowledge about the reverence and respect that are felt all over the United States among our large membership, for the two fellow-students and workers who, in the face of opposition, have for so many years held aloft the banner of the Society. I refer to my old friends, Col. H. S. Olcott and H. P. Blavatsky. The former has steadily worked, at personal sacrifice, in a climate for Western men severe, and through good and evil report, in and out of season. H. P. Blavatsky has given us most of all. She has given to the West what it never had, and to the Hindu members some of the

keys that they had lost, but which they need, and she, in my opinion, has made it possible for us to have a Theosophical Society. I take no credit from any one when I say this, for each one has his own particular work, and we have yet to see the one who can even imitate her in her own sphere. We should therefore never forget these two, and should not allow the malice and the rumours started by those who are wicked, or by those who are only ignorant, to shake our loyalty or overcome our gratitude.

Receive, then, brothers, from the American Section the assurances of our fraternal regard, and the expression of our hope that, as the year rolls away, we may all learn to know each other better and to do more work for the cause of humanity, which I believe is in great part bound up in that of the Theosophical Society.

Signed, on behalf of the Executive Committee.

WILLIAM Q. JUDGE,
General Secretary, American Section T. S.

MR. KEIGHTLEY mentioned that in the formal letter appointing him delegate for the American Section was contained the following resolution with reference to the proposed resignation of the President-Founder, which had been supplemented by several letters which he had seen and received personally from America to the same effect; and he thought that that resolution and the letters received to the same effect, coming as they did from that section of the Society which had done more to assist the President-Founder in his work than any other, had a very great a weight in inducing him to abandon his intention to retire.

SPECIAL RESOLUTION OF THE AMERICAN SECTION.

The American Section does not wish to accept any resignation from Col. Olcott of his office of President of the Theosophical Society, but proposes that he be given leave of absence for the purpose of a vacation for whatever time is necessary for a full re-establishment of his health, and that an acting President be appointed who shall be selected by him to perform his duties during his absence, and that an advisory board be elected to help the said acting President in the performance of his work, and that at the same time any suggestions made by the President in vacation to said Board shall have the same effect as if he were still in Head-quarters, but that it be distinctly understood that trivial and unnecessary business shall not be sent to said Col. Olcott during his vacation.

By order of the Executive Committee.

WILLIAM Q. JUDGE,
General Secretary.

He added that when Colonel Olcott's need for rest became known in America, funds had been offered by one of the members of the Society there to help in enabling him to do so; which certainly showed

that the Americans were earnest in their wish that he should retain his office of President of the Theosophical Society.

Dr. J. Bowles Daly, LL.D., General Secretary, Ceylon Section, in presenting the very brief report of that Section, said that on the 8th or 9th November last, a Convention was held in Kandy of the various branches of the Theosophical Society in Ceylon. He had edited the report of that Convention, and hoped, when it was finished, to place a copy in the hands of some of the delegates present, which, he had no doubt, would give a better idea of the work of the Society in that Island than the brief report he would read.

The following report was then read :—

Report of the Ceylon Section of T. S.

There is every reason to be satisfied with the work done here during the past year. The sectional work during the absence of a General Secretary has been conducted by H. Dhammapala, assisted by Mr. Buultjeans and others. Branches were visited in the Western Province and some schools organized by the native villagers. In the month of March I visited the Island on my way to India. During a few weeks' stay I visited some of the more important towns, delivering addresses in several places. The presence of a European seemed to inspire the people with energy and resolution to prosecute the work already begun.

Thousands of cheap publications have been issued by the Buddhist Press. The introductory Catechism by Mr. Leadbeater has had a very wide circulation. The Olcott Catechism has been used only in the higher classes of the schools, 28,000 Sinhalese copies having been circulated in the Island.

The circulation of the *Sandaresa* has been increased. Since I started on my tour I was enabled to secure a large number of subscribers. The following works have been issued during the present year.

We have issued during the year the following publications:

Madyapána—on Intemperance.
Dhammapala Jataka.
Avavada Sanghra.
Sisubodha, Part II.
Dhamma Chakka Sutra.
Olcott's Buddhist Catechism.
Sisubodha, Part I.
Káma-mithyá-chárádinawaya
Goghátádinawa.
Musáwadá-di-nawaya.

The Christian missionaries are unusually active; they are using every effort to deprive the Buddhists of the opportunities of educating their children.

The English High Schools in Kandy and Colombo are showing great activity. The number of passes in Colombo school and the favourable report of School Inspectors has been eminently satisfactory.

My visit to several of the schools in the Island has convinced me that a great want of order. Method and system are needed. The Kandy school forms a brilliant exception, owing to the activity of the Secretary and the skill and ability of the Head Master, Mr. Jayatilika.

The Second Annual Convention of the T. S. was held on the 8th and 9th of November last at Kandy. A report of the proceedings will be placed in the hands of delegates.

The W. E. Society, under the leadership of Mrs. Werakoon, is pushing on its operation. Five girls' schools are now opened within the year.

From August to 14th December I was engaged on a lecturing tour in the Central and Sabaragamawa Provinces. Received a very friendly welcome in every village and town; visited from 70 to 100 places; delivered about 120 lectures and addresses on Buddhism, Theosophy, Occult learning, Condition of Christianity in large towns in England, showed the importance of industrial and technical education. The money collected after lectures amounts to Rs. 1,911-90. Sold Rs. 300 worth of books.

I was not able to visit several of the Branches owing to the necessity of keeping to my lecture course. Felt greatly impressed with the earnestness and devotion of several of the friends who assisted me in my tour.

The social condition of several of the villages was very low; drinking, gambling and idleness very prevalent. The people in every instance hailed with acclamation my proposal to introduce industrial schools. The want of technical education is very much felt.

Several Branches exist only in name. Nine made no response to my invitation to attend Kandy Convention. I regard those silent Branches as utterly worthless.

The necessity of linking some positive work with ethical teaching is absolutely necessary. My Report of Convention will show more fully the possibilities of the future.

I am glad to be able to report that the heads of the Government in Ceylon have given me their assurance of sympathy and support in developing the schemes of industrial and technical education.

I have virtually pledged myself to the Public Instruction Department to comply and support the scheme of Government education.

A small section of the Colombo society have embarrassed me considerably by not carrying out my instructions. The supervision of the existing Buddhist schools, the appointment of teachers, &c., is very defective. More method and discipline will ensure greater success.

J. Bowles Daly,
General Secretary.

THE PRESIDENT explained that Dr. Daly's present labors included several objects. He had authorized him to raise by public subscription a new Buddhist Fund, which should be exclusively under his own—the President's—supervisory control, and which might be used to advance the general interests of Buddhism and, especially, those of the Buddhists of Ceylon. The two Funds he had already created at Galle and Colombo were restricted by the clumsy drafting of the respective Deeds, and experience had proved that the Sinhalese people were quite ready to trust to his personal honor for the judicious disbursement of their money. The President hoped that Dr. Daly's public appeals will result in the raising of a large sum. In the Kandyan country he had collected about Rs. 1,500. He had also made Dr. Daly General Manager of Buddhist Schools in Ceylon.

ADDRESS OF MR. TOKUSAWA ON BEHALF OF THE KIOTO THEOSOPHISTS AND THE BUDDHISTS OF JAPAN.

BROTHERS,—My presence, and that of this Buddhist Priest, Mr. Kusen Gunaratne, indicates the influence which your Society, through the President, has acquired in our distant country. With my little smattering of English, it is impossible for me to describe all that Colonel Olcott has done there. The effect of his tour through Japan last year has been so great and so lasting, that the current of public opinion has been actually turned in the opposite direction. The letters and newspapers received weekly at Colombo by myself and compatriots prove what I have just stated. It is wonderful that one man could have done so much. When I think of the condition of my religion three years ago, I feel inclined to shudder, because it was then at its lowest ebb. The more I reflect upon these evil times, the more inclined I am to bless the Theosophical Society and Colonel Olcott. A comparison between the state of Buddhism then and now justifies what I say. Some of you may know that Buddhism was introduced into Japan in 70 A. D., and it appealed so strongly to the sentiments of the people that it soon acquired widespread influence, and finally became the national religion.

But, unfortunately, some centuries later the Portuguese missionaries arrived and persuaded some Buddhists to change their creed, and Christianity gradually acquired power in the land. Especially was this the case during the last 30 years, when Buddhism was trampled under foot by the missionaries, for till quite recently the more educated of our people regarded Buddhism and its priests with contempt. A few staunch followers of the Lord Buddha's doctrine tried to counteract the influence of the Christians, but it was in vain. It was at this dark moment that the Buddhists came to hear of the work of Colonel Olcott, and asked his aid and sympathy. Therefore, last year, Mr. Noguchi was sent to this country to persuade the Colonel to go to Japan and make a lecturing tour through the whole country. This, I am happy to say, he did, and his success was far beyond our most sanguine expectations. Buddhism took life again, and Buddhists

began everywhere to undertake the revival of their ancient faith. Among the most conspicuous effects of this revival are the three Buddhist Universities and various Colleges now about to be instituted; and the establishment of about three hundred periodicals advocating and defending Buddhism.

You, no doubt, know all about Colonel Olcott's historic mission to Japan,—how he went there, escorted by Mr. Zensiro Noguchi, and laboured for nearly five months in our country for the renovation of Buddhism. By his fiery eloquence and earnestness he aroused the sleeping Buddhists and put new life into religion.

The spread of materialism and scepticism was checked; the insufficiency of Christianity for our wants was shown; and the truth of Buddhism vindicated. A reaction of a most marvellous character has —as I have remarked—set in in favor of Buddhism. The founding of many Buddhist schools, Buddhist newspapers and religious journals, are the visible results of the Colonel's mission. Imperial Princes and Princesses have begun to take a prominent part in Buddhistic education and propaganda. An Imperial Princess has become the patroness of the Buddhist Women's Society of Nagoya, which was founded soon after he had lectured in that city and in consequence of his tribute to woman. An Imperial Prince has become President of the "Dasa Sila Society;" a body founded for promoting the observance of the ten precepts of Buddhism ten years ago, but which, owing to the strong opposition of the Christian and sceptical classes, had died out. After the Colonel's mission it has been revived and is now working. The people now look to the Colonel as their benefactor, and to many he is almost their father. The Christians have ceased to be so aggressive as before: their converts are inventing a new form of their faith. Yes, the mission of Col. Olcott to Japan will be recorded in history. The Japanese will ever remain grateful to him and to his Society, and I hope, Brothers, you will always take a kindly interest in our people.

List of Committees.

The President then proceeded to appoint Committees on Finance and the Adyar Library:—

No. I.—The Finance Committee.

The Committee to audit the accounts of the Society was as follows:—

1. Mr. Tookaram Tatya, and
2. Mohed Rustomjee K. Modi.

No. II.—The Adyar Library Committee.

The following Committee was appointed to report to the Convention on the best measures to be taken to realise the object for which the Adyar Library was formed:—

1. Mr. Tookaram Tatya.
2. Mr. Shama Row Vithal.

3. Dewan Bahadur P. Sreenevasa Row, Judge.
4. Dewan Bahadur J. Lakshmikanta Row.
5. Pandit Gopi Nath.
6. Dr. D. K. Daji.
7. Mr. R. Sivasankara Pandiah.

THE PRESIDENT said that what might be called the imperial business had been transacted. A report had been read, and a Council composed of the Committee representing the Secretaries of all the Sections had revised the rules of the Society, copies of which might be had on application to the Secretary, and would also be distributed to all the Sections throughout the world. After explaining the constitution of the Council and the Indian Sections, he requested MR. KEIGHTLEY and his colleagues, the Secretaries of the four Sections and their representatives, to prepare a system of bye-laws for the Indian Section of the Theosophical Society and to present the same to the Convention for adoption.

No. III.—THE PROPERTY TRUST COMMITTEE.

THE PRESIDENT said that the uncertainty with regard to his life which had been pressing upon him very heavily of late, made him think again of troubling the Convention about his being responsible for the property of the Society. He wished that some way could be devised by which that property could be put in trust with some three persons. He (THE PRESIDENT) had been told that it was a matter of honour for him to be responsible for the property; but he wished to disembarrass himself of that responsibility, as, if he died, the property might get mixed up with his personal property and pass to his heirs. If he could reasonably get himself out of the difficulty by passing the property on to the charge of three trustees, well and good; if not, he wished that somebody would draft a will for him by which he could hand the property over to somebody, so that he could work on without that haunting responsibility resting upon him. He trusted, therefore, that the gentlemen present would name a Committee to take his request into their serious consideration and to give him final advice regarding it. If no one else would nominate a Committee, he would himself nominate one.

MR. KEIGHTLEY made a suggestion which, he said, might be practicable, safe and easy to be carried out. The same difficulty as was felt with regard to the Society's property in India was felt concerning the property of the Society in London, and very competent legal advice on the position was taken. As a result, a trust deed was drawn up, very carefully drafted, and setting forth the objects of the Society, in great detail, the purposes for which it was organised, and the purposes to which the property in question or any sums of money received in future for the Society by will or donation, or in any way, could be applied under that trust. A body of trustees was formed, not less than seven and not exceeding fourteen in number, who had absolutely uncontrolled power in applying those funds and property in any way they thought fit, to the purposes set forth in the deed, subject in that case to

the proviso that Madame Blavatsky was entitled to leave directions in writing which would be binding upon those trustees, so long as the Theosophical Society continued to exist. Thus, as to the manner in which that property should be applied to the general objects of the Society, Madame Blavatsky could prescribe any special mode in which those funds should be used. There were provisions by which any one of the trustees could resign when he liked, by which they could add to their number, by which any one of them who made himself obnoxious to the rest could be removed, and so on. He thought it might be possible to adapt at any rate, a portion of that deed to the purpose which the Colonel wished (hear, hear). Portions of the deed were then read.

MR. TOOKARAM TATYA said that they must all be thankful to MR. KEIGHTLEY for the copy he had obtained of the deed from the London Head-quarters. He moved that a Committee consisting of the following, be appointed to consider the subject.

1. DEWAN BAHADUR P. SREENEVASA ROW, PANTULU, *Small Cause Court Judge, Madras.*
2. MR. B. KEIGHTLEY, *Barrister-at-Law.*
3. MR. SHAMA ROW VITHAL, *High Court Pleader.*
4. MR. K. NARRAINA ROW, B. A., B. L., *High Court Vakil, Madras.*
5. MR. P. KESAVA PILLAI, *Pleader, Gooty.*
6. MR. T. SADASIVA IYER, M. A., B. L., *District Munsiff, Madura.*
7. MR. A. NUNJUNDAPPA, B. A., B. L., *High Court Vakil, Cuddapah.*
8. MR. TOOKARAM TATYA, *Merchant, Bombay.*

The motion was seconded, supported and carried unanimously.

MR. KEIGHTLEY said that, before the meeting adjourned, he had a duty to perform which he felt was incumbent upon them, and would be performed with much pleasure. As representing there, MADAME BLAVATSKY, the American and British Sections, and in their name he would call upon them unanimously to thank their President-Founder most deeply for his self-sacrifice in consenting to remain in office as President of the Society (loud applause); and he begged that, in expressing their thanks, they would pledge themselves on their consciences to give him their active support in the carrying out of the work of the Society; so that, when the President returned to his post with renewed health, he would be gladdened by the sight of increased activity being exhibited in all the branches of the Society, and would find the Indian Section in perfect order and able to compare favorably with the Sections in the West. (Loud applause).

The Convention then adjourned at 3 P. M.

SECOND DAY. SUNDAY, 28TH DECEM

The Convention re-assembled at 12 noon as the Ir the T. S.

MR. KEIGHTLEY proceeded to put to the Conventi adopt certain constitutional rules—article by article— drafted for the Indian Section as its acting General Sec

CONSTITUTION AND RULES OF THE INDIAN SECTI THE THEOSOPHICAL SOCIETY.

ARTICLE I.

1. The Indian Section of the Theosophical Societ under the Rules of the Theosophical Society, as adoptec of the General Council held at Adyar, Madras, on Decen

2. The Indian Section consists of all chartered Unattached Fellows of the Theosophical Society within t limits of India.

3. The General Administration and supervision of vested in a Council, composed of the Presidents of all I *ex-officio*, and not less than seven additional members, w Presidents of Branches, elected at the annual Conventio to serve for one year.

4. The Council shall meet annually, in Convention, or and two following days at such place as the Executive determine, and of which due and ample notice shall Convention shall be presided over by a chairman elected only. A Quorum of the Council shall consist of actual not less than seven Branches; but Branches not repres gate may vote by proxy.

5. Any Theosophist in good standing, not a delega may attend the Convention, but without power to vote.

6. Special Conventions may be held, at the call of cretary issued upon the written request of majority a Committee.

7. Each Branch composing the Section makes its and manages its own local affairs without interference fr the General Secretary or the Executive Committee, p that the fundamental rules of the Society are not violate

ARTICLE II.

1. There shall be an Executive Committee compose bers of the Council, the General Secretary being one executive functions of the Council shall be performed by it shall serve one year, and be elected annually in Con may fill vacancies occurring, by resignation or otherwis ventions.

2. There shall be a General Secretary, who shall b annual Convention. In case of his death on resignation be filled *pro tem* by the Executive Committee.

3. The General Secretary shall be the Executive Officer of the Committee and shall exercise its powers, subject to the supervision and ratification of the Committee.

4. There shall be a Treasurer of the Section, whose office may however be held by the General Secretary.

5. The General Secretary may appoint Provincial Secretaries in his discretion and define their powers, subject to the supervision of the Executive Committee.

ARTICLE III.

1. Membership in the Society is open to all persons without distinction of sex, race, creed, or caste.

2. Any person may be a fellow of the Society without joining any particular Branch, and when so admitted is an "unattached" member.

3. Admission as an Active Fellow in the Society is obtained in the form prescribed in the General Rules of the Society. Forms of application may be obtained by applying to the General Secretary or any officer of the Society.

4. Branch Presidents, while so acting, the General Secretary, or others on whom special authority has been conferred by the President Founder or the Executive Committee, and no others, have authority to admit members and all powers on this behalf hitherto conferred are hereby annulled unless revived by the Executive Committee.

5. The number of Branches which may be formed in any one place is not limited, but no second branch shall be chartered in a given place unless the Executive Committee is satisfied to its advisability.

6. The name Branch is not obligatory and any such body may adopt any designation that it may wish.

7. Application for charters, or authority to form a Branch within the limits of India, must be addressed to the General Secretary and signed by at least five fellows of the Society who intend to acquire membership in the new Branch, or persons who have complied with the conditions of membership.

ARTICLE IV.

1. Every Fellow of the Society residing permanently in India shall pay to the General Secretary of the Section an annual subscription of Re. 1 in the case of a member of a Branch and of Rs. 2 in the case of an "unattached" member, for the expenses of the Section.

2. The Secretary of each Branch must at once notify the General Secretary of the name and address of any member of his Branch, who, by default of payment of his Branch dues, loses his Branch membership. Thereupon the General Secretary shall register him as an unattached member and collect the higher subscription.

3. The General Secretary is empowered to collect the annual dues of members by issuing receipts per V. P. P. for the amount of the

dues plus the money order commission, and refusal of the packet shall be considered as resignation of membership. Thereupon the General Secretary shall notify their names to the Secretaries of their Branches (if any) as no longer members of the Society.

4. Annual dues shall become payable on the 31st March in each year in advance.

5. Every application for admission as a Fellow must be accompanied by an Entrance Fee of Rs. 10.

6. Any person wishing to exchange membership in a Branch for unattached membership, must notify the Secretary of his Branch and also the General Secretary of the Section, and the Secretary of the Branch must also certify the fact to the General Secretary.

7. Any member wishing to transfer his membership from one Branch to another, must produce to the Secretary of the Branch he joins a certificate from the Secretary of the Branch he leaves that his dues have been paid up to date.

8. Any Fellow not paying his annual subscription to the Section for two consecutive years shall be held to have resigned his membership and his name shall be erased from the list of members; but he may revive his membership at any time by payment of all arrears.

9. The Entrance Fee may be remitted or reduced by the Executive Committee in special cases at their discretion, or on the recommendation of the President of a Branch and they may also allow exceptions to be made to the foregoing rule.

ARTICLE V.

1. The General Rules of the T. S. are hereby adopted as an integral part of the constitution of the Indian Section and shall apply equally with the above to all its members.

ARTICLE VI.

1. Temporary alterations and amendments in these rules may be made by the Executive Committee subject to ratification by the annual Convention of the Section.

Officers.

Bertram Keightley (M. A., Cantab.), *General Secretary.*

Councillors.

Tookaram Tatya.	P. Kasava Pillai.
N. D. Khandalvala.	C. Sambiah Chetty.
Dorabji Dosabhoy.	Dr. J. K. Daji.
C. Kottayya.	Babu Dinanath Ganguli.
Lieut. Peacocke.	Dewan Bahadur R. Raghunath Rao.
V. Cooposwami Iyer.	R. Jaggannathiah,

and all Presidents of Branches.

Mr. Tookaram Tatya, Mr. N. D. Khandalvala, Pandit Gopi Nath, Dr. Daji, Mr. Kesava Pillai, Mr. C. Sambiah Chetty, and the General Secretary.

He said that the idea of having additional members of Council besides Branch Presidents, was in order to associate in the active work of the Society, individual members who might be scattered over a vast territory and not be acting as Presidents of Branches, but whose advice and active co-operation would be of great value in carrying on the work, for instance, such members as Prince Harisingji Rupsingji, Messrs. Cooppoosawmy Iyer and Tookaram Tatya.

Referring to the article prescribing the holding of the Convention meetings, COLONEL OLCOTT said that the only time when the Convention could be held was the Christmas holidays. He mentioned that some years ago a proposal had been made to hold alternative Conventions of the Theosophical Society itself, in different parts of India. He had opposed such a proposal, because Head-quarters represented Europe and America as well as India, and Adyar was as natural a centre for all as any other place. Further, the archives of the Society were at the Head--quarters, and it would not be convenient to convey them to Calcutta, Bombay, Lahore or Allahabad. The Indian Section might, however, have its Convention in any part of India; and if it was decided at any time to have it in Calcutta, it might be convenient to hold it during the Durga Pooja holidays. Whenever it was not held elsewhere, it might be held here, in this Convention Hall.

It was, after some discussion, carried unanimously that the Convention be held during the Christmas week and that the question of place be left open.

Referring to clause 4 under Article III, MR. KEIGHTLEY said that anything done by the General Secretary which was not approved by any one member of the Executive Committee, could be called in question before that body.

THE PRESIDENT: The understanding being that the General Secretary shall be acting on the general lines of policy laid down by the Executive Committee.

MR. P. R. MEHTA proposed that the whole of the subscriptions be paid to the Head-quarters Fund; but considerable discussion ensued, at the end of which it was arranged that the question be left to the discretion of the Council of the Section.

A motion was brought forward that the subscription be changed from 10 Rs. to 5 Rs.; but a poll was taken, when it was found that a majority of Branches were in favour of Rs. 10, and the motion was lost.

the correspondence with all the Branches between his two Assistants, and make them, so to speak, his eyes and ears. Besides that, it would also be part of their work and of his own duty to keep in communication with scattered and unattached members, whose help would be of great importance to him so far as their time would permit. The second branch of his schene was to print and circulate to every member of the Indian Section *gratis* every month a pamphlet of 12 pages (duodecimo) consisting of questions and answers on topics of Theosophical interest. In doing this, he would make free extracts from the "Theosophical Forum," but, broadly speaking, it would deal with any questions of interest bearing on Theosophy in any sort of way that would be sent him. In this work, he looked to unattached members helping him very particularly. In the pamphlet he wished to give as much of Hindu thought as of Western thought, and he would send it to Mr. Judge, who would make use of the matter about Hindu thought there. In the case of the members of Branches, the required number of copies would be sent to the Secretary for distribution, and in the case of unattached members they would be sent direct to them from the Head-quarters. He would collect the annual dues by V. P. P., sending one number of the new paper out of the whole year's issues to every member who had not paid his dues, for the amount of his annual dues plus postal commission. These issues would form something tangible and a member would practically receive something in return for his subscription, and he would be apprised in advance of the sending by V. P. P. by a notice in the previous number. His third scheme of work was to prepare and issue for all Branches in India a paper or papers which might be read at Branch meetings, once a month at least. This was the American scheme, and such paper would be a pamphlet of 16 or 24 pages uniform in size with the new paper, and *would be issued only to Secretaries of Branches and not under any circumstances to the individual members.* The object was to give an inducement to the members of a Branch for attending its meetings, to afford a stimulus to scattered members to form a Branch, to assist in the work of the Branch, to furnish materials to Branches for study and discussion, and to attract outsiders. Those were the three lines of work he proposed to initiate. Another part of the work would be to get up lecturing tours and visitations by the Provincial Secretaries, and such inspectors as Mr. Kotayya, and to arrange for the visit of such able and prominent exponents of Theosophy as MRS. ANNIE BESANT (applause). That lady earned her own living in England by lecturing, and before he could invite her to pay a visit, he should feel it his duty to guarantee, at any rate, all her expenses in India. He then read a draft circular which he proposed to issue shortly.

Passing on to the question of funds necessary for carrying out his scheme, he said he required a short-hand writer on Rs. 50—half of which salary he was prepared to give himself, and reckoning for postage, printing, &c., he was of opinion that Rs. 200 a month would cover all

the actual expenses of the Sectional Staff, and that Rs. 500 more was necessary for his own travelling expense on a six months' tour of inspection to the Branches. Roughly speaking, he would require Rupees 3,000 a year for the General Secretary's Office. Including Rupees 1,000, as minimum expenses of residence for the staff at Head-quarters, represented by the sectional contribution, they had to raise Rs. 4,000 during the next twelvemonth. He was not prepared to enter upon the work of General Secretary with an hypothetical prospect before him, and he begged that those present would put on paper the amounts they were prepared to guarantee for the expenses of the current year, adding that the guarantors would have returned to them such proportion of their contributions as might not leave a deficit.

The President-Founder headed the list with Rupees 100 for Mme Blavatsky and the like sum for himself, and the subscription paper being circulated, the Indian Section Convention adjourned at 3-45 P. M.

THIRD DAY, MONDAY, 29TH DECEMBER.

REPORT OF THE AUDIT COMMITTEE.

On the reassembling of the Convention of the T. S., the following Report of the Audit Committee was read :—

We beg to report that we have carefully gone through all the accounts, and find them correct to our complete satisfaction. We are glad to see that the Colonel has contrived a system by which no bills are passed without his sanction; and consequently a very good check is brought to bear upon the expenditure. Yet, we beg to suggest economy in the keeping up of animals, the cost of which has increased enormously this year, as there are more than the necessary animals in the stables.

We also beg to suggest that all the Government papers which are kept with the Treasurer in the safe, and are likely to be stolen when the Treasurer is not in the office, as was recommended, be lodged in the Madras Bank for safe custody.

We also find that the wages of servants have increased, which may be reduced; and they may be engaged temporarily when their services are needed.

TOOKARAM TATYA.
RUSTOMJEE K. MODI.

THE PRESIDENT said that all the horses had been sick; the cows had had their young and he did not want to sell them to the butcher, but rather to keep them till they could work. As regards the cost of the establishment, they had been paying the Recording Secretary and Treasurer a salary, which had not been done before. As regards the garden, the servants employed on it had been the same. It was impossible to reduce the staff of labourers in the place without allowing the cocoanut trees to die from want of water, which would entail heavy loss. The

Government Securities could, of course, be put in the Bank if the Committee thought necessary.

Report of the Adyar Library Committee.

The following is the report of this Committee :—

Your Committee consider that, owing to the present urgent needs of the Society in India, it will be impossible for the Indian Section, as such, to raise the funds necessary to put the Adyar Library on a sound working basis, and therefore advise that for the ensuing year things go on as before.

Tookaram Tatya,
J. K. Daji,
Lakshmikanta Row,
Pandit Gopi Nath.

Adyar, 28*th December* 1890.

Discussion on the above Report.

Mr. Keightley moved a resolution entreating the President-Founder to profit by every opportunity, during his enforced holiday, to urge upon the consideration of persons able to contribute to the Library, the desirability and necessity of their doing so. It must be a special request from the Convention to him to help in starting an endowment for the Library in the future (Hear, hear, and applause).

Dr. Daly supported Mr. Keightley, and said that if the President-Founder or some other gentlemen would give a series of lectures on the value of the Library throughout India, he believed that at the end of three months, a sum of money sufficient to permanently endow the Library, might be raised. Appeals through the *Theosophist* and *Lucifer* would not avail much, for the simple reason that those publications had not a sufficiently wide circulation. He added that money would be forthcoming if the public were also appealed to through the newspapers.

It was then carried unanimously that a formal resolution shall be drafted by the Committee requesting the President-Founder to use, during his holiday, all available means to raise funds for the Library.

The Trust Deed Committee.

Mr. Keightley, after a few prefatory remarks, said that it had been found absolutely impossible both in London and India to give the Theosophical Society any legal status. It could not be registered under any of the acts relating to charitable institutions or educational bodies of the ordinary kind, because of the fluctuating character and geographical distribution of its membership. Consequently, in the early part of this year in London, when the Theosophical Society had become possessed, through Mrs. Annie Besant's generosity, of the lease of her house as its Head-quarters,—a measure which also involved the expenditure of a sum of money on alterations and additions—it became imperatively

necessary that the title of this property should be vested in some legal body representing, so to speak, the Society. On the one hand, it was not right to have left the house in Mrs. Besant's name, and on the other, Madame Blavatsky's health precluded it being in her own name. After very careful consideration with able London lawyers, it was decided to draw up a trust-deed which set forth the various objects and purposes of the Society, the broadest possible scope being given to it. Under the terms of that deed, full powers were given to the trustees with regard to the disposal, realisation and expenditure of funds. Among their provisions, it also set forth that any objectionable trustee could be excluded from office by a ⅔rd majority of the trustees, and *ipso facto* his trusteeship ceases with a formal notification to him. He then presented the following resolution which, he said, had been arrived at by the Trust Committee appointed at the first day's Convention at his recommendation.

Resolved—Your Committee recommend, in compliance with the desire of the President-Founder, that the property of the Society shall be transferred to a body of trustees, consisting of Colonel H. S. Olcott, Mme. H. P. Blavatsky, Mr. W. Q. Judge, Mr. Bertram Keightley, Mr. N. D. Khandalavala, Mr. Tookaram Tatya, and Pundit Gopinath, Mr. Sambiah Chetty, Mr. Narendro Nath Sen under a deed of trust, which shall be drawn up on the general model of that executed at London on August 4, 1890, for a similar purpose.

The number of the trustees was rather large as compared with the English Committee. As the property of the whole Society was represented, it was obviously desirable that Colonel Olcott, President-Founder, Madame Blavatsky of London, Mr. Judge of America, and the speaker himself, as Indian General Secretary, should be included in that deed. Then, for convenience of business, it was most desirable that there should be a large element of the Indian Section on the body of the trustees. As the property was situated in India, the gentlemen of the Indian Section would be the right persons to advise as to the disposal of the property, if any doubt arose.

THE PRESIDENT said that he must have control over the management of the property as long as he retained his present connection with the Society, because if they were going to divide the management over such a large field, it would be practically impossible to carry on the work. If he could be made the managing trustee, so as to control the property until he was relieved of office, and somebody else should then manage it who lived at the Head-quarters, the plan would be workable. For instance, there was a passage that had been required to be made to the Library. There was no money for the work; but he advanced money out of the funds of the *Theosophist* and recouped it subsequently, whereas under the terms of the resolution, he would be obliged to write to New York, London, and elsewhere, and the place might go to rack and ruin before he received answers.

An animated discussion then took place.

PANDIT GOPINATH supported the President's view, and was of opinion that he should be made the Managing Trustee.

MR. KEIGHTLEY reminded them that they were in the presence of a host of legal difficulties. He suggested that a clause be added to the Deed to the effect that the trustees be empowered to appoint one of their number as managing trustee of the property, whose decision in all matters of detail should be final, subject to the approval of the general body of the trustees, if necessary. They would then appoint Colonel Olcott as such managing trustee (hear, hear), and when he died, the appointment of his successor was provided for in the deed.

DR. DALY thought that Colonel Olcott would then only be the care-taker of the property.

MR. KEIGHTLEY said that if they appointed trustees, such trustees must have power, but that if they did not appoint them, they stopped where they were. Whatever trustees they nominated, they as a body must exercise legal control over the property.

DEWAN BAHADUR P. SREENEVASA ROW pointed out that if Colonel Olcott wished to terminate his responsibility for the property he should execute a deed of trust; if he did not wish to do so, he could make a will.

MR. GOPINATH read a clause of the trust deed of the London Theosophical Society, and was of opinion that it covered the case.

MR. KEIGHTLEY did not think so. He pointed out that the great difficulty was to frame a clause which would give the Colonel the practical management of the property. On considering the matter, it seemed to him that the best way of effecting that object was by inserting a general clause, which practically gave him control over the trustees in one aspect, and in the other nominated him during his life, or till his retirement from the trusteeship, as the executive officer. He would only too be delighted to accept any other way of getting over the difficulty; but the legal obstacles involved were discussed for days in London, where they tried every conceivable plan to evade the necessity of a trust deed of this character, and they could not escape from it.

MR. P. R. MEHTA suggested that a clause be added to the effect that the Colonel should remain the managing trustee during his lifetime and moved that the trust-deed as prepared by Mr. Keightley be adopted with the proviso that a clause might be added to the effect that the Colonel should remain managing trustee of the estate.

MR. TOOKARAM Tatya seconded.

MR. KEIGHTLEY suggested that the Convention had better appoint a small Committee to take the matter in hand with power to carry it through on the lines on which they had decided.

MR. TOOKARAM TATYA suggested that the following gentlemen should form that Committee. Colonel Olcott, Mr. Keightley and Dewan Bahadur S. Subramania Iyer, C. I. E.

MR. KEIGHTLEY then added the following rider to the above resolution, which was seconded, and carried unanimously.

That a Committee consisting of the President-Founder, Mr. Bertram Keightley and the Hon. S. Subramania Iyer be and is hereby appointed to draw up a Trust Deed for the Theosophical Society on the general model of that adopted in London on August 11, 1890; providing however for the President-Founder retaining the management of the property during his life.

EXTRACTS

From some of the Letters and Telegrams received by the President-Founder regarding his resignation from Office.

TO SECRETARY, *Theosophical Society.*	FROM SECRETARY, *Gyan Marga Theosophical Society.*

"Resolved—Colonel Olcott be requested to continue President."

PURNO CHANDRA MUKERJEE, *President of the Jubbulpore Branch, and signed by all the Members*:—"We believe that your retirement at this stage would prove ruinous to the movement, at least in India, for we know of no gentleman, Indian or European, who commands enough public confidence here to be able to fill your place."

RESOLUTIONS OF THE NAGPUR THEOSOPHICAL SOCIETY:—"That it is entirely owing to the untiring zeal and energy of the respected Col. Olcott that the Theosophical Society has begun to gain a firm footing in India.

"That if it had not been for the sowing and the growth of Universal Brotherhood on the broad lines and principles laid down by the revered President-Founder, the several societies which are now progressing in social and political matters would never have come into existence.

"That the Society has not grown sufficiently old to survive without the life in it of the beloved benefactor. It is sure to suffer by his absence and retirement."

(Four other resolutions in the same strain.)

CAPT. BANON *(Kangra)*:—"I hope you will not think of resigning the Presidentship—the Society would go at once to shipwreck."

PROF. MANILAL NABUBHAI DVIVEDI *(Nadiad)*.—"It appears you are determined to 'retire.' I am sorry for it; and I would again and again ask you to reconsider your decision."

JUDGE N. D. KHANDALVALA *(Ahmedabad)*:—"If you resign you break off all connection with the Society. Rather than do so, *delegate* your authority for a year and travel.....This is a reasonable request that I make to you, in the name of a host of Theosophists who have been flooding me with letters, and I have no doubt that the whole body of Theosophists will beg of you to act up to some such suggestion."

BABU SATKORI MUKHERJI, Pres. A. B. B. T. S. (*Berhampore*).—"The immediate effect of your resignation would be the resignation of a large number of influential and active members, and a general lack of zeal on Theosophical matters thoughout India.....Ever since your arrival in India, the denaticnalizing, sceptical influences are receiving a check, and we hail with delight the faint light of the dawn of our national life, and we think it was all owing to your efforts and that of the Society you founded."

RUSTUMJI MANCHERJI MOBEDJI (*Bombay*):—"Keep that peace of mind which blessed Buddha had under the Bodhi Tree against the devils.....Whatever you do, do for the better growth of Theosophy .....My love and reverence to you, whether you go or remain."

DINA NATH GANGOOLY (*Berhampore, Bengal*) :—"The Theosophical Society is passing through a serious crisis, and under its peculiarly trying circumstances in which it is placed, your retirement, I fear, will affect its interests greatly."

MUNCHERJI M. SHROFF (*Bombay*) :—"I must sincerely tell you that your sudden withdrawal will cripple and almost ruin the Theosophical Society in India. I know that there are certain circumstances which have combinedly made your position in the Theosophical Society difficult, but I trust you will be able to overcome these difficulties, as you have in the past successfully passed through crises more serious."

JUDGE J. S. GADGIL (*Baroda*) :—"I feel pretty certain that with your resignation there is the greatest fear of the whole movement going down, so far as India is concerned . . . . Your resignation is likely to quench what still exists."

P. IYALOO NAIDU (*Hyderabad*) :—"Knowing, as I do, the highly valuable services rendered by you to the Theosophical Society and to mankind in general, it is my earnest wish that you should continue to occupy the Presidential chair during your life-time."

JUDGE NARAIN DOS (*Lucknow*) :—"We are indeed sorry to learn from the last *Theosophist* that our worthy and respected President intends giving up the reins of the Society. He is not only the soul, life, *manas* of the body, but the higher spirit and wisdom which can alone control the whole constitution. In fact, the Rishi, as we regard him to be, should retain the guidance, if not the detail of the working or management of the Society."

TOOKARAM TATYA (*Bombay*).—"I feel strongly that you are committing a very serious mistake. This step, if taken, will not only ruin the Society, but it will also reflect great discredit upon you. The public will compare your past utterances with your present conduct, and it will confirm the statement made by some enemies that you were an adventurer and imposter".

GNYANA GURU YOGI SUBHAPATI SWAMY (*Bombay*) :—"Why resign your office? Because of trouble to your person? If so, hold fast and

stand by your post, and continue in your good work. The world wants many workers of your stamp."

BABU KALI P. MUKHERJEE, (*Berhampore*) :—"It is with inexpressibly deep sorrow that we have come to know that you are going to resign . . . . . Hitherto, by your tact and judgment, you guided your Society as no other man could guide; your courage and presence of mind never failed you; do you flinch now?"

PANDIT GOPI NATH (*Lahore*) :—"The present is not the time at all when we can spare Colonel Olcott. It is through him only that we people living so far away have an attachment towards the Society and its Head-Quarters."

BABU NORENDRO NATH SEN (*Calcutta*) :—(*Telegram*).—"I beseech you not to give up Presidentship. It is the wish of all. My sympathy with you unbounded. Very, very sorry, I cannot go (to Convention.)"

PRINCE HARISINGHJI ROOPSINGHJI (*Bhownagar*) :—"I have learned with horror your determination to resign the Presidentship of the Theosophical Society. You, who have sacrificed so much for this Society and the teeming millions of our Motherland.....It is quite true you have worked for us—nay, you have done more for us than another human being can do. But now it is our turn. We will give you rest, but we will keep you President. We will have no other President while the defender of our faith lives."

V. SUNDARARAMAYYA (*Masulipatam*) :—(*Telegram*).—"Colonel's resignation calamitous. Implore him to retain office."

N. U. TREVEDI (*President of Surat Branch, and all the Members*) :—"It is with the most profound regret we received notification of your intention to resign the office of President of the Theosophical Society. In tendering this our humble but earnest supplication that you will remain at the head, we but echo the prayer that will sound from end to end of this vast nation, you have done so much for."

WM. Q. JUDGE (*New York, U. S. A.*) :—"There is a strong feeling throughout the U. S. of gratitude to yourself for all your past work, and no one wishes you to resign, but, on the contrary, they would all be very much exercised if they had any idea that you intended to do so."

J. C. VER PLANCK (*Cincinnati, U. S. A.*) :—"I do not think you can realize how many among your countrymen look over to India and to you, with a faith in the friend who has never failed us, to hearten their own labors . . . . A rest you must need, should have, and can now take, we hope. But let no word of resignation be coupled with it."

X. X. X. (*A personal friend of the President and prominent Theosophist in Boston*) :—"You must not resign, Colonel, if you really care any longer for the T. S., for your resignation would be followed by that of a large number of members in the United States, who look to you and you alone as the preserver of their rights and liberties."

MADAME H. P. BLAVATSKY (*London*) :—(*Cable telegram*).—"If you resign, I will sever my connection with the Society."

The Founders' Busts.

Mr. Tookaram Tatya rising said that he had a resolution to propose, to which he felt sure there would be no opponents. Such eminent services as had been rendered to this country by the Founders, he considered to be altogether beyond acknowledgment; but he felt that, for the sake of this Society, some permanent memorial of those honored personages should be preserved at Head-quarters. As he understood that a bust of Col. Olcott was at present being made by public subscription, he would move that a copy of Col. Olcott's bust should be procured, and a companion bust of Madame Blavatsky made, and that these two busts should be placed in the Adyar Library, as memorials of the Founders and an honor and ornament to the Library itself.

This motion having been seconded by Mr. Mehta, gave rise to some discussion, in which Pandit Gopi Nath, Dr. Daly, Mr. Fawcett, Mr. Keightley, Mr. Kasava Pillai, Mr. Harte, Mr. Coopooswami Iyer, and others took part. None of the speakers opposed the object of Mr. Tookaram's motion, but there was a unanimous feeling that if it were adopted, the fact should be made perfectly clear to the Fellows and to the public that these busts were in no way intended to represent all the Society's recognition to the Founders for the services they had rendered. Mr. Tookaram Tatya having vehemently disclaimed any such intention, and it having been understood that the honor done by the placing of the busts in the Library was rather to the Society than to the Founders, the motion was carried unanimously.

The President's Holiday.

On the motion of Mr. Keightley a Committee was appointed to consider the best way to meeting the expenses of Colonel Olcott's respite from the cares of office, during which time it was the wish of the Society that he should have all that might be necessary for rest and recreation in whatever part of the world he might elect.

This Committee reported at the evening session of the same day as follows:

"That, in our opinion, it is our duty to provide liberally for Colonel Olcott's needs during the furlough which his present state of health has rendered necessary. We therefore recommend that a subscription list be opened by the Assistant Treasurer for this purpose, and that all Fellows of the Society and all well-wishers of the President-Founder be urgently requested to send in, without further solicitation, any sums they may wish to subscribe for the purpose."

The report of this Committee having been adopted, a resolution to the above effect was unanimously passed by the Convention.

The proceedings of the Convention terminated with a most hearty and enthusiastic vote of confidence and loyalty in Madame H. P. Blavatsky.

publicized by the executive of the Society, and must be endorsed by two Active Fellows of the Society and signed by the applicant.*

5. In a country where a Section exists, applications must be forwarded to the General Secretary; in all other cases to the President.

6. All applications for Fellowship shall be filed at the Head-quarters of the Society, after being duly registered by the General Secretary of the Section receiving them.

7. No dignity or privilege shall be conferred upon, nor any obligation accepted from, any Fellow of the Theosophical Society, that conflicts with any of the Rules of the Society, or is contrary to the spirit of its Constitution.

8. Any diploma, certificate, dignity, privilege, or obligation issued or accepted, in contravention to these Rules, shall be necessarily null and void.

ARTICLE III.

Branches and Sections.

1. For the convenience of administration the Fellows of the Society are organized into local Branches† and territorial Sections.

2. A Branch is constituted by the issue of a Charter, which must be recorded at the Head-quarters of the Society, signed and sealed by the President and countersigned by the Corresponding Secretary of the Society and by the General Secretary of the territorial Section, if any, in which the proposed Branch is located.

3. No Charter shall be issued to less than five applicants, who must be Active Fellows.

4. No Branch shall be obliged to accept any Fellow as a member who has not been duly elected by the Branch, and who has not agreed to abide by its Bye-laws, but every Fellow of the Society residing within the territorial limits of a Section is, *ipso facto*, a member of that Section, and within the jurisdiction of its Council, unless a special exception for valid reasons is made by the President.

5. No Fellow shall be on the roll of *active* members of more than one Branch at once.

6. A person may be an Active Fellow of the Society without joining any Branch: such person will be classified as "Unattached."

7. A territorial Section may be formed by the President of the Society, who shall prescribe the limits of its jurisdiction, upon the application of not less than seven chartered Branches within that territory.

8. All Branches and unattached Fellows within its geographical limits shall be subject to its jurisdiction.

9. Each Section shall have autonomous jurisdiction within its prescribed geographical limits, subject to the terms of the Constitution and Rules of the Society, as herein prescribed.

10. Each Section shall have the power of making its own Laws and Bye-laws and of fixing its own Entrance Fees, Dues and Subscriptions. Provided always that such Laws and Bye-laws do not conflict with the Objects and

* Person desiring membership but unacquainted with members may address themselves to the President or any General Secretary.

† The term "Branch" includes "Lodge" or "Group" (if chartered).

Rules of the Theosophical Society herein contained, and that no objection is made by the President within thirty days after his receipt of a copy of the same from the General Secretary of the Section. The General Secretary shall forward to the President, within seven days of their adoption, copies of the Constitution, Rules and Bye-laws of his Section and of any alterations thereof, under registered cover.

11. No Constitution, Rule, or Bye-Law of a Branch shall be valid until confirmed by the President, or by the General Secretary of the Section in which such Branch is situated, who shall be *ex-officio* the agent of the President.

12. The executive officer of each Section shall be a General Secretary, to be chosen annually according to the Rules of the Section.

13. He shall be *ex-officio* a Secretary of the Theosophical Society, and as such shall be the only official agent of communication between his Section and the President of the Society.

14. The General Secretary shall forward to the President annually, on or before the 1st day of November, a brief report of the work, receipts and expenses of the Section during the year, and a list of the names and addresses of all who have joined, left, deceased or been expelled during the preceding twelvemonth. He shall at once notify the President of the issue of a Charter to any new Branch.

ARTICLE IV.

Officers.

1. The Society shall have a President, a Corresponding Secretary, a Vice-President, *ex-officio* Secretaries, a Recording Secretary, a Treasurer and an Assistant Treasurer. The office of Vice-President shall rank next after that of Corresponding Secretary during the tenure of office of the present incumbent.

2. The right of the President-Founder, Colonel H. S. Olcott, to hold the office of President of the Theosophical Society for life, is recognised and re-affirmed.

3. The similar right of Madame H. P. Blavatsky, as co-Founder, to hold the office of Corresponding Secretary for life, is likewise recognised and re-affirmed.

4. The office of Corresponding Secretary shall not be filled when left vacant by the present incumbent; but it may be revived at any time by the unanimous vote of the Sections in favour of a specified individual. In such case the new incumbent shall not hold office for more than seven years without re-election.

5. The Vice-President has no administrative function beyond those by Rule herein provided, except in case of the death or resignation of the President, in which event the functions of the latter shall devolve upon him until a new President is elected.

6. The office of President shall become vacant by reason of any of the following causes: Resignation; Death; or under Rule 2, Art. VI.

7. The resignation of a President shall be addressed to the Vice-President, who shall at once communicate it to the General Council; such resignation to take effect according to its terms.

8. The President shall have the right to appoint his successor, and also to fill a vacancy in the office of Vice-President; subject, however, in either case, to ratification by a two-thirds majority vote of the Sections. And it shall be the duty of the General Secretaries of Sections to communicate to the President the decision of their respective Sections within three calendar months after receiving from him notice of the said appointment or appointments. Should the nominee or nominees fail to obtain the required two-thirds vote of ratification, the President shall make a new nomination.

9. Should the office of President become vacant without a nomination having been made under the preceding Rule, then the Vice-President shall enjoy the same rights, and may offer himself as a candidate.

10. The Recording Secretary and Treasurers of the Society shall be appointed by the President and hold office during his pleasure; but such appointments shall become void by a majority vote of the Sections, which shall be taken by the President upon the written demand of the General Secretary of any Section.

ARTICLE V.

General Council.

1. The general control and administration of the Society is vested in a General Council, consisting of the President, Corresponding Secretary, Vice-President and General Secretaries of Sections.

2. The business of the General Council may be conducted by correspondence; all questions to be decided by a majority of votes, as communicated to the President, who shall have a castiug vote in case of a tie. The names of Sections voting for or against any proposal shall be communicated by the President to the General Secretaries together with the decision of the Council.

ARTICLE VI.

The President.

1. The President shall be the chief Executive Officer of the Society. He shall have discretionary powers in all matters not herein specifically provided for, and be responsible for their exercise and for the due performance of his duties to the General Council from which he derives his authority.

2. The President may be deprived of office, at any time, for cause shown, by a three-fourths vote of the General Council; provided, however, that opportunity has been given him to disprove any charges brought against him before the General Council. Such charges to be sent in duplicate to the President and Vice-President.

3. Upon receiving a copy of such charges, the Vice-President shall at once forward to each other member of the General Council a copy thereof, together with a copy of the defence offered by the President, and take their votes thereon. And it shall be the duty of every member of the Council to communicate his vote to the Vice-President within thirty days of the receipt of such communication. Pending the issue of the above proceedings the executive powers of the President shall vest in the Vice-President.

4. The same procedure shall apply, *mutatis mutandis*, to the case of the Vice-President.

5. The President shall be the custodian of all the archives and records of the Theosophical Society.

6. The President for the time being shall be one of the Trustees and Administrators of the Society for all real-estate, funds, uninvested monies, and other property of all kinds, of which the society as a whole is or shall at any time become possessed.

7. The President shall be the Court of Final Appeal in disputed questions arising between Fellows, or in or between Branches or Sections. But all differences between Branches or Fellows must, in the first instance, be submitted for settlement to the Council of the Section, appeal being resorted to only in exceptional cases, or when the Council of the Section is unable to decide the case.

8. The President shall have the power to delegate any one or more of his powers to persons chosen by himself, and shall fill *pro tem* all vacancies that occur in the offices of the Society.

ARTICLE VII.

Charters and Diplomas.

1. All Charters, whether of Sections or of Branches, and all Diplomas of Fellowship, shall draw their authority from the President, as the Executive of the General Council, and may be cancelled by the same authority.

2. The local administration of the Sections and Branches shall be vested in their respective officers, according to the terms of their charters.

3. The Branches shall enjoy complete internal self-government, provided that they do not infringe the Constitution, nor contravene the Rules of the Society, or of the Section to which they belong.

4. Every application to the President for a Charter for a Section or a Branch, shall contain an undertaking on the part of the applicants that the said Section or Branch will abide by the Rules of the Society.

5. Every application for a Charter for a Branch shall be signed by at least five active Fellows of the Society. Such application, if for a Branch within the limits of any Section, must be addressed to the General Secretary of that Section: in other cases, to the President of the Society, who shall exercise his discretion as to the issue of the Charter.

ARTICLE VIII.

Head-Quarters.

1. The Head-Quarters of the Society are established at Adyar, Madras, India.

2. The Head Quarters and all other property of the Society, including the Adyar Library, the Permanent and other Funds, shall continue to be vested in the President as Trustee for the Society, until such time as the Trust Deed ordered by the Convention of December 1890 shall have been duly executed.

ARTICLE IX.

Expenditure.

1. The legitimate objects of expenditure shall be:

The maintenance of Head-quarters, including repairs and improvements to the property.

The support and extension of the Adyar Library.

Wages of employés.

Purchase of books.

Office and travelling expense.

Publications.

Conventions.

And such other worthy objects as may from time to time present themselves.

2. Any surplus income, over and above a reasonable provision for current working expenses, and such other disbursements as may be provided for by these Rules, shall be invested by the Trustee in Government or other first-class securities, and added to the Permanent Fund, inaugurated by order of the Convention of 1883.

ARTICLE X.

Accounts.

The accounts of the Society shall be audited yearly by a qualified Committee appointed by the President.

ARTICLE XI.

Fees and Dues.

1. It shall be the duty of each Section to contribute as liberally as its circumstances allow towards the maintenance of the Executive Staff and the upkeep of Head-quarters.

2. The fees payable towards the support of the Executive Staff by Branches not comprised within the limits of any Section are as follows; For Charter £ 1; for each Diploma of Fellowship 5 Shillings; for the annual subscription of each Fellow 2 Shillings.

3. Unattached fellows not belonging to any Section or Branch shall pay an annual subscription of 5 shillings to the Head-Quarters.

ARTICLE XII.

Conventions.

1. Each Section shall hold an annual Convention for legislative and social purposes at such time and place as may be prescribed in the Rules of the Section.

2. The President shall also have the p ower to convene meetings at discretion.

ARTICLE XIII.

Offences.

1. Any Fellow who shall in any way attempt to involve the Society in political disputes shall be immediately expelled.

2. No Fellow, Officer, or Council of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced or advocated by the Society.

3. Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or of being guilty of gross misconduct; or any Fellow convicted of any offence under the Penal laws of the country he inhabits, involving moral turpitude, shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty, or failing to make valid defence, the Executive of the Section may, if deemed expedient, expel such fellow, notifying the President of the fact that his name may be removed from the register of Fellows; provided, however, that the accused shall have the right of appeal to the President whose decision shall be final, and pending the President's decision his rights of membership shall be suspended.

ARTICLE XIV.

Revision.

1. The present Constitution and Rules of the Theosophical Society shall remain in force until amended by a full two-thirds vote of the General Council.

2. Should any proposed alteration lack only one vote of the requisite two-thirds majority, the President may in his discretion cast the additional vote required.

3. Any proposal for the alteration or amendment of the Constitution and Rules of the Theosophical Society must, in the first instance, be communicated to the President in writing, who shall within 30 days transmit the same with his remarks thereon to the General Secretaries of the Sections.

4. No alteration nor addition to the Rules of the Theosophical Society shall be made without four month's previous notice having been given to the General Secretary of each Section of the proposed alteration or addition, who shall at once ascertain the opinion thereon of his Section and report the same to the President.

5. All previous Rules of the Theosophical Society are hereby repealed, and all Rules or By-Laws of Sections or Branches which conflict with these Rules are hereby declared illegal and invalid.

ARTICLE XV.

Affiliation.

1. It shall be competent to the President to affiliate any Society with the Theosophical Society at his discretion.

Note.—The following have already been affiliated:

(i.) The SANSKRIT SABHA of Benares, with Pandit Bapu Deva Shastri as President.

(ii.) The LITERARY SOCIETY OF BENARES PANDITS, with Pandit Rama Misra Shastri, Professor of Sankhya, Benares College, as its President.

(iii.) The HINDU SABHA, founded by M. R. Ry. A. Sankariah Avergal, B. A., Naib Dewan of Cochin.

At a Bharat Mahamundala (Convention) of orthodox Pandits and other friends of Hindu Religion and Sanskrit Literature, convened at Haridwar, 30th May 1887, the following Resolutions were unanimously adopted:—

Resolved,—That this Sabha unanimously records its appreciation of the selfish and efficient aid given by the Theosophical Society to the cause of

disseminating in distant countries a knowledge of the teachings of our holy sages.

Resolved,—That this Sabha earnestly recommends all Princes and others favourable to Hindu religion (Sanatana Dharma) to assist the Society as much as possible to make the Adyar Library as useful and powerful a national undertaking as its projectors intended that it should be.

Signed by the Members of the General Council:—

H. S. OLCOTT, P. T. S.,

BERTRAM KEIGHTLEY,

Special Delegate American, British, and European Sections.

J. BOWLES DALY,

Gen. Sec. Ceylon Section.

PANDIT GOPI NATH,

Gen. Sec. N. W. Section, India.

SHAMA CHARAN BHATTA,

Delegate N. E. Section of India.

R. NARASINGA ROW,

Delegate, Southern Section.

J. K. DAJI,

Gen. Sec. Central Indian Section.

POSTSCRIPTA.

I. Shorthand notes were taken of the various interesting and instructive Lectures which were delivered before the Convention, and arrangements will be made for their publication.

II. The appointment of Commissioners to act during the President's furlough does not carry with it the right of interference with the duties or work of General Secretaries of Sections as defined in the Revised Rules of the Society, or with the special powers by me conferred upon H. P. Blavatsky in a recent order.

H. S. OLCOTT, P. T. S.

ADYAR, *7th January 1891.*

SPECIAL INFORMATION.

The Theosophical Society.

FROM the objects of the Society it will be observed that its programme offers attractions chiefly to such persons as are imbued with (*a*) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (*b*) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (*c*) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or the existence of occult powers latent in man. Looking, however on the Society as a whole, it may be truly said to appeal to the sympathies of anyone who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned.

But they have no sympathy with those modern critics who, wise only in there own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

OFFICERS, COUNCIL, SECTIONS, AND BRANCHES

OF THE

THEOSOPHICAL SOCIETY

AND

UNIVERSAL BROTHERHOOD.

PRESIDENT.

HENRY S. OLCOTT,

(Late Colonel S. C. War Dept., U. S. A.)

CORRESPONDING SECRETARY.

H. P. BLAVATSKY.

VICE-PRESIDENT.

W. Q. JUDGE.

RECORDING SECRETARY AND ASSISTANT TREASURER.

S. E. GOPALA CHARLU.

GENERAL SECRETARIES OF SECTIONS.

BERTRAM KEIGHTLEY, *General Secretary*,	for the	Indian	Section.
WM. Q. JUDGE,	Do.	do.	American "
W. R. OLD,	Do.	do.	British "
G. R. S. MEADE,	Do.	do.	European "
J. BOWLES DALY, LL.D.,	Do.	do.	Ceylon "

(Other Secretaries will be added as more Sections are formed.)

Branches of the Theosophical Society—Indian Section. *(Corrected annually on the 27th December.)*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni ...	The Adoni Theosophical Society ...	1882	Mr. A. Teruvengada Moodelliar.	Mr. C. D. Vasudevayya...	Pleader, Munsiff's Court, Bellary.
Aligarh ...	The Aryan Patriotic Theosophical Society.	1883	Rai Kishen Lal, B. A.	Munshi Bakhtawar Lal ...	Professor, M. A. O. College, Aligarh. (N. W. P.)
Allahabad ...	The Prayag Psychic Theosophical Society.	1881	Babu Hardeo Prasada.	Babu Bholanath Chatterjee.	482, Colonelganj, Allahabad, (N. W. P.)
Ambasamudram	Ambasamudram Theosophical Society.	1889	Mr. S. Madanasawmy Row	Mr. R. Subbiah ...	First Grade Pleader, Ambasamudram.
Anantapur ...	The Anantapur Theosophical Society.	1885		Mr. V. E. Sudarasana Moodelliar.	Collector's Office, Anantapur.
Arcot ...	The Arcot Theosophical Society ...	1884		Address Mr. A. Kunniah..	Sub-Registrar, Arcot.
Arni ...	The Arni Theosophical Society ...	1885	...	...	...
Arrah ...	The Arrah Theosophical Society...	1882	...	Babu Avadh Beharilal ...	Sheogunj, Arrah, (Behar.)
Balnchar ...	Jaina Tatwagnana Sabha Theosophical Soiety.	1890	Rai Dhanput Sing Bahadur.	...	Balnchar, Bengal.
Bangalore ...	The Bangalore Cantonment Theosophical Society.	1886	...	N. P. Subramanya Iyer...	Head Master, Narainsawmy Moodelliar's High School.
Do. ...	The Bangalore City Theosophical Society.	1886	Mr. V. N. Narsimmaiengar.	Mr. C. Murugesa Moodelliar.	Advocate, Pettah, Bangalore.

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bankipore ...	The Behar Theosophical Society...	1882	...	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura ...	The Sanjeevan Theosophical Society.	1883	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki ...	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)
Bareilly ...	The Rohilcund Theosophical Society.	1881	Raja Madhav Row Vinayak Peishwa.	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Barisal ...	The Barisal Theosophical Society...	1887	Babu Dina Vandhu Sen ...	Babu Aswini Kumar Dutt	Barisal, Bengal.
Baroda ...	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharam Gadgil.	Rao Sahib Anna Bhimrao.	Asst. Mily. Secy. Baroda State, Baroda.
Beauleah ...	The Rajshahye Harmony Theosophical Society.	1883	Rai Baroda Prosad Bosu Bahadur.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauleah, (Rajshahye, Bengal)
Bellary ...	The Bellary Theosophical Society.	1882	Rai Bahadur A. Sabhapati Moodelliar.	Mr. T. A. Swaminatha Iyer	Secretary, Saamerga Samaj.
Benares ...	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Raj Nath. ...	Babu Upendra Nath Basu	Choukhamba, Benares (N. W. P.)
Berhampore ...	The Adhi Bhoutic Bhratru Theosophical Society.	1881	Babu Satkouri Mukerji...	Babu Tridhara Bhatta, B. A., B. L.	Berhampore.
Bezwada ...	The Bezwada Theosophical Society.	1887	Mr. M. Parankusa Pillay..	Mr. T. Venkatanarasiah....	Pleader, Munsiff's Court, Bezwada.

Bhagulpore ...	The Bhagulpore Theosophical Society.	1881	Babu Parvati Charan Mukerji.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar ...	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla ...	The College, Bhaunagar, Kathiwar.
Bhowanipore ...	The Bhowani Theosophical Society.	1883	Babu Debender Chandra Ghose.	Babu Shankar Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolaram ...	The Bolaram Theosophical Society.	1882	Mr. V. Balakristna Moodelliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolaram (Deccan.)
Bombay ...	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmakh.	Mr. Rustomji Ardeshir Master.	Elphinstone High School (Bombay.)
Bulandshahr ...	The Baron Theosophical Society...	1887		Address Mr. Kedarnath Bhargav in charge.	
Burdwan ...	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banbihara Karpur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan (Bengal.)
Calcutta ...	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerji	22, Banniapooker Road, near St. James' Church, Lower Circular Road, Calcutta.
				Babu Brojendra Nath Banerji.	164, Cornwallis Street, Calcutta.
Calcutta ...	The Ladies' Theosophical Society..	1882	Mrs. S. K. Ghosal ...	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadinghi, (Calcutta.)
Cawnpore ...	The Chohan Theosophical Society.	1882	Babu Nilmadhub Banerji.	Babu Mahendranath Chuckerbutty, B. A.	Etawa Bazaar, Cawnpore, (N.W.P.)
Chakdighi ...	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdaghi, Burdwan Dt.

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bankipore ...	The Behar Theosophical Society...	1882	...	Babu Jogesh Chandra Banerjee.	Commissioner's Office, Bankipur, (Behar.)
Bankura ...	The Sanjeevan Theosophical Society.	1883	Babu Protap Narain Singh	Babu Kedarnath Kulabhi.	Teacher, Zillah School, Bankura, (Bengal.)
Bara-Banki ...	The Gyanodaya Theosophical Society.	1883	Pandit Parmeshwari Dass.	Pandit Brij Mohanlal No. II.	Head Acctt. District Board's Office, Bara-Banki, (Oudh.)
Bareilly ...	The Rohilcund Theosophical Society.	1881	Raja Madhav Row Vinayak Peishwa.	Professor Gyanendra Nath Chakravarti.	The College, Bareilly, (N. W. P.)
Barisal ...	The Barisal Theosophical Society...	1887	Babu Dina Vandhu Sen ...	Babu Aswini Kumar Dutt	Barisal, Bengal.
Baroda ...	The Rewah Theosophical Society...	1882	Rao Bahadur Janardan Sakharam Gadgil.	Rao Sahib Anna Bhimrao.	Asst. Mily. Secy. Baroda State, Baroda.
Beauleah ...	The Rajshahye Harmony Theosophical Society.	1883	Rai Baroda Prosad Bosu Bahadur.	Babu Sreesh Chandra Roy.	Head Master, Loknath School, Beauleah, (Rajshahye, Bengal)
Bellary ...	The Bellary Theosophical Society.	1882	Rai Bahadur A. Sabhapati Moodelliar.	Mr. T. A. Swaminatha Iyer	Secretary, Saamerga Samaj.
Benares ...	The Kasi Tatwa Sabha Theosophical Society.	1885	Pandit Raj Nath. ...	Babu Upendra Nath Basu	Choukhamba, Benares (N. W. P.)
Berhampore ...	The Adhi Bhoutic Bhratru Theosophical Society.	1881	Babu Satkouri Mukerji...	Babu Tridhara Bhatta, B. A., B. L.	Berhampore.
Bezwada ...	The Bezwada Theosophical Society.	1887	Mr. M. Parankusa Pillay..	Mr. T. Venkatanarasiah....	Pleader, Munsiff's Court, Bezwada.

Bhagulpore ...	The Bhagulpore Theosophical Society.	1881	Babu Parvati Charan Mukerji.	Babu Ishan Chandra Misra	T. N. City School, Bhagulpore, (Behar.)
Bhaunagar ...	The Bhaunagar Theosophical Society.	1882	His Highness Prince Harisingji Rupsinghji.	Mr. J. N. Unvalla ...	The College, Bhaunagar, Kathiwar.
Bhowanipore ...	The Bhowani Theosophical Society.	1883	Babu Debender Chandra Ghose.	Babu Shankar Nath Pandit.	111, Peepulputy Road, Bhowanipur, (Calcutta.)
Bolaram ...	The Bolaram Theosophical Society.	1882	Mr. V. Balakristna Moodelliar.	Mr. T. V. Gopaul Swami Pillay.	Examiner's Office, P. W. Accounts, Bolaram (Deccan.)
Bombay ...	The Bombay Theosophical Society.	1880	Mr. Rao Bahadur Gopal Rao Hari Dashmukh.	Mr. Rustomji Ardeshir Master.	Elphinstone High School (Bombay.)
Bulandshahr ...	The Baron Theosophical Society...	1887		Address Mr. Kedarnath Bhargav in charge.	
Burdwan ...	The Burdwan Theosophical Society	1883	Rai Bahadur Lala Banbihara Karpur.	Professor Ram Narayan Datta.	Maharaja's College, Burdwan (Bengal.)
Calcutta ...	The Bengal Theosophical Society...	1882	Babu Norendro Nath Sen.	Babu Neel Comul Mukerji	22, Banniapooker Road, near St. James' Church, Lower Circular Road, Calcutta.
				Babu Brojendra Nath Banerji.	164, Cornwallis Street, Calcutta.
Calcutta ...	The Ladies' Theosophical Society..	1882	Mrs. S. K. Ghosal ...	Sreematee Swarna Kumari Devi.	Kasiabagan Garden House, Ultadinghi, (Calcutta.)
Cawnpore ...	The Chohan Theosophical Society.	1882	Babu Nilmadhub Banerji.	Babu Mahendranath Chuckerbatty, B. A.	Etawa Bazaar, Cawnpore, (N.W.P.)
Chakdighi ...	The Chakdighi Theosophical Society.	1883	Babu Lalit Mohan Roy Sinha.	Babu Annoda Prosad Basu.	Sharoda P. Institution, Chakdaghi, Burdwan Dt.

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chingleput ...	The Chingleput Theosophical Society.	1883	...	Mr. D. Raghurama Row...	Pleader, Chingleput.
Chinsurah ...	The Chinsurah Theosophical Society.	1883	Babu Koyalash Chandra Mukerjee.	Babu Kally Churn Dutt...	Bara Bazar, Chinsura, (Bengal.)
Chittagong ..	The Chittagong Theosophical Society.	1887	Babu Durga Das Das ...	Babu Ramee Chandra Sen.	Pleader, Judge's Court, Chittagong.
Chittoor ...	The Chittoor Theosophical Society.	1884	Mr. C. Masilamony Moodeliar.	Mr. C. M. Dorasawmy Moodeliar.	son of Mr. C. Masilamany Moodeliar, Cashkeeper, Collector's Office, Chittoor.
Cocanada ...	The Cocanada Theosophical Society	1885	Mr. K. Subbarayudu ...	Mr. K. Perraju ..	Pleader, Cocanada.
Coimbatore ...	The Coimbatore Theosophical Society.	1883	Mr. N. Annasawmy Rao..	Mr. N. Ramasawmy Iyer.	Pleader, Coimbatore.
Combaconum ...	The Combaconum Theosophical Society.	1883	Mr. V. Krishna Iyer ...	Mr. K. Narainaswami Iyer.	Pleader, Combaconum.
Cuddalore ...	The Cuddalore Theosophical Society.	1883	Mr. M. Nataraja Iyer ...	Mr. A. Ram Row, B. A....	Pleader, District Court, Cuddalore.
Cuddapah ...	The Cuddapah Theosophical Society	1886	Pandit D. Vencatachella Sastri.	Mr. A. Nunjundappa, B. A., B. L.	Vakil, Cuddapah.
Dacca ...	The Dacca Theosophical Society...	1883	...	Babu Kali Kumar Das ...	Battuatolah, Dacca, (Bengal.)
Dakshineswar ..	The Sabita Theosophical Society...	1885	Babu Bykunthara Chatterjee.	Babu Bireshwar Banerjee.	Head Master, Government School, Ariadahavia, Calcutta.

Darjeeling ...	The Kanchunjanga Theosophical Society.	1882	Babu Chhatra Dhar Ghosh	Babu Sree Nath Chatterjee.	Executive Engineer's Office, Darjeeling, (Bengal.)
Delhi ...	The Indraprastha Theosophical Society.	1883	Lalla Madan Gopal ...	Professor Nritya Gopaul Basu.	St. Stephen's College, Delhi.
Dindigul ...	The Dindigul Theosophical Society.	1884	Mr. S. R. Seshayya ...	Mr. Rajagopal Naidu ...	Pleader.
Dumraon ...	The Dumraon Theosophical Society	1883	Babu Deviprasad Kayastha Ambasta.	Mr. M. Omrao Ali ...	Inspector of Dumraon Raj Schools, Dumraon.
Durbhanga ...	The Durbhanga Theosophical Society.	1883	Rai Bahadur Lakshmi-Narain Pandit.	Babu Kalipada Banergu...	Durbhanga (Behar.)
Ellore. ...	Gupta Vidya Theosophical Soc iety	1887	Mr. D. Sriramulu ...	Mr. V. G. Naraina Iyer ...	District Court Pleader, Ellore, District Godavary.
Fatehgarh ...	The Gyan Marga Theosophical Society.	1885	Babu Ramjee Mul ...	Pandit Konda Lall ...	Head Clerk, Collector's Office, Fategarh.
Fyzabad ...	The Ayodhya Theosophical Society.	1883	Mr. Tokooram ...	...	Fyzabad, Oude.
Ghazipore ...	The Ghazipore Theosophical Society.	1883	Pandit Shankar Dyal Panday	Babu Kedar Nath Chatterjee.	Pleader, Judge's Court, Ghazipore, (N. W. P.)
Gooty ..	The Gooty Theosophical Society...	1883	Mr. J. Srinivasa Row ..	Mr. P. Casava Pillay ...	Pleader, Gooty.
Gorakhpur ...	The Sarva Hitkari Theosophical Society.	1883	Dr. Jagneswara Roy ...	...	Assistant Surgeon, Gorakpur.
Guntoor ...	The Krishna Theosophical Society.	1882	Mr. J. Purnayya Pantulu.	Mr. H. Bhagavanta Row.	Sub-Postmaster, Guntoor, (Kistna District.)
Gya ...	The Gya Theosophical Society ...	1882	Rai Rajkissore Narayan.	Babu Tribhooban Singh...	Teacher, Zillah School, Gya, (Behar.)

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Hoshangabad ...	The Nerbudda Theosophical Society	1885	Mr. Prayagchand Chowdhuri.	Mr. N. B. Atreya. ...	Commissioner's Office, Hoshangabad, (C. P.)
Howrah ...	The Howrah Theosophical Society.	1883	Babu Behari Lal Mittra.	Babu Woomesh Chandra Kur.	Harcourt's Lane, Howrah, (Calcutta.)
Hyderabad ...	The Hyderabad Theosophical Society.	1882	Mr. P. Iyalu Naidu ...	Capt. G. Raghoonath ...	Troop Bazaar, Hyderabad, (Deccan.)
Jalpaiguri ...	Jalpaiguri Theosophical Society.	1889	Babu Probhat Nath Roy...	Babu Priya Nath Mukerji.	Deputy Magistrate, Jalpaiguri.
Jamalpore ...	The Jamalpore Theosophical Society.	1882	Babu Ram Chandra Chatterjee.	Kali Bhushan Roy and Raj Coomar Roy.	E. I. Railway Office, Jamalpore, Monghyr.
Jessore ...	The Tatwagyana Sabha Theosophical Society.	1883	Babu Pyari Mohan Guha.	Babu Bhishen Chandra Chatterji.	Mukhtear, Jessore, (Bengal.)
Jeypore ...	The Jeypore Theosophical Society.	1882	Babu Opendronath Sen...	Babu Purna Chandra Sen.	Secretary, Municipal Committee, Jeypore, (Rajputana.)
Jubbulpore ...	The Bhrigu Kshetra Theosophical Society.	1883	Babu Kali Churn Bose ...	Mr. Panda Baijnath, B. A.	Assistant Master, Jubbulpore College.
Kanigiri ...	The Olcott Theosophical Society...	1890	Mr. T. Ramachendra Row	Mr. M. Venkatasubba Row	Pleader, Kanigiri, (Nellore District.)
Karur ...	The Karur Theosophical Society...	1885	Mr. T. Lakshmi Narain Iyer.	Mr. T. R. Ramachandra Iyer.	Pleader, Munsiff's Court, Karur, Coimbatore.
Kapurthala ...	The Kapurthala Theosophical Society.	1883	Dewan Ramjas, C. S. I....	Babu Hari Chand. ...	Judicial Asst. Kapurthala, near Jallandur, (Punjab.)

Karwar ...	The North Canara Theosophical Society.	1883	...	Mr. Ramrao Mongeshaya Bhatkal.	Clerk, District Court, Karwar, (North Canara District.)
Kishnaghur ...	The Nuddea Theosophical Society.	1882	Babu Kalichurn Lahiri ...	...	Pensioner, Kishnaghur.
Kuch Behar ...	The Kuch Behar Theosophical Society.	1890	His Highness the Maharajah S. C. S. I.	Babu Santa Prasad Sinha.	Private Secretary to his Highness the Maharaja.
Kurnool ...	The Kurnool Theosophical Society.	1883	Mr. C. Muniswami Naidu.	Mr. A. Lakshma Das ...	Head Clerk, Canal Division, Kurnool, (Madras Presy.)
Lahore ...	The Lahore Theosophical Society.	1887	Pandit Gopi Nath ...	Lalla Ramkishen Doss ...	Translating Dept., Chief Court, Lahore.
Lucknow ...	The Satya Marga Theosophical Society.	1882	Rai Bahadur Narain Das.	...	Lucnow.
Madras ...	The Madras Theosophical Society.	1882	Toku Vencatapati Nayudu	L. Venkata Varadarajulu Nayudu.	Royapetta, Madras.
Madura ...	The Madura Theosophical Society.	1883	Mr. L. Narsimha Chari ...	Mr. P. Narayana Iyer ...	Vakil, High Court, Madura.
Masulipatam ...	The Masulipatam Theosophical Society.	1887	...	Mr. K. Ananda Row ...	Head Accountant, Collector's Office, Masulipatam.
Mayaveram ...	The Mayaveram Theosophical Society.	1883	Mr. T. Krishna Row ...	Mr. A. G. Hari Row ...	Town School, Mayaveram.
Meerut ...	The Meerut Theosophical Society.	1882	Babu Rama Prasad, M. A.	Pandit Chandra Shekhar.	2nd Master, District School, Meerut, (N. W. P.)
Midnapore ...	The Midnapore Theosophical Society.	1883	Babu Hari Charan Roy ...	Babu Girish Chandra Mittra.	Pleader, Judge's Court, Midnapore, (Bengal.)
Monghyr ...	The Monghyr Theosophical Society.	1887	Babu B. Krishna Datta ...	Babu Nilmani Choudry ...	Monghyr, Behar.
Moradabad ...	The Atma-Bodh Theosophical Society.	1883	Lalla Purshottam Dass ...	Babu Chiranji Lalla Khanna.	Bullum Mohallah, Moradabad, (N. W. P.)
Mozufferpore ...	The Mozufferpore Theosophical Society.	1890	...	Babu Raghunandan Prasad	C/o Post Master Silhout, Mozufferpore District.

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Muddehpoorah..	The Muddehpoorah Theosophical Society.	1881	Babu Girish Chandra Roy.	...	Muddehpoorah.
Nagpur ...	The Nagpur Theosophical Society.	1885	Mr. C. Narainswamy Naidoo.	Mr. Payree Lall ...	Chief Engineer's Office, Nagpur, (C. P.)
Naini Tal ...	The Kurma Chal Theosophical Society.	1888	Pandit Jwala Dutt Joshi..	Pandit Jai Dutt Joshi ...	Head Clerk, Kumaon, Bharbar Office, Naini Tal.
Narail ...	The Narail Theosophical Society.	1883	Babu Brajanath Bhattachary.	BabuPurnachandraBysack	Manager, Court of Wards, Narail, Jessore District, (Bengal.)
Negapatam ...	The Negapatam Theosophical Society.	1883	Mr. Swayambhu Iyer ...	Mr. Sambasiva Iyer ...	Pleader, District Court, Cuddalore.
Nellore ...	The Nellore Theosophical Society.	1882	Mr. C. Kotayya ...	Mr. A. Mahadeva Sastri ...	Hindu High School, Nellore.
Noakhali ...	The Noakhali Theosophical Society.	1886	Babu Probodh Chander Chatterjee.	Babu Tarak Nath Sen ...	Nazir, Collectorate, Noakhali.
Ootacamund ...	The Todabetta Theosophical Society.	1883	Major-Genl. H. R. Morgan.	Mr. R. Jayaraja Row.	Ootacamund.
Orai ...	The Orai Theosophical Society ...	1886	Choudry Maha Raj Singh.	Pandit Lachman Prasad Pachouri.	Head Clerk, Betwa Canal Division, Orai.
Pahartali ...	The Maha Muni Theosophical Society.	1887	Babu Har Gobind Muchody.	Babu Krishna Chandra Choudhry.	Sat Kanya, Chittagong, Bengal.
Palghat ...	The Malabar Theosophical Society.	1882	...	Mr. S. Veeraraghava Iyer.	Municipal Councillor, Palghat.
Paramakudi ...	The Paramakudi Theosophical Society.	1885	Mr. S. Minakshi Sundrum Iyer.	Mr. M. Nagalingam Pillay.	First Grade Pleader, Paramakudi, (Madura District.)

Periya-kulam ...	The Periya-kulam Theosophical Society.	1884	Mr. S. Mahadeva Iyer ...	Mr. C. Visvanath Row ...	Tahsildar, Periyakulam, (Madura District.)
Pollachi ...	The Pollachi Theosophical Society.	1888	Mr. L. Ramächandriah ...	Mr. T. R. Venkat Ram Iyer.	Dy. Inspector of Schools, S. Coimbatore.
Pondicherry ...	The Pondicherry Theosophical Society.	1883	Monsieur T. Sundira Poullé.	Mr. P. S. Sivagurunatham Pillai.	Teacher, Vellala Street, Pondicherry.
Poona ...	The Poona Theosophical Society.	1882	Khan Bahadur Navroji Dorabji Khandalawalla.	Mr. Rajana Lingu ...	Pleader, Camp, Poona.
Rae-Bareily ...	The Gyanavardhini Theosophical Society.	1883	Lala Ram Pershad ...		Rai Bareilly.
Rajahmundry ...	The Rajahmundry Theosophical Society.	1887	Mr. V. Vasudeva Sastri...	Mr. T. Antanna Pantulu.	Post Master, Rajahmundry.
Rajmahal ...	The Rajmahal Theosophical Society.	1887	Babu Umesh Chundra Banerji.	Babu Phagu Lal Mandul.	Rajmahal, Bengal.
Ranchi ...	Chotanagpur Theosophical Society.	1889	Mr. Nivaran Chander Gupta.	Mr. Manmathanath Chaterji	Reserve Inspector, Bengal Police, Ranchi.
Rangoon ..	The Shway Daigon Theosophical Society.	1885	Moung Oon, C. I. E. ...	Moung Shway Tsee ...	35, Nineteenth Street, Rangoon.
Rangoon ..	The Irrawaddy Theosophical Society.	1885	Mr. Norman Duncan ...	... ...	Central Fire-Engine Station, Rangoon.
Rangoon ...	The Rangoon Theosophical Society.	1885	Mr. V. Rathna Moodelliar.	Mr. C. Vatharaniam Pillai	Head Clerk, General Post Office, Rangoon.
Rawalpindi ...	The Rawalpindi Theosophical Society.	1881	Vacant ...	Babu Bal Mukund ...	Office of the Superintendent of Way and Works, P. N. S. Ry., Rawalpindi
Sithu via Baranagar (Bengal)	The Gyanankur Theosophical Society.	1884	Babu Rajkrishna Mookerji.	Babu Rajnarain Bose ...	Examiner's Office, Sithu or Saidpur (Bengal.)

Branches of the Theosophical Society—Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Searsole ...	The Searsole Theosophical Society.	1883	Babu Dakshineswara Mallia.	Babu Kedarnath Deb ...	Searsole, Rajbati, near Raneegunj, (Bengal.)
Secunderabad ...	The Secunderabad Theosophical Society.	1882	Mr. Bezonji Aderji ...	Mr. Kavasha Eduljee ...	Bank of Bengal, Secunderabad, Deccan.
Seoni-Chappara.	The Seoni Theosophical Society ...	1885	Mr. Batuk Bharty ...	Mr. Girdhari Lal Deoli ...	Zillah School, Seoni-Chapara (C. P.)
Sholapore ...	The Sholapore Theosophical Society.	1882	Mr. Narain Govind ...	Mr. Rustumjee Eduljee Kothval.	Sholapore.
Siliguri ...	The Siliguri Theosophical Society.	1885	Babu Vishnu Chandra Das.	Babu Preonath Banerjee.	Siliguri, Bengal.
Simla ...	The Himalayan Esoteric Theosophical Society.	1882	Mr. C. P. Hogan ...	Babu Kumud Chandra Mukherjee.	P. W. Secretariat, Simla.
Simla ...	The Simla Eclectic Theosophical Society.	1881	Col. W. Gordon ...	Mr. W. D. Tilden ...	Foreign Office, Simla.
Srivilliputtur ...	The Natchiyar Theosophical Society.	1883	...	...	
Surat ...	Sanatan Dharma Sabha Theosophical Society.	1887	Mr. Navtamram Ootamram Trivedi.	Mr. Parasuram H. Mehta.	Gopipara Satan Falia, Surat.
Tanjore ...	The Tanjore Theosophical Society.	1883	...	Address Mr. A. Krishniah.	Pleader, Tanjore.
Tinnevelly ...	The Tinnevelly Theosophical Society.	1881	Mr. T. Vedadrisadasa Moodelliar.	Mr. S. Ramchandra Sastrial.	Examiner, District Court, Tinnevelly.
Tipperah ...	Tatwagnana Sabha Theosophical Society.	1889	...	Mr. Prabhadar Chunder Chatterji.	Tipperah, Firupatur.

Tiruppattur (Madura) ...	The Tiruppatur Theosophical Society.	1884	Mr. S. A. Ramaswami Iyer.	...	...
Trevandrum ...	The Trevandrum Theosophical Society.	1883	Mr. R. Ragoonath Row ...	Mr. R. Padmanabhacharya.	Dewan's Office, Trevandrum, (Travancore.)
Trichinopoly ...	The Trichinopoly Theosophical Society.	1883	Mr. A. Ramachendria Iyer.	Mr. T. N. Muthukrishna Iyer.	Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.)
Udamalpet ...	The Udamalpett Theosophical Society.	1888	Mr. N. Kundasawmy Moodelliar.	Mr. T. N. Subbiyar.	Head Master, L. F. H. School, Udamalpet.
Vellore ...	The Vellore Theosophical Society.	1884	Mr. P. Ramanujulu Naidu	Mr. G. Subbuswamy Aiyar.	Hindu Union High School, Vellore.
Vizagapatam ...	The Vizagapatam Theosophical Society.	1887	Mr. P. Purniah. ...	Mr. S. Ramakrishniah ...	Pleader, District Court, Vizagapatam.
Vizianagram ...	The Vásishtha Theosophical Society.	1884	Mr. Vijia Raghava Chary.	Professor V. Venkataraya Sastri.	Maharajah's College, Viziana, gram, Vizagapatam District.
			European British Section.		
England ...	The London Lodge of the Theosophical Society.	1876	Mr. A. P. Sinnett ...	...	15, York St., Covent Garden London.
Do. ...	The Liverpool Theosophical Society.	1888	Mr. Sydney G. P. Coryn.	Mrs. John Hill ...	15, Doombay Street.
Do. ...	The Blavatsky Lodge of the Theosophical Society.	1887	Mrs. Annie Besant ...	...	...
Do. ...	The Cambridge Theosophical Society.	1888	Mr. R. W. Heaton ...	...	King's College, Cambridge.
Do. ...	The West of England Lodge Theosophical Society.	1890	Mrs. C. A. Passingham ...	...	Devon.
Do. ...	The Brixton Lodge Theosophical Society	1890	...	...	...
Do ...	The Birmingham Lodge Theosophical Society.	1890	...	...	...
Do. ...	The Newcastle Lodge Theosophical Society.	1890	Mr. F. Bandon Oding ...	...	30, Hartington Road Newcastle.
Do. ...	The Battersea Lodge Theosophical Society	1890	...	...	...

Branches of the Theosophical Society—Other European Sections.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
England ...	The Brighton Lodge Theosophical Society.	1890	...	...	...
Ireland ...	The Dublin Lodge of the Theosophical Society.	1886	...	Mr. F. J. Dick. ...	18, Northumber'and Road, Dublin.
Scotland ...	The Scottish Theosophical Society.	1884	Mr. J. W. Brodie-Innes ...	...	14, Dublin Street, Edinburgh.
Do. ...	The Glasgow Theosophical Society.	1888	...	...	
			Other European.		
Germany ...	...	...	Herr G. Gebhard ...	will answer enquiries ...	Elberfeld, Germany.
Paris ...	La Société Theosophique d'Orient et d'Occident.	1883	The Duchess of Pomar, Countess of Caithness.	M. Victor Garien ...	36, Rue Lepanté, Nice.
Do. ...	La Société Theosophique Lotus ...	1890	M. Arthur Arnould ...	...	
Odessa ...	The Odessa Group ...	1883	Vacant ...	Mr. Gustav Zorn ...	P. O. Box 87, Odessa, Russia.
Corfu ...	The Ionian Theosophical Society.	1877	Signor Pasquale Menelao.	Mr. Otho Alexander ...	Corfu, Greece.
Holland ...	The Post Nubila Lux Theosophical Society	1881	...	Madame H. de Neufville.	Station Road, 113, The Hague, Holland.
Vienna ...	The Vienna Theosophical Society.	1887	Herr Friedrich Eckstein.	Mr. Herr Dr Graewell ...	Lammgasse 2, II. 17, Wien VIII.
Stockholm ...	The Swedish Theosophical Society.	1890	Dr. G. Zander ...	...	Medico-Mechanic Institute, Stockholm.
Madrid ...	The Madrid Theosophical Group.	1889	...	...	Senor F. Montalin Secometrero 8, 3rd Madrid.
Nantes ...	The Altruistic Theosophical Society.	1890	M. E. Coulomb ...	M. Gaston Casso ...	Rue Tarrazin 2 Nantes France.

Ceylon Branch

Anuradhapura...	Maha Mahendra Theosophical Society.	1889	Relapanawa Ratemahatmaya ...	A. Uluwita ...	Kachcheri, Anuradhapura.
Badulla ...	Uva Theosophical Society.	1887	D. C. Kotalawela ...	W. D. M. Appuhami ...	Badulla.
Batticaloa ...	Sugatapala Theosophical Society...	1889	G. V. Bastian Silva ...	J. Fernando ...	Batticaloa.
Do. ...	Paragnana-marga Theosophical Society.	1889	Satha Sivam Pillai ...	R. N. Arolambalam ...	Kachcheri, Batticaloa.
Bentota ...	Bentota Theosophical Society ...	1880	Andrew Silva Tillekaratna	P. E. Wikramasinghe ...	Bentota.
Colombo ...	Colombo Theosophical Society ...	1880	Batuwantudawe Pandit...	W. F. Wijayasekera ...	61, Maliban Street.
Do. ...	Lanka Theosophical Society ...	1880	Edward F. Perera ...	H. J. Charles Perera ...	Colombo.
Dikwella ...	Moggaliputta Theosophical Society.	1889	D. A. Kumaratunga ...	D. S. Mutu Kumara ...	Dikwella.
Galle ...	Galle Theosophical Society ...	1880	D. O. D. S. Goonesekera	Thomas Silva Amara Suriya	Fort, Galle.
Jaffna ...	The Jaffna Theosophical Society...	1890	...	...	...
Kandy ...	Kandy Theosophical Society ...	1880	A. D. J. Goonewardana...	D. S. S. Wikramaratna...	Theosophical Hall, Kandy.
Kataluwa ...	Sariputra Theosophical Society ...	1889	Don Abaran de Silva ...	Don Teberis Silva ...	Ahangama, Kataluwa.
Kurunegala ...	Maliyadeva Theosophical Society...	1889	S. N. W. Hulugalle, R. M.	U. Daniel Wijetunga ...	Kurunegala.
Matale ...	Ubhaya-lokarthasadhaka Theosophical Society.	1889	Dorekumbura Disawa ...	G. H. de Alwis ...	Matale.
Matara ...	Matara Theosophical Society ...	1880	C. D. S. Weerasuriya ...	J. W. R. Jayawardana ...	District Court, Matara.
Mawanella ...	Ananda Theosophical Society ..	1889	Wattegama, R. M. ...	L. B. Kobbekaduwe, R. M.	Mawanella.
Panadura ...	Panadura Theosophical Society ..	1880	D. C. Abeyasekara Muh'm	K. S. Perera ...	Panadure.
Ratnapura ...	Sabaragamuwa Theosophical Society.	1887	W. Ellawala, R. M. ...	J. de Alwis ...	Ratnapura.
Singapore ...	Singapore Theosophical Society ...	1889	B. P. De Silva ...	C. Edriwera ...	Main St. Singapore.
Trincomalee ...	Mahadeva Theosophical Society ...	1889	A. D. Warnasooriya ...	N. B. Daniel Silva ...	Trincomalee.
Do. ...	Sat-chit-Ananda Theosophical Society.	1889	C. Chelliah ...	T. Sivaratna ...	Kachcheri, Trincomalee.
Weligama ...	Siddhartha Theosophical Society...	1889	D. M. Samaraweera...	D. M. Jayasuriya ...	Weligama.

Address the General Secretary, Ceylon Section T. S., 61 Maliban St., Pettah, Colombo.

Branches of the Theosophical Society—American Section.

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
St. Louis ...	Arjuna Theosophical Society ...	1882	Albert J. Stiles ...	Elliott B. Page ...	P. O. Box 659.
New York ...	Aryan Theosophical Society ...	1883	William Q. Judge ...	Dr. Horace A Loomis ...	P. O. Box 2659.
Chicago ...	Chicago Theosophical Society ...	1884	Stanley B. Sexton ...	Miss E. B. Sears ...	5,214 Hibbard Ave.
San Francisco...	Golden Gate Lodge ...	1885	Dr. Jerome A. Anderson.	Dr. Allen Griffiths ...	Room 5, 13 Mason St.
Los AngelesCal.	Los Angeles Theosophical Society..	1885	Dr. C. W. Bush ...	Miss Louise A. Off ...	Collado St., Station F.
Malden Mss. ...	Malden Theosophical Society ...	1885	Sylvester Baxter ...	Frank S. Collins ...	97 Dexter St.
Boston ...	Boston Theosophical Society ...	1886	Arthur B. Griggs ...	Robert Crosbie ...	55 South St.
Cincinnati ...	Cincinnati Theosophical Society.....	1886	Robert Hosea ...	Miss Annie Laws ...	100 Dayton St.
Chicago ...	Ramayana Theosophical Society.....	1887	Dr. W. P. Phelon ...	Edwin J. Blood ...	463 S. Leavitt St.
Minneapolis ...	Ishwara Theosophical Society ...	1887	Dr. J. W. B. La Pierre...	James Taylor ...	75 S. 9th St.
Philadelphia ...	Krishna Theosophical Society ...	1887	Edward H. Sanborn ...	John J. L. Houston ...	902 Walnut St.
St. Louis ...	Pranava Theosophical Society ...	1887	Wm. H. Cornell ...	Wm. Throckmorton ...	500 N. Commercial St.
Omaha, Neb ...	Vedanta Theosophical Society ...	1888	Dr. J. M. Borglum ...	T. Richard Prater ...	205 Sheely Block.
Grand Island, N.	Nirvana Theosophical Society ...	1888	L. D. Proper ...	Nathan Platt ...	Grand Islan.d
San Diego, Cal...	Point Loma Lodge ...	1888	Dr. John F. S. Gray ...	Dr. Thos. Docking ...	648 6th St.

Bridgeport, Conn	Varuna Theosophical Society ...	1888	D. E. Kirchgessner ...	Miss Emma L. Shannon...	59 William St.
Cleveland ...	Dharma Theosophical Society ...	1888	Wm. E. Gates ...	Mrs. W. E. Gates ...	Room 5, 89 Euclid Ave
Decorah, Iowa...	Isis Lodge ...	1888	Mrs. Mary O. Pierson ...	Miss Clara Reum ...	Box 901.
Milwaukee ...	Brahmana Theosophical Society....	1888	Mrs. Julia Ford ...	Mrs. Alice M. Wyman ...	421 Milwaukee St.
Los Angeles ...	Satwa Lodge ...	1889	Samuel Calhoun ...	Mrs. Angie F. Shaw ...	Box 132.
Brooklyn N. Y.	Brooklyn Theosophical Society.....	1889	Col. H. N. Hooper ...	John C. Tredway. ...	72 Lafayette Ave.
Santa Cruz, Cal.	Bandhu Theosophical Society. ...	1889	Dr. W. W. Gamble ...	Mrs. Mary H. Bowman . .	Santa Cruz.
Washington, D C.	Blavatsky Theosophical Society....	1889	Reaves Savage ...	Wm. A. Lavalette ...	135 F St. N. E.
San Jose, Cal ...	Excelsior Theosophical Society.....	1889	Mrs. P. D. Hale ...	Mrs. P. M. Gassett ...	351 N. 3rd St.
San Diego. Cal...	Gautama Theosophical Society.....	1889	Geo. H. Stebbins ...	Mrs. Anna Doolittle ...	2nd and Ash Street.
Kansas City ...	Kansas City Theosophical Society.	1889	Hon. Henry N. Ess ...	Chancy P. Fairman ...	1328 Grand Ave.
Fort Wayne ...	Light Theosophical Society ...	1889	... ...	Andrew A. Purman ..	...
Oakland, Cal. ...	Aurora Theosophical Society ...	1889	Miss Marie A. Walsh ...	Henry Bowman ...	620 9th St.
Tacoma. W. T...	Narada Theosophical Society ...	1890	Rev. W. E. Copeland ...	John H. Scotford ...	744 St. Helen's Ave.
Stockton. Cal ...	Stockton Theosophical Society ...	1890	Frederic M. West ...	Mrs. Jennie Southworth...	361 Miner Ave.
Gilroy, Cal. ...	Oriental Club ...	1890	... ...	W. S. Hall ...	...
Muskegon, Mich	Muskegon Theosophical Society ...	1890	Wm. L. Ducey ...	Miss Sarah E. Sherman...	157 Peck St.
Los Angeles ...	Sakti Theosophical Society ...	1890	Dr. Geo. F. Mohn ...	Mrs. Julia B. Taylor ...	Menlo Hotel, S. Main St.
San Diego, Cal.	Upasana Theosophical Society ...	1890	Sidney Thomas ...	Abbott B. Clark. ...	P. O. Box 1200.

Branches of the Theosophical Society—American Section.—Continued.

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
Sacrameto, Cal...	Eureka Theosophical Society ...	1890	... ...	Dr. John S. Cook ...	922 9th St.
Alameda, Cal ...	Triangle Theosophical Society ...	1890	Mrs. Mary A. Wells ...	George Pratt ...	...
Sioux City Iowa	Dana Theosophical Society ...	1890	... ...	Miss B. Wakefield ...	805 9th Street.
Lincoln, Neb ...	Amrita Theosophical Society ...	1890	D. A. Cline ...	... ...	Drawn 41.
Baltimore Md.	Hermes Council Theosophical Society.	1890	... ...	W. H. Muensen ...	18, Light Street.
New Orleans La.	Vyasa Theosophical Society ...	1890	Carl F. Rodwitz ...	... ...	60, Barome Street.
Kearney, Neb...	Lotus Theosophical Society ...	1890	... ...	Dr. Harvey A. Alspach ...	...
Seattle, Washn Terr. ...	Seattle Theosophical Society ...	1890	Frank J Blodgett ...	... ...	Yesler Ave and Rochester Street.
Jamestown N.Y.	First Theosophical Society ...	1890	... ..	Mrs. H. E. L. Fenton ...	215, Crossman Street.
E. Los. Angeles	—— Theosophical Society ...	1890	G. W. Aylsworth ...	... ...	165, N. Workman Street.
Philadelphia ...	Deutches Geseleschaft Theosophical Society.	1890	Geo. Falkenstein ...	... ...	2241 N. 10th Street.
Vicksburg, Miss.	Siddartha Theosophical Society ..	1890	... ...	Jas. B. Thompson ...	...
Pitsburgh Pa....	Vishnu Theosophical Society ...	1890	Wm. C. Temple ...	... ...	Box 800.
Boulder, Cal. ...	Keshava Theosophical Society ...	1890	... ...	Edward S. Walker ...	...

			Australasian.		
Brisbane ...	The Queensland Theosophical Society.	1881	Enquire of J.	H. Watson ...	Toowoomba, Queensland.
Hobart ...	The Tasmanian Theosophical Society.	1890	...	W. H. Dawson ...	...
Wellington ...	The New Zealand Theosophical Society.	1888	Mr. John Sinclair ...	...	Solicitor, 12 Grey Street, Wellington, Newzealand.
Melbourne ...	The Melbourne Theosophical Society.	1890	Mrs. E. Pickett ...	...	Kew, Melbourne, Australia.
			West Indian.		
West Indies ...	The St. Thomas Theosophical Society.	1881	Mr. Charles E. Taylor ...	Mr. B. D. Azenedo. ...	St. Thomas, Danish West Indies.
Hayti ...	The Hatien Theosophical Society.	1886	Enquire of the Rt. Rev.	the Bishop of Hayti.	Port-au-Prince, W. I.
			Japanese.		
Japan ...	The Yamato Theosophical Society.	1889	...	Mr. M. Matsuyama ..	Nishi Hongwanji, Kioto, Japan.

Total Charters extant December 31st, 1890,	Indian	129
	Ceylon	20
	British	13
	Other European	10
	American	48
	Australasian	4
	West Indian	2
	Japanese	1
	Grand Total...	227

☞—Blanks and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen, diplomas to extort charity to which their characters do not entitle them.

(FORM A.)

APPLICATION FOR FELLOWSHIP.

I, _____

understanding the objects of the Theosophical Soctety and being in sympathy with them, and undertaking to abide by and support its Rules, hereby make application for admission as a Fellow thereof.

(Signature) _____

Post Office Address. { _____ _____ _____

We the Undersigned Fellows of the Theosophical Society, hereby certify that _____

a canditate for admission to the said Society, is a person who, to the best of our belief, will be a worthy Fellow of the same.

_____

_____

Dated at _____ *this* _____ *day of* _____ *1888.*

Entrance Fees and Annual Dues are regulated by Section for itself. In the case of Branches and Fellows not coming within the limits of any Section, they are as follows: Branch Charter £1; each Diploma of Fellowship 5 shillings; Annual subscription of each Fellow 2 shillings. For unattached Fellows, not belonging to any Section or Branch, the Annual subscription is 5 shillings.

Forms of Application may be obtained from the President or General Secretaries of Sections.

(FORM B.)

DONATIONS.

* I _____ of _____

hereby give and donate† _____

as hereinafter fully described unto*† _____ the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

(FORM C.)

FOR REAL ESTATE LEFT BY WILL.

* I_____ of_____

hereby devise my †_____

as hereinafter fully described, unto *†_____

the present President and Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

(FORM D.)

FOR PERSONAL PROPERTY LEFT BY WILL.

* I_____ of_____

hereby bequeath my†_____

unto*†_____ the present President and

Trustee of the Theosophical Society, for the purpose of the same being properly and faithfully used and applied by him, and by his successors in office, duly appointed according to the Rules of the Society for the time being in force,—for the sole and exclusive use of such Society.

* The name and place of residence of the Donor, etc., should be inserted here.

† The property should be named here, and fully described at the end of the deed or instrument.

*† The name of the President for the time being should be inserted here. Henry Steel Olcott, the present incumbent, is President of the Theosophical Society for life.

[N. B.—The necessary document ought in all cases to be drawn up by a competent lawyer of the country in which the benefactor resides; who should also be consulted as to the witnesses to signature requisite, registration of the document, &c.]

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BY H. P. BLAVATSKY.

(*From the Open Court*).

"This is a large book, well printed, and well written. It is eloquent in many places and interesting in all. The genius of it is pure and elevating, its aspiration sublime."

NOTICE.

THE Works of Col. Olcott, Mr. A. P. Sinnett, "Mabel Collins," Dr. Franz Hartmann, the late Dr. Anna Kingsford, Mr. E. Maitland, Mr. S. L. M. Mathers, Mr. A. E. Waite, Mr. Hargrave Jennings, Miss Francis Lord, Miss Rosa Baughan, the Countess of Caithness, and other eminent writers on Theosophy and cognate subjects, Published by Mr. GEORGE REDWAY,

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LUCIFER:

A Monthly Magazine devoted to Theosophy.

Edited by MADAME BLAVATSKY.

Published on the 15th of each month by the Theosophical Publishing Society 7, Duke Street, Adelphi, London, W. TERMS,—15 Shillings a year in advance. In India £ 1 a year in advance. Indian Agent, Business Manager, THEOSOPHIST.

THE PATH:

A Monthly Magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the Study of Occult Science, Philosophy, and Aryan Literature.

Edited and Published at New York, by WILLIAM Q. JUDGE, Post Office Box, 2659. TERMS,—2 dollars a year in advance. For India, including extra postage, Rs. 6-12-0. Vol. IV commenced in April 1889.

Either of the above Magazines may be subscribed for through the Business Manager of the *Theosophist.*

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO

THE THEOSOPHIST.

OCTOBER 1890.

HEAD-QUARTERS OFFICIAL ORDERS.

I.

To prevent any misunderstanding of the Executive Order of July 9th, creating the European Section of the Theosophical Society, which might arise from a certain unintentional ambiguity of expression, the following Supplementary Order is issued:

1. The European Section is not to be regarded as a dissolution of the British Section, nor as an amalgamation with it of any Branches or Unofficial Groups outside the United Kingdom, nor of any Territorial Sections that may be hereafter formed in other countries. It is a totally distinct body.

2. A Territorial Section may be formed within any European country whenever seven Branches shall have been organized and chartered within its boundaries; and such Section shall have full liberty to adopt its own Constitution and By-laws, in harmony with the general spirit and letter of the Constitution of the Theosophical Society. Such sectional Constitution and By-laws to be first submitted to Mme. H. P. Blavatsky, as Presidential Delegate and Representative, for approval before being put into force.

3. Until such a Territorial Section shall be formed, after seven chartered Branches are in existence, local Branches in any European country will be under the general supervision of Mme. Blavatsky, as they have been hitherto under mine. And new groups applying for Branch charters must first obtain her approval of their proposed By-laws, as, previous to the creation of the European Section in the Executive Order of July 9th, they would have had to obtain mine.

4. The constitutional organization of the European Section requires that three-fourths of existing Branches and Unofficial Groups of the Society shall signify in writing to Mme. Blavatsky (who will supply copies of the official letters for filing in the Head-quarters archives) their consent to the transfer of my executive responsibility and supervisory and appellate powers to her. The British Section should also, by formal Resolution, adopted in a regular session, signify its approval of the transfer and agree to co-operate with my Delegate in the prosecution of her official work.

5. Pending the completion of the necessary formalities, Mr. G. R. S. Mead is hereby recognized as General Secretary *pro. tem.* of the European Section.

6. Any existing Branch which may wish to surrender its charter, either for re-organization or withdrawal from the Society, will henceforth intimate its intention to Mr. Mead, who will obtain Mme. Blavatsky's order in the premises; and all such intimations that may hereafter, by mistake, be addressed to these Head-quarters, will be referred by the Recording Secretary to my Delegate for action.

7. My intention is that Mme. Blavatsky shall have entire responsibility for the good government of our European Branches, and my full power to enforce the Rules of the Society as from time to time defined by the General Council.

H. S. OLCOTT, P. T. S.

ADYAR, 17*th September* 1890.

II.

1. The Charter of the "Hermes" Lodge of the Theosophical Society having been surrendered by the Secretary, M. Georges Camminade, by order of the Council, the Branch is declared dissolved, and the resignations of membership by M. Camminade and Mlle. A. Grenier are accepted.

2. It will be competent for Mme. Blavatsky to reissue the Charter to any seven members of the Branch in case of an application to that effect, or she may issue to them a fresh Charter for a new Branch under another name.

H. S. OLCOTT, P. T. S.

ADYAR, 17*th September* 1890.

"A STRANGE PHENOMENON."

Under the above caption the (London) *Society Times* remarked in a late issue:—

"One of the strangest phenomena, of this strange century of transition, is the rise and rapid growth of the Theosophical movement.

While the air is vibrating with the teachings of Socialism, while men are striving and struggling to outstrip each other in the race for material wealth, while a large portion of the time of women is taken up with the shows and shadows of things, while the very children are trained to compete with each other for the good things of scholastic life, the Theosophical Society, through its publishing house, is continually putting forth, and the public greedily absorbing, teaching that, in their quaint simplicity and unworldliness, seem to have issued from some mediæval cloister, and clothed themselves in modern dress.

Take the following, copied from the pages of a recent pamphlet, as a sample:—'Seek knowledge for pure love, and self-knowledge eventually crowns the effort. The fact of a student growing *impatient* is proof positive that he works for *reward*, and not for love, and that in turn proves that he does not deserve the great victory in store for those who really work for pure love.'"

Another London journal—*Woman*—says that "interest is being evinced on all sides as to "What is Theosophy?" If the multiplicity of newspaper-cuttings I receive by every mail be taken as evidence, the *Woman* has not overstated the case. In point of fact, everybody is asking that same question.

MR. HARTE RETIRES.

On his return from Calcutta, Mr. Harte, finding that I was offended by his independent public utterances regarding Mme. Blavatsky and Mr. Keightley, tendered his resignation of the office of a Secretary of the Theosophical Society, accompanied by the following explanatory letter:—

"ADYAR, *September*, 23*rd*, 1890.

MY DEAR COLONEL OLCOTT,

In order to avoid any suspicion that opinions expressed by me about the affairs of the Theosophical Society, etc., are of an official nature, or that you are, either directly or indirectly, responsible for them, I beg herewith to place in your hands my resignation of the office of a Secretary of the Theosophical Society, the only official position I hold therein.

Very sincerely and fraternally yours,
RICHARD HARTE."

I feel it to be my duty to accept Mr. Harte's resignation of his official post, but as I am on the point of leaving for Ceylon, and have no one at the moment to put in his place, he has consented to continue to act until his successor is appointed.

BERTRAM KEIGHTLEY IN INDIA.

This now widely-known and thoroughly respected young member of the Blavatsky Lodge Theosophical Society and of the British Section, had hardly finished his long American tour and got back to London, when he was sent off to India to render me any needed assistance and attend the December Convention as European Delegate. Reaching Bombay, August 31st, he reported to me and at once fell to work in his usual earnest way. He won golden

opinions in Bombay from all, our Fellows and the public; visited Ahmedabad and our Branches in Baroda and Surat; turned Eastward and, at my request, halted at Poona, Hyderabad, Secunderabad, Bellary, Gooty, Cuddapah, and reached Head-Quarters on the 30th ultimo. Where a brotherly welcome awaited him, both on his personal account and that of his especially close connection with H. P. B's. Western work. Space fabids the printing of the several local reports of his excellent doings at the various points visited, but as I shall give him a public welcome in Madras shortly, we shall have his own account of his Indian experiences and impressions in our next Number.

Since the above was in type, an article by Mr. Keightley came to hand, but it was too late for insertion.

MR. HARTE'S TOUR.

Mr. Richard Harte returned from his visit to Bengal on Monday, 22nd ultimo. He was very glad to find that the interest taken in Theosophy in those parts is unabated, but there, as elsewhere is India, the want of visitors and lecturers from Head-Quarters is greatly felt; without this help, indeed, united action among the Fellows is impossible, and Theosophy cannot be adequately brought before the public, but remains an individual thing in the minds of more or less isolated Fellows. He lectured twice in Calcutta and held several conferences with the Brothers there to discuss Society matters. Mr. Harte visited Darjeeling and lectured there to a good audience, in large part composed of non-theosophists. At Berhampore (at the invitation of which Branch—the Adhi Bhoutic Bhratru T. S.—he went North) he received a most warm and fraternal welcome, and gave two lectures to crowded audiences. Mr. Harte also visited Darbhanga, and had an interview with the Maharajah, and he was glad to find that His Highness was as friendly as ever to the Society.

[In looking over the proof-sheets, I see that the Editor has omitted one point which I particularly desire to be recorded; namely, that wherever I went in Bengal and Behar, I heard the warmest expressions of personal affection and respect for Colonel Olcott—and without one dissentient voice. R. Harte.]

THE ADYAR LECTURES.

I am happy to say that the interest in the lectures of the Adyar course is unabated. Mr. Fawcett's are especially appreciated by certain Hindu gentlemen of erudition, professors and ex-professors in the Madras Colleges, who never miss an occasion to hear him. I myself lectured twice during the past month, but, as I spoke extemporaneously and without notes, upon topics given me by the audience, according to my usual custom, I have no report to publish.

A PRESENT.

Mr. Judge has sent me a beautifully enameled copy of the gold badge originally designed for our members in 1876. The Egyptian Tau, or *crux ansata*, entwined by the serpent, are made to represent the initial letters of our Society, "T. S." The workmanship is charming. Copies in enameled silver may be ordered out from New York at a cost of two dollars each, if wanted.

THE WORK IN CEYLON.

I am pleased to learn from Dr. Daly that his work is progressing auspiciously in the Central Province. His lectures are well attended, his visits warmly welcomed, and his collections for the Buddhist Fund during the month of August amounted to Rs. 1,000.

On the 12th instant the ceremony of opening our first Girls' High School will occur at Colombo, under the direction of the Women's Education Society, to whose indefatigable exertions this great success is due. By urgent request I have consented to preside on the occasion, and on the 4th instant shall sail for Colombo in the B. I. Steamer "India"; intending to be absent from Adyar a fortnight only. Mr. B. Keightley will probably accompany me.

CEYLON.

Mr. A. Uluwita, Secretary of our Anuradhapura Branch, writes that the corner-stone of our local Buddhist school has been laid and the building work is progressing well. When finishedit will also serve as the Branch Head-quarters. The Reverend Chief Priest of Atamastane (the 8 sacred places) has at my request collected seeds of the world-renowned Bodhi Tree of Anaradhapura—planted by the Princess Sanghamitta more than 2000 years ago—and in December or January next I shall have plants to send to the sovereigns of the Buddhist countries of the Far East.

"MEGITTUWATTE" GONE.

Mohattiwatte Gunananda, the most eloquent Buddhist priest of our time in Ceylon, died of apoplexy at his temple in the Mutwal Ward of Colombo on Sunday, the 21st September, at the age of about sixty. He was an orator of great power and persuasiveness, and started the revival of Sinhalese Buddhism, which the Theosophical Society is completing. Western readers will recall his name and fame in connection with Mr. Edward F. Perera's stenographic report of the Pantura Controversy (re-published in America by Dr. Peebles under the title "Buddhism and Christianity Face to Face"): a brisk debate between Megittuwatte, as he is familiarly called, and the missionaries, in which the latter got worsted. I have had much to do with him since my first visit to the Island, in 1880: he often travelled with me, presided at my public lectures, and we spoke from the same platform. Latterly, his mind must have been a little affected, for he became violently abusive without cause or provocation. But his influence has been great and his name will be long remembered. A very good full-length statue of him may be seen at his temple.

FINANCIAL.

The Assistant Treasurer begs to acknowledge, with thanks, the receipt of the undermentioned sums, received during the month :—

Head-Quarters Fund.

Mr. Martandarao B. Nagnath (Bombay) (subscription promised at the Bombay Conference)...		Rs. 10 0 0
Rao Saib Ishwari Persad (Balaghat, C. P.) ...		... 2 0 0
Mr. Henry Bowman (Oakland, Cal., U. S. A.)	£ 4	... 46 13 0
Mr. N. C. Mukerji (Calcutta)		... 12 0 0
Thro' Mr. E. Rambo (San Francisco, U. S. A.) :—		
Golden Gate Branch (San Francisco) ...	£ 2	
Aurora Branch (Oakland)	£ 1	
Thro' Mr. A. N. Seymour (Hartford, U. S. A.)		
Miss. M. J. Hampshire	£ 1	
Mrs. M. A. Newton	£ 1	
Mr. A. N. Seymour	£ 1	
	Total £ 6	Rs. 70 15 9
Received thro' the Secretary, Nagpur, T. S :—		
Pandit Sundraramiah		Rs. 15 0 0
Mr. C. Srinivasa Row Naidu...		... 2 0 0
„ C. Lakshmanasawmy Naidu		... 2 0 0
Babu Purna Anand Sen (*a sympathiser*) ...		... 20 0 0

Library Fund.

Mr. C. Sambiah Chettyar Avergul	... 5 0 0

Anniversary Fund.

Received thro' the Secretary, Hyderabad Branch, the following subscriptions towards next Anniversary Expenses :—

Hyderabad Branch	... Rs. 10 0 0
Mr. Jachangirejee	... 14 0 0

S. E. Gopalacharlu,
Assistant Treasurer, T. S.

BANKOORA.

19th August 1890.

It is with the deepest feelings of sorrow that I announce the death of Babu-Hridoy Nath Daripa, a member of the Bankoora Sanjivani Branch of the Theosophical Society. The sad occurrence took place at about 11 P. M. on the 2nd of August 1890. He was a very nice gentleman of the Town of Bankoora. His death has been sincerely bewailed by all who knew him. He was a self-made man though not of very high education, he was affable in manners, prompt in business, warm as a friend and kind to the needy. The Bankoora Branch of the Theosophical Society has lost in him a sincere friend and a zealous supporter of the cause of Theosophy.

INDRANARAYAN BISWAS,
F. T. S., Bankoora.

AMERICA.

NEW YORK, *August 8th, 1890.*

Dear Sir and Brother,

On August 7th was issued a Charter to a new Branch, to be known as "Seattle T. S. No. 1," and located at Seattle, Washington Terr. The number of Branches in the United States is now 42.

Yours truly and fraternally,
WILLIAM Q. JUDGE,
Gen. Secretary.

TASMANIA.

Latest intelligence received from Hobart, Tasmania, says that a local Branch was formed there early in March, with Mr. Edward Ivey as President, and Mr. W. H. Dawson as Secretary. The letter, further, says that "a considerable amount of quiet and unostentatious 'evangelistic' work is carried on; mostly by Mr. Ivey, whose zeal and energy are beyond all praise."

BUDDHISM IN EUROPE.

The Buddhist wave is sweeping over Europe and America with remarkable force. This phase of Indian Philosophy seems better suited to the Western mind than any other. Unless all signs fail, the two countries in which its greatest future lies are France and the United States of America. In the former Professor Leon de Rosny towers above all other figures as a leader in this movement by virtue of his active temperament, exalted character, profound scholarship, and official position at the Sorbonne combined. His lectures are thronged by a multitude of persons of the highest as well as of the middle classes.

WEST INDIAN NEWS.

My friend Mr. E. D. Ewen, Asst. Genl. Secretary, American Section, for the West Indies, sends me some items of interest. He calls attention to the deplorable moral and mental condition of our East Indian coolies in that distant part of the world. What he says is well worth the serious attention of the Government of India. He says there is a large and yearly increasing number of Indian coolies, chiefly in the Islands of Trinidad and Demerara. These poor devils have scarcely a man among them of good caste and education. Their orphan children are put into Government orphanages to be, among other things, Christianized. The majority of the coolies are hard-working and money-making persons. But the amount of drunkenness and general dirt and degradation among them is lamentable. Mr. Ewen asks :

"Do the Hindus not think enough of their religion, morality and country to be ashamed to remain passive while their countrymen out here are being bodily and, in many cases, psychically, ruined, for lack of a few men of their own race and religion ; to keep alive their National learning, and to be to them a standing example of honesty, sobriety and cleanliness? What is there to prevent the Hindus sending

live the life of the poorest—yet be willing and able to teach always, and preach sometimes. Perhaps the time has come in the renaissance of Hinduism for a few to gain the Karmic crown of moral Martyrdom in Voluntary exile across the Kálá pain."

Certainly it has come, and as certainly there are many good Hindus who would snatch at that glorious crown but for one thing, viz., the fearful trouble their going would bring down upon the heads of their families. Mr. Ewen has lived in India and he must not forget that in comparison with the social despotism of Hindu caste laws and penalties the boycotting of Ireland is the merest child's play. Scholars are many in India, but heroes and martyrs alas! too few.

IRELAND.

The room formerly occupied by the Dublin Lodge T. S., in Lower Leeson St. has been vacated, and two large rooms have been obtained in Stephen's Green, where the books and other property of the Lodge are now removed. A proper letter-box for the Society is fixed on the street door, and all communications should be addressed :—

105, Stephen's Green, Dublin.

The office of Secretary to the Lodge, has recently, owing to the departure of Bro. C. F. Wright to the European Head-Quarters, where his services are in great request, devolved upon Bro. F. J. Dick, who, it is hoped will prove a worthy successor.

H. M. Magee,
President.

July 1890.

THE BUDDHIST FLAG IN COMMERCE!

I little thought, when I introduced the Buddhist Flag into Japan, last year, that it would so instantaneously become popular as to become an article of export within a year. Yet so it is. The beauty of the flag commended it to the esthetic Japanese, while its appropriateness as an universal symbol of the Buddhist religion led to its immediate adoption there, as it had previously in Ceylon. His Majesty, the Emperor, graciously accepted the original model I took with me and had it placed in the Imperial Museum, which was enough in itself to make it popular. Then, the question of the colors being actually those of Lord Buddha's aura, as described in the sacred writings of both Northern and Southern Buddhism, having been looked into and favorably reported upon by learned priests who were consulted, its adoption was sure. Throughout my whole tour, from Sendai, my extreme Northern to Kumamoto, my most Southern limit, it bloomed upon me side by side with the Imperial flag in welcome. At my suggestion it was painted on their paper lanterns, on fans and kites. It is now being sent abroad by Japanese merchants. Recently—as Mr. Peter Abrew writes—at a large auction sale of Japanese goods in Colombo, there were put up a number of flag-lanterns and flags. Would not our Society have acquired a place in history if it had first devised and introduced the emblem of the Cross as the common symbol of all Christendom; and is it not likely to be long remembered throughout the Buddhist world as the originator and introducer of this charming and appropriate standard of Buddhism? I think so.

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SUPPLEMENT TO

THE THEOSOPHIST.

NOVEMBER 1890.

HEAD-QUARTERS ITEMS.

The President-Founder left Adyar for Colombo on the 9th of October, in order to preside at the opening of the first Girls' High School in the Island. He will probably also take the opportunity of oiling the wheels of the Theosophical organization there in his own incomparable manner.

Brother C. Kottayah has gone to open a branch of the T. S. at Jaffna. That part of Ceylon is inhabited by Hindus, who petitioned for a branch.

Mr. Keightly and Mr. Fawcett are at Head-quarters. The former is studying the country, and making himself master of the present situation of Theosophy in India; the latter is preparing the further lectures of the course he is delivering upon "The Power behind the Universe." Mr. Harte is still acting as a Secretary of the T. S., his successor not having as yet been appointed.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of October :—

Library Fund.					
Mr. K. Seshayya Chettyar (*Kurnool*)		Rs.	15	0	0
Mr. C. Sambiah (*Madras*)		„	5	0	0
Anniversary Fund.					
Mr. Anantaroy Nathji (*Kattyawar*)		„	1	0	0
Babu Girish Chunder Koondoo		„	1	0	0
Mr. K. Seshayya (*Kurnool*)...		„	2	0	0
Head Quarters Fund.					
Mr. Anantharai Nathji (*Kattyawar*)		„	70	0	0
Mr. L. P. McCarthy (*San Francisco*) ...	£ 1-0-0=	„	13	2	6
Mr. C. K. Rajagopala Iyer (*Narsingampett*) ...		„	1	0	0
Mr. J. H. L. Houston (*New York*) ...	£ 6-2-6=	„	73	10	0

NOTES ON BRANCHES VISITED.

By Bertram Keightley.

Bombay.—This is one of the most active of the Branches in India, and the amount of good work done by its members for Theosophy should stimulate others to follow its example. Its reprints of good article on Theosophical subjects for sale and free distribution should be far more utilised than hitherto by other workers, who should also co-operate with Mr. Tookaram Tatya both in his Sanskrit vernacular work. But it is not so much to Hindus, as to Parsis, that the Bombay Branch owes its activity and usefulness. They are the Europeans of India, and have in them more of the spirit of truly scientific study and enquiry, tinged by a just proportion of spiritual intuition than most Hindus, and they have probably profited most, among the IndianF. T. S.,by the clues and hints as to the correct interpretation of ancient religions and philosophies, given out by H. P. B. Still, even among them,

there is the same strong tendency towards useless and interminable discussions on "ultimates," which, apart from their usefulness in training the logical faculty, are apt to be merely empty breath with no practical or real content as their outcome. It is the vice of such studies as ours that, since they lead the mind into new, unexplored realms, they are attended by the danger of mistaking *words* for *realities*, and so leading us into accepting mere verbal abstractions as real explanations of facts in nature, and this danger is intensified by the subjective terminology employed in Hindu philosophy. Careful study of H. P. B.'s works will soon convince the student that this danger is amply guarded against in true Esotericism; it should therefore be consistently borne in mind by students in all departments, but especially in India as it is the peculiar vice of Eastern thought generally. The homœpathic dispensary work also done by Mr. T. Tatya in connection with the Bombay Branch, deserves special notice as illustrating the practically philanthropic side of Theosophical work in India.

SURAT.—This is another working Branch, engaged both in practical philanthropic effort and in the dissemination of thought. As a report of its work appears in the number, I will merely note one point that struck me very forcibly. Among the members of this Branch I noticed much enthusiasm and good-will, and especially a strong and living ethical spirit; but I missed almost entirely any attempt to cultivate the intellectual aspect of spirituality, and I noticed a very strong tendency to accept merely verbal explanations without bringing these to the test of corresponding *mental images*.

BARODA AND POONA.—Of these branches little can be said. Possibly the activity of the Baroda Branch will be revived through the exertions of recently joined members, but for some time past it has done little as a Branch. The same is even more true of Poona, which used to be one of the most active centres of Theosophy. In both cases the want is a leader, some one person whose enthusiasm and ability shall qualify him to lead and help other students interested in these subjects. Ninety-nine per cent. of men are after all like Rabelais' sheep. They have no initiative of their own, and cannot even find their way through a ready-made gap in a hedge unless some stronger spirit leads the way.

HYDRABAD.—Here we have the happy combination of Parsi and Hindu elements which I noticed at Bombay. But the soil does not seem favourable for the seed of Theosophy, and though, thanks to the self-sacrificing efforts of a few, the Branch is still active, holds regular weekly meetings and by making those meetings open to visitors and rendering them of general interest, it has succeeded in keeping alive some outside interest; still the progress made is very small indeed.

B. K.

GOOD WORK AT BARODA.

Mr. C. L. Peacocke, F. T. S., writes from Baroda, on 20th October 1890:—

On the 16th October a girls' school was opened in Surat under the management of the Sanatan Dharma Sabha Local Branch of the T. S. There were 51 girls present, and the number of pupils is expected to shortly reach 100, for the movement is much appreciated in the high-caste quarter of the city where the school is situated. About 9 months ago Mr. Drivedi, the President, Surat Branch T. S., collected a small fund of some 400 rupees, and therewith bravely started a boys' school, which at present numbers 140 pupils.

Besides the course of subjects as laid down by Government for Primary schools, there is daily imparted to the boys for one hour a system of moral instruction based on the precepts and ethics of Sanatan Dharma. The girls' school just opened is to be conducted on the same plan, everything sectarian or dogmatic being carefully excluded from the teachings.

Support in the way of a small monthly income has been forthcoming from two sympathisers, still Mr. Drivedi is endeavouring to increase the fund in view of a future large increase in the number of pupils, which would necessitate the formation of branch classes. During a month's stay in Surat I had ample opportunity of seeing and enquiring into the work of the Local Branch, and I wish to bear testimony to the activity and zeal of the President and Members.

They have published several works in the vernacular containing Theosophical teachings, which have been greatly appreciated by those enquirers and sympathisers who are unable to read English.

The Branch meets every evening, and there are some twelve or thirteen *regular* attendants.

A special English speaking section has just been started; it meets on Sunday afternoons, and is chiefly intended for the instruction of several enquirers and sympathisers. I think many dormant and wealthier branches might take example from these their poorer brethren in Surat, and try to make their membership in the T. S. something more than a name.

THE NAGPUR BRANCH.

The *Central Provinces and Behar Gazette* devotes over 2½ columns to a report of the fifth annual meeting of the Nagpur Branch of the Theosophical Society. The report is very encouraging, and the branch evidently means work. The feature of the meeting was the address of Dr. Jehangir K. Daji, General Secretary of the Bombay Section. The learned and amiable Doctor spoke in his usual felicitous way, and laid great stress on the realization of the Society's "First Object"—universal brotherhood. Mr. J. Herbert Wright, "a member of the Blavatsky Lodge," stirred up the meeting by telling the brethren that Theosophy is more active in "London" than in "India." But India is India, and 19, Avenue Road, is not "London," notwithstanding the new Meeting Hall. Mr. Wright's views, however, are well worthy of attention, and he backed them up by a handsome donation of books to the Branch library, to the value of Rs. 157. Mr. C. V. Nayudu, too, late Vice-President of the Cambridge (England) Branch spoke in much the same strain. Perhaps the most interesting speech of the evening was by a Mahomedan, as it illustrated what Brother Daji had said in his address, that all religions are at one in their bases. The report says:

> Moulvie Abdul Nubbee, an aged pensioned Mahomedan gentleman and a staunch advocate of the doctrine of "Sufis" who had specially come down from Kamptee to attend the Anniversary, on being introduced by the Chairman addressed the audience in Hindustani and said that every man must work out his own salvation, *i. e.*, Mukti which could only be attained by a thorough realization of the higher states of consciousness connected with the three Shariras (bodies) known as the "Sthula," "Sukshma" and "Karana."

PROPAGANDA.

Mr. J. P. Bhaskura Rajoo, Secretary of the Cowl Bazaar Progressive Union, of Bellary, writes to say that Brother R. Jagannathia, the founder of the Bellary Sanmarga Samaj, has been lecturing on Theosophy, for two consecutive Sundays, to very interested and appreciative audiences, at the Union Hall in Bellary. Brother Jagannathia's exposition of Theosophy was, he says, remarkably clear and exhaustive. We can only echo Mr. Bhaskura's wish: that other Fellows of the T. S. would, in their respective districts, follow Brother Jagannathia's excellent example. Is it the will or the ability that is wanting?

A GOOD RESOLUTION.

The *Theosophist* has pleasure in giving publicity to the following resolution of the Toda Betta Theosophical Society:—

OOTACAMUND, *August 24th*, 1890.

PRESENT:—General H. R. Morgan, Mrs. Batchelor, Pandit Jayaraja Row, M. R. Ry. S. Ramaswami Aiyar, B. A., Pandit T. Venkatarama Aiyangar, etc.

Read two letters and other papers received from Mrs. Knowles and Mrs. Elmore James of the London Anti-Vivisection Society.

Resolved, that the last mentioned lady be informed that this branch has great pleasure in disseminating the pamphlets printed by the above ladies, and at the same time the members of this branch will do their utmost to discourage any attempt of vivisection which may be introduced into India both by writing and by opposition in every possible manner.

PANDIT T. VENKATARAMA AIYANGAR,
Secy., Toda Betta T. S.

WHO WILL HELP?

Mr. E. D. Ewen, Assistant General Secretary of the American Section, writes from The West Indies :—

"I wish to draw your attention to a matter which the Hindu Fellows of the T. S. should no longer ignore. It is that there is a large and yearly increasing number of Indians, chiefly Hindus, in the West India Colonies of Trinidad and Demerara. These poor exiles have scarcely a man among them of good caste, nor of education. The orphan children of these people are put into Government orphanages, to be among other things "Christianized." The majority of the coolies are hard-working and money-making, and there are some schools to which they can send and do send their children. But the amount of drunkenness and general dirt and degradation among them is lamentable. Do Hindus not think enough of their religion, morality, and country, that they are not ashamed to remain passive, while their countrymen out here are being bodily, and, in may cases, psychically ruined for want of a few men of their own race and religion, to keep alive their national learning, and to be to them a standing example of honesty, sobriety, and cleanliness. What is there to prevent the Hindus sending a few of their educated young men, who must be content to be real yogis, and to live the life of the poorest, yet be willing and able to teach always and preach sometimes. Perhaps the time has come in the renaissance of Hinduism for a few to gain the Karmic-crown of the moral martyr in voluntary exile across the Kâlâpâni."

This is all very beautiful; but we wonder whether Brother Ewen ever heard of *caste*? Surely he must know that in speaking of the possibility of a high caste man crossing the ocean in order to win a "Karmic-crown" by mixing with low caste men as teachers and preachers, he is talking "pure West." That kind of thing is applying Christian ideas and motives to Hindu habits and customs.

A "CORRESPONDENCE STAFF."

The indefatigable General Secretary of the American Section, Mr. Wm. Q. Judge, has organized a "Correspondence Staff," to answer enquiries about Theosophy, as this work has become too heavy in America for the regular Sectional Staff. "The Head-Quarters of the Staff shall be the address of the General Secretary," says the printed circular, which then proceeds to give that address as "Post Office Box, 2659, New York." It is to be hoped that P. O. B. 2659 is a roomy one. Nothing is said about the sex of the correspondents; but as it is well known that each sex is, in spiritual matters, more powerfully influenced by the other, the new scheme opens up magnificent vistas. The object of the correspondence is, of course, spiritual advancement; but "toujours perdrix" is proverbially unpleasant, and Mr. Judge has done well by affording to those who want a change an opening for correspondence on livelier topics than "Reincarnation and Karma." For does not Rule 4 of the Circular say: "That the members of the staff will correspond with such enquirers on theosophical topics, and no others, except in cases of private correspondence?" It will be interesting, by and by, to know the average length of time it takes for a Theosophical correspondence between a member of the staff and an enquirer to develop into a "private correspondence." And why should it not? No one can have too many friends. The move is a good one, apart from its aspect of "work," for it is likely to popularize Theosophy.

Mr. K. Chakravarti, the energetic Secretary of the C gious Society, has circulated a curious and interesting do by a letter of explanation, containing a request that thos should send him their opinion thereon. The document a series of notes taken from *Gharenda Sanghita Hata Shiva Sangita*, regarding Breath, Food, Cleanliness, an Some of the instructions, by following which the author that " long life and immunity from disease may be s filthy, according to modern ideas; others are mildly disg latter may be quoted:—

"Take a piece of fine clean cloth about four fingers in w yards in length, and learn to swallow it gradually and bring it relieve chest complaints.

"After the food has been digested, drink as much water looking upwards for a while bring it out. This practice wil of impurities, and sharpen the appetite."

Among " Exercises of the body" is the following Chakravarti assures the reader " is no imagination:"

"*Khachari Mudra*—Apply butter to the tongue and try g by drawing it gently each day, and if necessary to cut the t to the lower jaw to the extent of a thread in thickness every and catechu on the wound. When the tongue is sufficiently l wards into the cavity of the mouth upwards and meditat remain. The senses will all be exalted. The internal eye wi ear will hear gentle music, the tongue will have delicious ta waste. There will be no demand for food or thirst. There infirmities. The fire will not burn the body, nor the air dr do any harm."

Mr. Chakravarti will have done an excellent servic ceeds in collecting the opinions of qualified physiologi practices, and then publishes them.

APPRECIATED!

Under the title, "*Buddhism at the Sorbonne*," th *La Paix*, lately gave its readers a very interestin g celebrated Oriential scholar and warm advocate of Bu Rosny of Paris, in the course of which that gentleman s

"With regard to the visit paid me by Colonel Olcott, Pr phical Society, I have already said that I was astonished s acumen of that learned gentleman; and all the more so, described to me as imbued with mysticism and theories qu Colonel Olcott on his side expressed to me the greatest intere did not propose to me in any way to follow him to India in or propaganda."

The last sentence alludes to the rumour started by t Colonel Olcott had invited M. de Rosny to India.

BUDDHISM IN FRANCE.

According to the *Progres de Lyon*, "M. de Rosny enormous effect (l'effet prodigieux) produced by his le at the Sorbonne. He is especially struck by the extr women who flock to Sorbonne on the days when he spe writer in the Paris *Siecle* quotes M. de Rosny to the ef general movement towards mysticism and occult scie inquietude in men's minds, and to their desire to find a may rest through faith, after a period of doubt and un on the ocean of doubt in their little canoes makes ma seasick and they are glad to get into any harbour.

Of Buddhism, which he himself professes, M. de saying:—"In itself Buddhism is an admirable doctrine, st

dity. What makes it wonderfully sympathetic in our day is that nothing in it goes contrary to the truths of science, the principles of which it contains in itself. Do you know that the entire doctrine of evolution is to be found therein? Is not this prescience a wonderful thing, dating back as it does to five centuries before our era. One may even say that Christianity sprung from Buddhism, and one school contends that Jesus had a knowledge of Eastern revelations."

AS OTHERS PAINT US!

There seems to be very little use in repeating that Theosophy is not a new sect, nor Madame Blavatsky its High Priestess. Still there appears to be nothing to do when one meets with such stuff as the following in *Vanity Fair*, but to repeat once more that Theosophists are a body of searchers after truth "wherever it may be found." The extract consists of the first and last paragraphs of a report of the opening of the Blavatsky Hall in London: of course this is hardly a correct description of what occurred on that memorable occasion, but it does to stuff that very green goose the British Philistine.

Madame Blavatsky? Who is Madame Blavatsky? She is the fountain-head of the new religion, the loadstar of those who seek for Truth, the High Priestess—nay, the female Pope of Theosophy! Go to 19, Avenue Road, St. John's Wood—cab fare two shillings. There she sits on a throne, a cigarette in her mouth, a rose in her hand. And her disciples lounge and kneel around her with a worshipping gaze, a raptured smile, competing for the honour of giving her a light, or an ash-tray, or of fanning her with an Indian punkah.

What does She say? Not much. "Hot night"—"been rather successful"—"another cigarette"—"bon soir, a bientôt!" These are the abrupt sentences uttered by the Oracle in an asthmatic sort of way. Each word is received with enthusiastic murmur: "Ah! it is but She who can talk thus!

Poor humanity! what have we come to?

At 8-30 of an evening last week a tremendous crowd gathered at the door of 19, Avenue Road, for the opening of the Blavatsky Lodge. This is the High Priestess's future domain, where a spacious room on the ground floor is consecrated to the Theosophical meetings. It resembles a church with its Gothic wooden ceiling and little loggias at one side; cabalistic signs and mystic animals adorn the panels. Do you notice the three weird paintings opposite? Do they represent the human form of the future, or is it our astral shell? Anyhow, they are curiosities; but is not the room full of curiosities too—human curiosities?

* * * * * *

Then, the common herd having fought their way out, the select ones trooped to the end of the room, where Madame Blavatsky, familiarly called "H. P. B.," was reclining in state to receive the homage of her devotees. Crouching on Oriental cushions, She reminds one of those shapeless Indian idols who crowd the temples of the East in all their gilt and dust-covered glory.

For about an hour the fanatics address Her in subdued and awestruck tones, some stooping on their knees, others kissing her hand, even the hem of her garment, all lost in ecstatic admiration!

A much more appreciative article on H. P. B. in the New York *World* of Sept. 21 reached the *Theosophist* by the same Mail as the *Vanity Fair* (or *Vanity Unfair*) screed. It says among other things:—

"Personally she is most fascinating; a brilliant conversationalist; a linguist of the highest attainment, sparkling at repartee and familiar with the social and political news of the whole civilized world. It is not possible to listen to her without surrendering to her superior mental charm. To the devotee she is an infallible oracle. Her commands are law and her influence is irresistible."

Still the writer in this case also falls into the vulgar error of dubbing Madame Blavatsky "the High Priestess of esoteric Buddhism," adding that "as Priestesses go, this one is very easy to approach." There are no priestesses, high or low, in the Theosophical Society.

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SUPPLEMENT TO
THE THEOSOPHIST.

DECEMBER 1890.

THE THEOSOPHICAL SOCIETY,

EXECUTIVE ORDERS.

I.

In the Bombay Conference of Theosophists, held in December last, the following suggestion was made for the consideration of the President and General Council:—

"4. That the division of the Society in India into four different Sections, does not appear to be convenient, and for the present there should be only one Section for the whole of India managed by a General Secretary (with an Executive Council), who will carry on his duties separately from the general work and management of the Theosophical Society."

In compliance with the above suggestion, the President-Founder hereby declares that, from and after the 1st January 1891, the present four Indian Sections shall be merged into one, to be called the "Indian Section of the Theosophical Society," with its Head-quarters at Adyar.

Bertram Keightley, Esq., M. A. (Cantab), F. T. S., is hereby appointed General Secretary of the Indian Section, subject to the approval of Mdme. H. P. Blavatsky, to whose staff he is now attached. The present General Secretaries of Indian Sections will be known as Provincial Secretaries, and with the General Secretary, will constitute the Executive Committee of the new Indian Section.

The Executive Committee will submit for the approval of the General Council at its meeting on the 26th December proximo, a draft of Rules or Bye-laws for the guidance of the General Secretary in the performance of his duties.

The Recording Secretary of the Theosophical Society will notify the above order to the parties concerned.

H. S. OLCOTT, P. T. S.

ADYAR, 17*th November* 1890.

II.

Pending the execution of the above order, Mr. Bertram Keightley is hereby appointed Inspector-General of Indian Branches. As occasion offers, Mr. Keightley will visit our Branches, report upon their condition, and revive their activity so far as practicable. The General Secretaries of Sections are requested to cordially co-operate with him for the accomplishment of the important object in view, and I personally recommend him to our members and the general Indian public as a sincere friend of India, a well-wisher of the Hindus, and a true-hearted gentleman and Theosophist.

H. S. OLCOTT, P. T. S.

ADYAR, 17*th November* 1890.

THE CONVENTION AND XVth ANNIVERSARY.

All preparations for the Convention of 1890 are far advanced and everything will be ready in ample time. Branches whose officers or members mean to attend the meeting, but have not yet notified to the Recording Secretary, Mr. S. E. Gopala Charlu, should do so at once, as contracts have to be made for food and accommodations provided. As usual, Delegates are expected to bring their own bedding, etc. The attendance promises to be full and the proceedings interesting. (Mr. Tookaram Tatya writes that he will attend, with a number of the Bombay Brothers.) Lectures will be delivered by Mr. Fawcett upon the philosophy of Herbert Spencer, by Mr. Keightley upon the Reception of Hindu Thought in the West, and other speakers will discourse upon instructive subjects. The proposed amendments to the Rules will be voted upon by the General Council, the By-laws for the new Indian Section considered, and other highly important business passed upon. Among other

things, is the choice of a new President. At the Xth Anniversary, it will be remembered, I asked permission to retire, that I might enjoy needed rest after my long and arduous service in the Tropics. The privilege was unanimously refused, with such touching expression of personal affection that I continued in office. I have now given five more years of service, and feel that I must now insist upon my right to withdraw into privacy, and devote myself to certain literary work long contemplated. Other weighty reasons compel me to the step, which I shall set forth at length in my Farewell Address. To prevent misconception, I may say that my decision is not provoked by any personal grievance, or by anything save an earnest wish to promote the best interests of the Society that I love with unquenchable devotion.

H. S. O.

FINANCIAL.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following amounts during the month of November :—

Library Fund.				
Babu Norendro Nath Sen (*Calcutta*), the donations of Mr. J. F. Madan... ...	Rs. 25			
Mr. Framjee Muncherji	„ 25			
„ S. T. Padshah	„ 15			
		Rs. 65	0	0
Ambasamudram T. S.		„ 40	0	0
Mr. P. D. Khan (*Ceylon*)		„ 5	0	0
Mr. C. R. Srinivasa Iyengar (*Kumbakonam*) ...		„ 9	0	0
"Sydney" (*Hartford, Connecticut*) ...	£ 2...	„ 27	0	0
"W. Q. Judge" Fund.				
Mr. W. Q. Judge (*New York*), for a travelling Expense Fund, about which he has privately informed the President Founder,	£ 82	„ 1,035	11	8
Anniversary Fund.				
Mr. B. Soobraya Moodeliar (*Chennapatam*) ...		„ 1	0	0
Messrs. Parthasaradhi Pantulu, Saminatha Iyer, and Jagannathiah (*Bellary*)		„ 3	0	0
Gooty Branch T. S. (*Anniversary expenses*) ...		„ 10	0	0
Capt, Ragoonath (Hyderabad)		„ 10	0	0
Babu Dinanath Bhattahcharya (Murshidabad,) ...		„ 10	0	0
Ambasamudram T. S.		„ 10	0	0
Head-Quarters Fund.				
Mr. Joochooram (*Bombay*)		„ 5	0	0
Mr. Anantharoy Nathjee (*Kattyawar*)		„ 14	0	0
The Secretary, Chingleput Branch		„ 2	8	0
Ambasamudram Branch (*Travelling expenses of the President-Founder.*)		„ 35	0	0
Women's Educational Society of Ceylon, (*do. do.*)...		„ 55	0	0
An F. T. S. (*New York*), a draft for £ 100 cashed for		„ 1,261	15	6
Mr. W. Harnquist (*Sweden*) £ 1-16-2		„ 21	14	11
Miss T. C. Simpson (*Portobello, N. B.*) 5*s.* ...		„ 3	5	0
Mr. S. L. J. (*U. S. A.*) 2*s.* 6*d.*		„ 1	10	0
Signor F. Montolin (*Madrid*), 25 francs		„ 13	1	5
From Mr. W. Q. Judge, Genl. Secy., America :—				
Diploma fees for 60 members	$ 30·00			
Charter fees 1st T. S. of James Town, New York	„ 5·00			
Donations, Mr. Albert Targee	„ 2·00			
„ „ A. W. Goodrich	„ 1·00			
„ „ R. L. Scannell	„ 2·50			
„ „ Alex. Fullerton	„ 150·00			
Total	$ 190·50			
or a draft on London for	£ 39-1-7	Rs. 528	7	0
Mr. Kedarnath (*Bulas and Shalur*)		„ 1	0	0

S. E. Gopalacharlu,
Assistant Treasurer, T. S.

23*rd November* 1890.

OUR TOUR IN SOUTHERN INDIA.

Having joined our President-Founder at Manyachi Junction, we went thence to Tinnevelli, where we were met by several of our fellows of the Ambasamudram Branch, who had come in some twenty miles to bid us welcome. It was settled, after consultation, that we should proceed at once to Ambasamudram, deferring a lecture at Tinnevelli till our return. So we started the same evening and reached our destination early the next morning, October 30, meeting with a most cordial welcome on all hands.

At Ambasamudram four public lectures in all were delivered to large and enthusiastic audiences. It was most gratifying, both to the Colonel and myself, to note the evidences of earnestness, devotion and true patriotic feeling which the state of the Branch here indicated. Its activity and the amount of actual work it has accomplished contrast most vividly with the apathy and deadness of others, such as Tinnevelli, and show how much may be done by two earnest and energetic men, who have the welfare of India really at heart. Would that India had many such men as Mr. V. Cooppooswami Iyer and Mr. Venkatrama Iyer.

Two days of our stay were spent in visiting the hills and the sacred falls of the Taprabani, one of the most delightful excursions I have ever made.

On November 4th we returned to Tinnevelli, where lectures were delivered by the Colonel and myself in the Hindu College, which was packed to its utmost limit by a most enthusiastic audience. The Colonel's address contained a most eloquent appeal to his hearers in support of the revival of Sanskrit and Vernacular learning as the foundation-stone for the future rebirth of India. It produced an effect, for before we left Tinnevelli a neighbouring Zemindar had a long conversation with the Colonel, and finally promised to pay the salary of a Pundit for the Adyar Library. Let us hope that he will shame others, whose memory seems defective, and keep his word.

From Tinnevelli we went to Madura on November 6th, and met with a cordial reception from the members of the Branch—dormant and inert as it is. On November 7th, lectures were delivered in the Hindu College, urging the Hindus to support the Theosophical Society in the task it has undertaken of reviving the religion and spiritual literature of India. At the conclusion of the addresses the Chairman suggested the formation of a subscription list for carrying out this object, and some Rs. 600 were promised on the spot, though it is hoped that when the local committee, which has taken the matter in hand, makes its report at the Convention in December, the amount will be much larger, much more worthy of a town that used in past days to be one of the greatest centres of learning and religion in Southern India.

Leaving Madura an hour after the lectures were over, we proceeded to Kumbakonam, stepping over for a few hours at Tanjore to visit the temple and Sanskrit Library, and see some of the metal work it is famous for.

At Kumbakonam there is a knot of active workers, four or five in number, who may well be placed alongside those of Ambasamudram as examples of truly Theosophical devotion and earnestness. Their translations of the Upanishads in the *Theosophist* are known to all and set an example which should spur on other members to emulate their condnct. At Kumbakonam two lectures were delivered on Nov. 9th, one at 7-5 A. M. and the other in the evening. Both were well attended, and both seemed to make some impression on their hearers. But also patriotism, religion, and true feeling for intellectual achievements of the past are at a very low ebb in the hearts of Hindus, and nowhere is this more manifest than in places like Kumbakonam and Madura, once seats of learning, thought and intellectual life, but now sunk in the mire of selfishness and indifference; oblivious alike of past and future, thoughtful only for the things of the moment, false to the high ideals of their ancestry, and neglectful of the glory bequeathed to them from the hoary past!

B. K.

BUDDHIST SCHOOLS IN CEYLON CONDUCTED BY THE THEOSOPHICAL SOCIETY.

VERNACULAR.

Western Province.

1 Pokunwirita, Mixed
2 Horana, Boys'
3 Pilindala, Boys'
4 Raigama, Girls'
5 Kehelwatta, Mixed
6 Wattalpola, Boys'
7 Madapáta, Boys'
8 Madapáta, Girls'
9 Potupitiya, Boys'
10 Pinidiyamulla, Boys'
11 Ovitigala, Boys'
12 Tebuwana, Boys'
13 Paragahatota, Mixed
14 Olaboduwa, Boys'
15 Egodallyana, Boys'
16 Wellewatta, Girls'
17 Pattiya Pánadure, Girls' (Grant-in-aid)
18 Pattiya Pánadure, Boys' (do.)
19 Wekada Pànadure, Mixed

Southern Province.

20 Galle, Boys'
21 Kaligana, Boys'
22 Hatuwapiyadigama (Kataluwa), Boys,
23 Matara, Boys'
24 Dikwella, do.
25 Gintota, do.
26 Ambalangoda, Boys'
27 Balapitiya, do. (Grant-in-aid)
28 Ambalangoda, Girls'

Central Province.

29 Kandy, Girls'
30 Gampola, Girls'
31 Gampola, Boys' (Grant-in-aid)
32 Hatton, Boys'
33 Matale, Boys'

Sabaragamuva Province.

34 Ratnapura, Boys'
35 Rakwana, Boys'
36 Pelmadulla, Boys'
37 Ussapitiya (Mawanella)
38 Kegalla, Boys'
39 Colombo, English High School, Boys'
40 Kandy, English Boys' School
41 Colombo, English High School, Girls'.

Note.—The traducers of Sinhalese character are requested to observe that every one of the above schools has been founded by the natives without a penny's initial help from Government, and this, although there are plenty of good schools opened by the Christian Missionaries for their behoof. All this work has been done by the Sinhalese Buddhists under the lead of the Theosophical Society since I opened their eyes in 1880 to the meaning of the Missionary educational scheme on the authority of their own printed Reports. The list is corrected up to the 19th October.

O.

A CREMATION CO.

While in Colombo Col. Olcott was asked by the Hon. P. Ramanathan to join in the formation of a Cremation Company, and readily consented. For several years past he has been urging the Sinhalese people to return to the ancient practice. Upon consulting the High Priest Sumangala and Washkaduwe Subhuti, another famous priest, he received from them the following certificates:

WIDYODAYA COLLEGE,
18*th October* 1890.

There is no objection, either religious or other, to the adoption of the practice of cremation by Buddhists in general. It is a simple question of economy. If, by modern scientific apparatus, a body can be burnt as cheaply as it can be buried (the cost of coffin and grave included), then I shall be glad to see it employed by all. It would be simply a revival of a custom once universal among our ancestors.

(Sd) H. SUMANGALA.

I see no objection whatever to the return of Buddhist Sinhalese to the practice of cremation. In the time of our ancestors it was universally employed by our people, and is to this day by our kinsmen, the Hindus. The practice is also becoming very popular in European and American countries. If the cost can be made as low as that of burial, I think it will become very popular in Ceylon. It is superior to burial.

(Sd) W. SUBHUTI.

17*th October* 1890.

AMERICAN SECTION.

The First Theosophical Society of James' Town, James' Town, N. Y., has received its Charter and has organized, with Miss Julia S. Yates as President, and Mrs. Helen E. L. Fenton, 215 Crossman St., as Secretary. It is the forty-third Branch in the American Section, and starts with eleven members.

Light T. S., Fort Wayne, Indiana, has ceased to
has becomes an "Open" Branch. There is now no "
America. The President is Judge R. Wes. MacBride, a
Andrew A. Purman.

The President of the Lotus T. S., Kearney, Neb., i
and the Secretary is Dr. Harvey A. Alspach.

The President of the Vyasa T. S., New Orleans,
Redwitz, and the Secretary is Dr. George P. P. Da
Fields. WILL

AN AMERICAN HEAD-QUARTEI

We have received a circular issued by Mr. William
"preliminary call" for subscriptions towards the estab
quarters for the Theosophical Society in America. The
the four different items of work under one roof which a
different places, at an unnecessary expenditure of time
will also be a library, lecture hall and living apartments
is $ 50,000, of which about $ 3,000 have already been sub

FRANCE.

Mr. G. R. S. Mead, General Secretary, European S
Society, writing under date 19th October 1890, reports tha
issued to a new Branch at Paris under the Presidency of
the late President of the "Hermes Branch," which has b
to dissensions of members, who now no longer belong t
Branch will be known as the "Lotus." M. Arnould i
Le Lotus Bleu, and it is hoped that this new grouping of
duce good results. Translations are being made, and
pamphlets distributed. Mr. Mead also adds that a Fr
Mr. Sinnett's "Esoteric Buddhism" is on the eve of pub

THE SANMARGA SAMAJ OF BELLA

In the annual report of the above, just received, we
sure the growing vitality, influence and usefulness of on
cies brought into existence by the revival of Hindu pat
feeling initiated by the Theosophical Society.

A free Sanskrit school, special teaching of the young
of Hindu morals, public lectures and address, classes for
study of such inimitable works as the Bhagavatgita, &
work, well and truly done, of which the leaders of the Sa

Such agencies as this are doing far more for the r
nation, far more towards helping India once more to re
place on the stage of the world's history, than all the talk c
on political platforms. *The former* is the *real* work that n
and thoroughly, if India is to rise from her ashes; the lat
mind from realising that the things of the heart and minc
only *real*, because the only lasting foundations upon wh
built up.

All those connected with the Samaj who are active
praise and congratulation, but if we mistake not, these a
the President, Rai Bahadur Sabhapati Mudaliar, F. T.
league, Mr. R. Jagannathiah Garu, F. T. S.

"THE PRINCIPLES OF THE ADEPT

Mr. T. A. Swaminatha Aiyar, Secretary of the S
Bellary, sends us the following flysheet, copies of whic
him gratis.

THE PRINCIPLES OF THE ADEPTS.

1. Perfect abstinence from spirituous liquors.
2. Perfectly pure and chaste life.
3. Truth, justice and honesty in thought, word and deed.
4. Absence of pride, hate, malice, envy, anger, greed, an
advantages.

5. Subordination of self to others; one's own pleasure to be the good of his fellows; loving kindness to all living beings.

6. A thorough realization of the empty and transitory character of all earthly things, and, concentration of all one's desires on the Unseen and Imperishable and on the attainment of that higher knowledge which leads to these.

Contentment is the source of calmness of mind, and it helps concentration.

A NEW HOPE FOR INDIA.

We learn with the utmost pleasure that the Theosophical impulse in India is becoming active in a new direction, one where its influence was greatly needed.

The Sanmarga Samaj of Bellary is on the point of starting a new journal intended to treat of Religious, Moral, Social and Theosophical subjects. Its future editor writes: "I wish to take this opportunity to popularize Theosophy among the masses .... I wish to give in the Vernacular much of Theosophy, original as well as translation, from the *Theosophist* and others of our Journals."

We wish our colleague and friend, the editor, and our brothers, his supporters, all success and good fortune in their new effort to assist in the regeneration of India.

THEOSOPHY IN A CONVENT.

The world is evidently moving. Who would have expected that a lecture highly laudatory of Theosophy would be delivered by "an outsider" (not an F. T. S.) "at a social gathering arranged by the Sister Superior of St. Mary's Convent," Poona? Yet such a lecture was delivered by Mr. P. N. Patankar, B. A., the other day, and a three column report thereof appeared in the *Sudhakak*, a native paper of Poona. Among the good things he said are the following:—

"Those that believe in a personal God revere their God too highly and ecstatically to think of going beyond him; and their speculation ends in perpetual contemplation of the goal they have reached. But there are others with whom there is no such thing as a personal God, who look upon emancipation of a particular kind as the ultimate end to be sought after. With these the spirit of inquiry enters into eternity and ends with having known all that has to be known and their existence in it is absolute, full of joy and of knowledge. Now let me ask you, my audience, whether you think there is any cause for quarrel between the two classes of men just described. There is none; and, no cause, no effect. Read the views of the author of the Dabistan on the Sadhus or Saints of 12 different religions. They neither quarrel nor abuse, but look upon one other as children of the same mother, Nature; and love, rather than hate, one another, as true Brothers. But their followers being half-wise commence the struggle and only bring about mutual destruction. It is on the common groundwork of all religions that Theosophy takes its stand and from thence it lights the path for all those that try through the mazes of ignorance and superstition to approach it and make it more known."

* * * * * * *

"It is a science as truly, if not more so, as any one of your positive sciences. And its superiority to the positive sciences lies in this that with Theosophy there is no such thing as unknowable and its definition of nature includes a greater arena than that to which the other sciences have limited the term."

* * * * * * *

'An inquiry into the existence beyond, before, and contemporaneously with the present condition ought to be taken up and pursued on strictly reasonable grounds. This is the aim of Theosophy and as such it neither injures any class of men nor hinders the progress of humanity. On the contrary it raises the ideal of religion, encourages its votaries to live up to its ideal, and by tempering prejudice and expanding the province of love, makes humanity more affectionately tied together in a bond of close fraternity. If you are a Christian, it will show you what constitutes the essence of your religion, if you are a Hindu, it will show you that you have utterly been in the dark about what your own religion is. But I leave it to yourself to judge, concluding with the observations that Theosophy is no sect formed for only a part of humanity, it does not say 'thus far and no further' to the humble and honest inquirer, and it has no need of making proselytes; the best men of all religions are its members, as it concerns itself only with the foundations of all religions and proves them, and proves indubitably, to be one in their essence and to be different, where they are so, only through the accident of external environments."

TOO MUCH OF A GOOD THING.

The *Japan Weekly Mail* of August 16, contains an extraordinary story. In some countries, where men *are* men, two brides are considered better than one, but the following is hardly a case in point.

SUPERNATURAL DESIGNS OF BIGAMY.—Here is a story from the *Shih Pao*:—"The strange phenomenon of a dual bride often occurs in certain parts of the Canton province. A family consisting of a mother, a father, and a son, living in the district of Liang-shan of the Liag-cho'in the province of Canton, had a marriage celebration in the first part of the 2nd moon. When the sedan chair containing the precious load, the bride, arrived at the door, and at the time for the performing of the usual nuptial ceremonies; lo! there appeared two brides exactly the same in person and dress, confusing the bridegroom as to the rightful one for him to take for wife. The dual personage followed exactly the other's movements. The parents, after much mooted discussion, decided to send for the bride's mother to identify her own daughter, but upon her arrival, on questioning her daughter, she was also thrown into great mental confusion by their giving out exactly the same replies. She thought she was afflicted with mental aberration, so she said that she must examine her daughter *in nudo*, for on her daughter's right leg there was an old scar and a peculiar birth-mark upon her abdomen, by which signs only could she distinguish the true daughter; but she was greatly surprised by finding these marks on both! The bridegroom, after impatiently waiting for two days after the auspicious day, made a bold stroke by having the marriage ceremonies performed with both, when the false one disappeared as strangely and suddenly as she appeared in the chair. The family was put into great fear that some calamity would happen to them, as it was believed this beautiful appearance must have been one of the Devils personified, and whenever such an occurrence happens in a family, some of its members either die or other evils befall them. The public may incline to discredit such a mysterious phenomenon, but there must be some truth in it, or else it would not have been repeated so frequently in that district. If it had occurred to one person, there is every possibility of his mental derangement, but the whole company witnessed it."

SPIRITED AWAY.

Brother Kali Churn Chatterjee sends us from Calcutta a curious story about an infant, which he declares to be every word true, because he had it from the father of the baby,—a reason for belief, which would not, we fear, satisfy the doubts of the "Psychical Researchers."

This friend's wife on the 20th day after her confinement was sleeping in the upper room of her house in the next room to her mother-in-law, a window in the wall opening between the rooms. There were several women servants in the house, and no males at all. As is the custom of women all over the world, the ladies and servants bolted and barred and triple locked all the doors and windows; and the mother-in-law. after the wife had locked herself in securely, fastened her in from the outside also. The man servant slept out at home, and took away the key of the garden with him. At 1 o'clock A. M., the mother awoke from profound sleep to find her child missing. She alarmed the household, and presently baby was heard crying in the garden. After a little trouble the frightened women managed to unbolt and unlock themselves, but into the garden where baby was they could not penetrate, for the man servant had the key. They broke the lock after some trouble, and there, on a grass plot, they found the baby unhurt save for the rain. The wetting the poor little infant got was too much for it, and it sickened and died in ten days.

Brother Kali Churn Chatterjee wishes to know how the child got into the garden. We should very much like to know it too. Perhaps some brother has a theory to offer. Certainly H. P. B. can give one from personal experience.

SEEING WITH THE EARS.

The *Pall Mall Gazette* lately contained the report of an interview with the Russian boy Max Hambourg, an infant musical prodigy, who was found playing with his toys, and is a child in everything but music. What he is in music is a puzzle. Some think he is a reincarnation or permutation of Beethoven,

or at least overshadowed by that great composer's astral spirit, or by his higher ego, for when little Max plays Beethoven's pieces, it is as though the Maestro himself were at the piano. Now, one very interesting thing for psychic students is the fact that Max actually sees in a pictorial and dramatic form the ideas contained in the music, and which may be supposed (or not supposed) to have been in Beethoven's mind when he composed his pieces. The interviewer writes:

"I am glad to see that Max has remained a child notwithstanding that he is an artist," I said to Mr. Hambourg.—"Yes," was the reply, "he is a child, and a young child, as long as he plays or amuses himself. When he sits down at the piano he is a man—an artist; and I often stand beside him in mute amazement, unable to follow him. All at once he begins to play a certain passage in his own way, giving it an interpretation different from any other. I may say, 'But, Max, there is no indication that it should be played like this;' he only looks at me in a strange way, and plays on, and tells me afterwards that he understands it as he plays it, and he *must* play it that way and no other. And then he goes on to explain how he hears and sees all that the composer is saying in his music. For instance, when he played Beethoven's *Marche Funébre* first, he used to say, when he came to a certain passage, 'Father, now the funeral procession is marching along,' and again 'Now I see them standing by the grave, and the earth comes down on the coffin-lid with a dull thud,' and so on."

THE CLOSE OF THE CYCLE.

In a recent number of *The World's Advance-Thought*, we notice an admirable article from the pen of Mr. W. E. Copeland on the above topic, written from the Theosophical point of view, with special reference to the rapid transformations now going forward in America. As in the past, so in this case, the predictions published years ago are fulfilling themselves. We have no space for prolonged comment, but the spread of interest in Theosophy and of an intelligent appreciation of its teachings, as evidenced in such articles as this, is a most encouraging sign for the workers in the Society.

BUDDHIST CONCENTRATION.

A correspondent wishes to know what is meant by the Buddhist type of Meditation. The qualification "Buddhist" is given to that peculiar kind of meditation which has for its "seed" the impermanence of everything. It is on this particular point that the Buddhist priests are told to concentrate their minds during their daily meditations. We shall publish next month an interesting correspondence upon this subject.

BRAHMA VIDYA.

The above is the title given to a bi-monthly Sanskrit-Tamil paper of 24 pp., published in Chidambaram, by Pandit R. Srinivasa Sastriar. It is devoted to Aryan Religion, Philosophy and Literature. Each page is divided into two columns, of which the first contains the Sanskrit portion in Grandha character, and the second its literal translation into Tamil. The Journal has passed its fourth year, and the change to the octavo size is an improvement. Able articles on the above subjects are contributed to the paper by the Pandit and others. This is the only Magazine of its kind in the Madras Presidency, and by all means should be encouraged by all Sanskrit or Tamil-knowing people. The subscription is only Rs. 3 per annum. Half yearly Rs. 2, and for three months Rs. 1-8-0, and single copy 3 annas.

T. V. R.

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO

THE THEOSOPH

FEBRUARY 1891.

A BURMESE CALL.

Instead of getting rest, I am already booked for "spell" of hard work. Just when I had arranged for a p to Australia, a Burmese delegation, representing a larg tion of their nation, came and besought me to return wi to address the people upon the subject of Buddhism. mediate and decided, but their appeals were so earnest a tions so strong, that I finally concerted to postpone my A month, and devote two weeks to a brief tour in Burma gentlemen say, it appears that I may expect almost a re ing experiences in Japan. My modified programme no January from Madras to Rangoon; reach Rangoon 21st J there on return to Madras and arrive 13th Feb.; Madras t sail from Colombo for Brisbane 2nd March. I have to settle some important T. S. business, and may possibl at the antipodes. From there I mean to go to Europe, w some months. My movements for the next quarter are is not worth the while of personal friends at home to wri worse for me.

January 15th.

A BUDDHIST COUNCIL.

As soon as Colonel Olcott knew that a Burmese B raised a large sum of money to send a preaching pa that it was the national wish that he should lead ar and also that Delegates were being sent to Adya the matter, he telegraphed for Sinhalese and Japan gates to come from Colombo to meet the Burmese of each nation—Rev. Kozen Gunaratna and C. Tokuza Dhammapala and Hemchandra, distinguished Sinhale in time for the regular Theosophical Society Conventi the 8th January, when U. Hmoay Tha Aung and Maung mese representatives, arrived from Rangoon. Col. Olcot views and invited full and free discussion; which went by the 12th, when all points of belief in the Southern an of Buddhism having been compared, Col. Olcott drew which all Buddhist sects could agree. It embraced 14 c in simple phraseology, so as to be easily understood by Buddhists alike. A fair copy of this document was sig gates, and by Col. Olcott personally. The nations r Burmese, Sinhalese, Japanese and the Chittagong Mu Chandra Chowdry having requested Col. Olcott by te proxy for him and one of the Burmese gentlemen havi The document is to be submitted for approval to the several nations before being made public. Whatever sl

may receive, it is unquestionably a document of the deepest importance, for it will give that mutual ground of compromise and co-operation upon which the mighty forces of the Buddhist world may converge for the spread of their religious ideas throughout the whole West.

FINANCIAL.

The Assistant Treasurer T. S. begs to acknowledge with thanks the receipt of the following sums from the 27th December 1890:

Anniversary Fund.			
Mr. J. Srinivasa Row (*Gooty*)		Rs.	13 11 0
Mr. M. C. Krishnasawmy Iyer, Mr. R. Sundaresa Sastri, Mr. M. Jagannatha Row, Mr. K. Narayansawmy Iyer (*Kumbaconum*) at 1 Re. each...		„	4 0 0
Mr. R. K. Narayana Iyer (*Chittore*)		„	1 0 0
Mr. V. M. Subramanya Iyer (*Erode*)		„	1 0 0
Messrs. D. B. Vencatasubba Row and P. S. Ramasawmy Iyer (*Saidapet*) at Rs. 2 each		„	4 0 0
Gyan Marga T. S. (*Fatehgarh*)		„	60 0 0
Poona Branch T. S.		„	34 0 0
Babu Girish Chunder Mitra (*Mipncpur*)		„	5 0 0
Messrs. C. Masilamony Modeliar and C. M. Dorasamy Moodeliar (*Chittore*)		„	2 0 0
Jamalpur T. S.		„	6 14 0
Library.			
Mr. C. Sambiah (*Mylapur*)		„	10 0 0
Head-Quarters Fund.			
Mr. M. Vijearaghavalu Naidu (*Gooty*)		„	5 0 0
Mr. J. Siddle (*Wangumi, New Zealand*) 4s.		„	2 11 0
Dewan Bahadur S. Subramanya Iyer		„	50 0 0
Mrs. A. Gebhard (*Germany*)	£ 1		
Mr. P. Vander Linden (*Philadelphia*) ...	£ 1		
	£ 2	Rs.	25 0 0
Babu Kalka Prasad (*Moradabad*)		„	1 8 0
Dr. J. A. Anderson (*San Francisco*) ...	$ 5·00	„	12 0 0
Dr. J. D. Buck (*Cincinnati*)	$ 10·00	„	25 0 0
Mrs. Elizabeth Hughes (*San Francisco*) ...	$ 1·00	„	2 8 0
Pandit Lakshmi Narayan (*Bilaspur*)		„	10 0 0

S. E. Gopalacharlu,
Assistant Treasurer.

Adyar, 23rd *January* 1891.

THE INDIAN GENERAL SECRETARYSHIP.

To

Colonel H. S. Olcott,
President Founder of the Theosophical Society,
Adyar, Madras.

My dear Colleague,

I hereby heartily approve of your appointment of Mr. Bertram Keightley to be General Secretary of the Indian Section.

Although I shall thus be deprived of his services for a longer period than was originally contemplated, still I am very pleased that he should be able to assist you and our Indian brethren in any way possible.

Yours most fraternally,
H. P. Blavatsky.

THEOSOPHICAL SOCIETY.

Indian Section.

General Secretary's Report.

It gives me the greatest pleasure to acknowledge the encouragement I have received during the past month from the generous support given and promised to the Indian Section, both in money and in work.

During the first week in January, I issued a preliminary circular containing a dozen questions, designed to form a basis for the first issue of the pamphlet, containing questions and answers on Theosophical subjects, which, in accordance with the scheme sketched at the last Convention, it is proposed to send gratis to all the members of the Society. The name selected for this publication is *The Prasnottara*, a Sanskrit word exactly expressing its purpose and scope. The awakening of a real interest in our work among the members, was very clearly shown by the number of articles received in response to the circular just mentioned.

Only some 20 copies were sent out, and, with very few exceptions, we have received replies from every one appealed to.

The next step taken was to have a list prepared and printed for each branch of the Indian Section, giving the nominal roll of its members. Three copies of this list are being sent to the President, Secretary, and one member of each Branch for correction and revision up to date, and this is being done as rapidly as the printers can work. The first number of the *Prasnottara* has already been sent to all branches which have sent in their returns of members, and copies will be forwarded to every branch according to the number of its members as soon as the necessary information is received at Head-quarters.

Some little delay has arisen owing to the non-arrival of my Assistant Secretaries upon the date fixed. This delay was, however, due to no fault of theirs, but combined with the interruption caused by the Pongal holidays in the work of printing, the first issue of *Prasnottara* as also the issue of the Indian Section pamphlet containing the rules of the Theosophical Society and of the Indian Section with list of branches, etc. etc., have been delayed some days beyond what I anticipated.

It gives me very great pleasure to announce that two of my Assistant Secretaries—Messrs. P. Venkatrama and T. S. Ganapati Iyer—have already joined the staff and are actively engaged in opening up communication with the various branches.

Mr. Ganapati Iyer, who reached the Head-quarters on Jan. 19th, has, since his arrival, been working very hard. He has sent to 3 members of each of 20 branches printed lists of members for return and to 86 members of the Society copies of the rules, &c., of the Indian Section and the first issue of the *Prasnottara*. He has sent pamphlets and leaflets to 66 sympathisers. Besides this, he has written to 18 branches lying in the northern Telugu districts on the subject of Mr. C. Kottayya's proposed tour, informing them of his intended visit and giving them the programme of his dates. He has also opened correspondence with some 15 branches by writing long letters to three members of each with a view of ascertaining the work they are doing.

Mr. Venkatarama Iyar, who did not arrive till more than a week later, has also been actively engaged in similar work.

Copies of *Prasnottara*, No. I, and of the rules of the Indian Section have been despatched to each individual member of the following branches: —Nagpur, Chittoor, Adoni, Periyakulam, Kombakonam, Coimbatore, Cuddapah and Bangalore Cantonment. They have also been sent to all the members of the Bombay branch, with the exception of some 20, whose names were omitted from the printed list by a mistake of the printers; but I am in hopes this omission will be rectified before the present *Theosophist* is in the hands of the members.

Branch paper No. I on the subject of "Theosophical duty and work" is ready for issue, and one copy will be forwarded to the Secretary of each branch early in February.

Several offers of help of various kinds have been made, of which I shall avail myself fully. In particular Mr. A. Nilakanta Sastri, in conjunction with the Kumbakonam Branch, has undertaken the task of writing, printing and distributing papers on a variety of Theosophical subjects in English and vernacular, and I have also to acknowledge his very valuable services in the work of *Prasnottara*.

I have arranged with Mr. C. Kottayya to start on February 2nd for a tour through our branches lying in the northern Telugu districts.

The following is his approximate programme:—

Name of Branch.	Period of stay.		Days.	Name of Branch.	Period of stay.		Days.
Cuddapah	... February	2	6	Rajahmundry	... April	13	17
* Tádpatry	... "	7	9	Cécanada	... "	19	23
Apantapúr	... "	11	15	Vizagapatam	... "	27	May 3
Gooty	... "	17	21	Vijianagram	... May	5	9
Bellary	... "	22	26	Masulipatam	... "	13	17
Kurnool	... March	2	7	Guntur	... "	20	24
Adoni	... "	10	14	* Ongole	... "	27	31
Hyderabad	... "	16	20	* Kandukur	... June	2	3
Secunderabad	... "	21	25	Kanigiri	... "	5	10
Bolarum	... "	26	30	* Udiagiri	... "	12	13
*Bezwada	... April	2	5	* Buchireddipallam	"	15	16
Ellore	... "	7	11	Nellore	... "	17	0

C. KOTAYYA,
Inspector, T. S.

NELLORE, *24th January* 1891.

Mr. Kotayya will take with him an ample supply of pamphlets and leaflets of various kinds, and I am in hopes that his earnestness and knowledge will have the effect of arousing these branches into new activity, and that his presence among them will leave permanent traces which will bear fruit in promoting the work of the T. S. in India. In accordance with his suggestion, a Telugu leaflet has been prepared by Mr. S. E. Gopala Charlu explaining the objects of the Theosophical Society, its rules and conditions of membership in a brief form. These leaflets Mr. Kotayya will distribute at his various lectures. In mentioning Mr. Gopala Charlu's name in connection with this leaflet, it is my pleasant duty to place on record my appreciation of his devotion to the cause of Theosophy. During the first three weeks of this month, when all the work of the General Secretary's office fell upon my hands, he has rendered me most efficient and ungrudging assistance. While thanking him for his past kindness, I trust that I may count further upon it in the future.

Owing to the delay in various matters at the Head-quarters, it has been impossible for me to carry out my promise of paying a visit to the Bangalore Branch to celebrate their anniversary meeting. The same applies to Chittore. But I am in hopes that before the close of the present month, I shall be able to fulfil my word and pay the visits as promised.

An application has been received for the issue of a Charter to form a branch of the Theosophical Society at Muttra, one of the sacred centres of Hindu religion and learning. The matter has been referred to the Executive Committee for its decision and the issue of the Charter has been approved; and I am in hopes that the new branch will set an example by its earnest work in the revival of Sanskrit literature, which will serve to stimulate the other older branches to follow in its footsteps.

There is also every prospect that, before the end of the present month, a new and very promising Branch will have been called into existence at Marmargudi, Tanjore District, through the earnestness and exertions of Mr. A. Nilakantha Shastri.

The Charter of the Dakshineshwar Branch issued in 1885 has been returned to be cancelled, as in the opinion of the Provincial Secretary there is no hope of reviving it, all the old members having either been transferred to other places or being dead.

The Secretary of the Bombay Theosophical Society informs me that his branch is having a thousand copies of Annie Besant's Article upon the "Theosophical Society and H. P. B.," which appeard in the December *Lucifer*, printed in a separate form for free distribution. Any one desiring to have a copy can do so by forwarding his name and address to M. M. Shroff, Secretary, Bombay Theosophical Society, 17, Tamarind Lane, Fort, Bombay.

In acknowledging below the various sums received for the expenses of the Indian Section, I desire especially to place on record my gratitude to

* Though there are no branches in these places, they are visited, as they are important and on the way.

N. B.—As the date of arrival at each station is only approximate, the Branches may be prepared for it 2 or 3 days earlier. Any further delay will be communicated to them.

the Bombay Branch, they responded to my appeal, and the liberality they have ing to the carrying on of the work. My grateful thank individuals who have shown the same readiness to com that they would pay over, without delay, the contributi mised at the Convention. Without their assistance, which it gives me in the readiness of my Hindu bro assist my efforts, I should feel far less confidence in the growth of the Indian Section than is now the case. Th of the branches already mentioned is the best possible hopes have a solid foundation.

FINANCIAL STATEMENT.

Received.

Col. H. S. Olcott ...	Rs.	100
Mdme. H. P. Blavatsky	,,	100

Bombay Branch.

Mr. Teokaram Tatya ...	Rs.	200
,, D. D. Jussawala ...	,,	25
,, P. R. Mehta ...	,,	20
,, D. D. Writer and Son	,,	15
Dr. J. K. Dajee ...	,,	10
Mr. J. F. Madon ...	,,	10
,, G. H. Deshmuth ...	,,	5
,, S. Ragvendrao ...	,,	5
,, Vinayek Chintamon	,,	2
,, B. H. Mistry ...	,,	1
,, Samuel Hyen ...	,,	1
,, V. T. Thakur ...	,,	1
,, N. F. Bilimoria ...	,,	1
Dr. Abasah A. Hathivala	,,	1
Mr. J. K. Lingu ...	,,	1
,, H. S. Dikshit ...	,,	1
,, Framji Dadabhoy ...	,,	1
Paid at Adyar by Mr. R. K. Mody & M. M. Shroff.	,,	20
	Rs.	320

Kumbakonam Branch.

Per Mr. K. Narayanaswami Iyer	Rs.	25
,, Mr. A. Nilakantha Sastri	,,	25
Entrance Fees and Annual dues of two Members	...	22
	Rs.	72

Bro

Mr. A. Nilakant
,, A. Vaideswa
(Entranc
,, ,, (Donation
,, D. D. Jussava
,, V. Coopooswa
,, C. R. Pattabi
,, C. Kotayya
,, C. Sambiah
Nellore Branch, p
Mahadeva Sa
Mr. T. Vijearagha
,, S. E. Gopalach
,, S. Tinadasa A
,, A. J. Venkatal
,, Lieut. Peacocke
,, C. Masilamani
Pandit Gopi Nath
Babu Shama Chara
P. D. Mahaluxmiva
G. N. Sundarasa
annual dues
Babu Avadh Behar
dues ...
Dr. D. J. E. Behra
Cuddappah Branch
Mr. A. Nunjundap

Total received to F

NOTICE.

Fellows of, and sympathizers with, the Theosophica requested to send their names and addresses to the Re the T. S., Adyar, Madras, without delay, as it is my issue, gratis, a valuable and a most interesting series of to Fellows of the Society, and also apropriate leaflets t of these publications will be on sale to the public.

BERTRAM KEIGH
Genera

ADYAR, MADRAS,
January 1891.

AMERICAN SECTION,
NEW YORK,

Secretary, Theosophical Society, Adyar.

DEAR SIR AND BROTHER,—

On November 14th there was issued from this off Siddartha Theosophical Society, Vicksburg, Miss.; on N Vishnu Theosophical Society, Pittsburg, Pa.; on No Keshava Theosophical Society, Boulder, Colo.; on No

Willamette Theosophical Society, Portland, Oregon, on December 16th to the Memphis Theosophical Society, Memphis, Tenn.; and on December 19th to the Indra Theosophical Society, Clinton, Iowa. Please publish the above in the *Theosophist*.

Yours fraternally,
WILLIAM Q. JUDGE,
General Secretary.

SPAIN.

Senor Montolin writes that the T. S. group in Madrid have distributed 6,000 copies of the book "Teosofia," and 1,300 of various pamphlets. This is work.

THEOSOPHY IN AUSTRALIA.

It looks as if Col. Olcott's proposed visit to Australia would bear good fruit. At any rate we notice in an Australian weekly called *Table Talk* for December 26, 1890, two interesting paragraphs on the subject of Theosophy, announcing the formation in Melbourne of a branch of the Society to be known as the Melbourne Branch. Among the founders, we find Mr. J. Picket, Civil Engineer, Mr. Benson, and Mr. Hunt, the latter being a lawyer. It is curious that so many fellows of our Society and especially the leading members of branches should belong either to the legal or medical professions.

"THE INDIAN LIGHT."

We have received the January No. of *The Indian Light* of Madras, in which we notice an able and very interesting article upon "Esotericism," which clearly owes its inspiration to the theosophical publications. The same number also contains a long report of our late Convention, extending over some 4 columns.

We thank our new contemporary for the friendly spirit manifested in these articles, and wish it the success which the endeavour expressed in its title most certainly deserves.

THE ANDHRA PRAKASIKA.

This is a weekly journal in Telugu, published in Mount Road, Madras, and has been in existence for the last six years, the annual subscription being Rs. 5.

The Editor is Mr. A. C. Parthasaradhy Naidu, so well known in this Presidency for his liberal views and eloquence, and is one of those few Hindus who may be said to really work for the country.

He was lately appointed by Mr. W. S. Caine as "Representative in India" of the London Anglo-Indian Temperance Association. He is also highly spoken of by some of the well-known citizens of Madras, Messrs. Eardly Norton, J. D. Rees, Dewan Bahadur R. Ragunatha Row, and the late Pandit N. Bhashyacharya. We trust, therefore, that with a little more help from the general public, the journal is sure to become a power so far as the Telugu speaking masses are concerned. The language used in the journal is simple, clear and lucid.

S. E. G.

THE ECONOMY OF HUMAN LIFE.

Just received two copies of the Hindi edition of the "Economy of Human Life," translated by Babu Avinash Chandra Banerjee, F. T. S., of Allahabad. One is presented by him to the Adyar Oriental Library and the other to Col. Olcott, P. T. S. The work contains, 162 pages of very interesting matter.

BUST OF DEWAN BAHADUR R. RAGOONATH ROW.

The Adyar Library has been presented with an excellent bust, of our old friend and F. T. S., Dewan Bahadur R. Ragoonath Row. The artist, Mr. E. B. Havell, of the School of Arts, Madras, has produced a really life-like portrait of the energetic South Indian reformer, and thus added another success to

his quickly growing score. The bust is the gift of the Dewan Bahadur's cousin, Sir T. Madhava Row.

O.

MANAGER'S NOTICE.

I have received the following post-card:

"V——, 5th Jan. 1891.— "Of the books ordered by me on the 27th ultimo, please do not send me No. 29, as I find a copy of the work among my books, etc. etc."

This is an instance of the reasonableness of some of our correspondents. Eight days after the receipt, and five after the filling of the order by the dispatch of the books, I am asked *not* to send this particular volume. Our friends will kindly understand that *book orders are filled usually on the day of receipt*, and even the delay of three days in the present instance occurred only by reason or of the unusual pressure of Convention business. Let people be careful or take the consequences.

T. VIJIA RAGHAVA CHARLU,
Business Manager, "Theosophist."

LONDON, *January*, 1891.

BUDDHA IN THE SEANCE ROOM.

As an example of the astounding rubbish which the editors of a certain class of spiritualistic newspapers feed the public, the following from the *Religio-Philosophical Journal* may interest the readers of the *Theosophist*. It is an extract from a book published by The Spiritual Scientific Publishing Co. of Kansas City, whose title is "Illuminated Buddhism, or the true Nirvana. By Siddartha Sakya Muni." The "Spirit" of the Lord Buddha is supposed to have entered a "Scribbling medium" and written the work himself. Says the *R. P. J.* reviewer:—

"The book asserts that Gautama has now accepted the lead of Western thought, is an evolutionist of the progressive sort, and denies *in toto* the crude ideas of reincarnation that have held the minds of his countrymen in bondage for so long. He urges that men be taught that when they quit their mortal bodies and lives they have to quit them finally, so for as ever returning to physically live in them again is concerned."

"The little work can be most cordially commended," says the writer of the article—as an antidote to Theosophy!

It certainly is a comical idea,—The Lord Buddha going to dictate a book to an American medium. And such a book! Denying his whole philosophy and endorsing the latest flight of fancy of the "inspirational mediums!" "What fools these mortals be!"

OUR PURPOSE.

In the January number of the *Sphinx*, the German magazine which represents the same general tendency of thought as finds expression in our own theosophical literature, appears an article by Karl du Prel, the meritorious author of the Philosophy of Mysticism; some points in which will, I hope, be of interest to the readers of the *Theosophist*.

The article bears the title "*Our Purpose*," and sets out by explaining that the *Sphinx* had its origin in a need which to-day is even greater than at the period of the foundation of that magazine. After alluding to the mighty process of fermentation, in which European civilisation is at present engaged, Du Prel points out that the characteristics which distinguish our epoch from earlier ones, must be traced back to kinetic forces, which were such as to entitle Humanity to form optimistic expectations, while their effects, as they actually lie before us, are such that a hopeless pessimism is constantly spreading on all sides.

How then, asked Du Prel, could evil spring from good?

It is the natural sciences which have stamped its main character upon our century, and its most distinguishing secondary feature is the spread of knowledge, brought about by educational institutions of all kinds, the press, and the book trade.

While these two characteristics cannot be described as evil, neither can they have been without influence in bringing about the present condition of

lisation through these great driving powers. This apparent contradiction can only be solved by recognising that however valuable the natural sciences and intellectual cultivation may be in themselves, yet in their one-sidedness they can produce no true culture. They therefore necessarily require completion.

Du Prel then goes on to specify the task which the *Sphinx* has set before it, a task that is pretty nearly identical with that of the Theosophical Society as understood by many of its members.

He continues :—

"It requires no great reflection to recognise that the peculiar coloring of any epoch of civilisation must turn out totally different according as the humanity of that time confines itself to the knowledge of the world of the physical senses, or recognises the supersensuous world as equally certain; according as man regards himself as a purely physical being or sees through to his supersensuous being. Should man be a purely physical and chemical problem, should his individuality be limited to the short span of time between birth and death; and should, further, such a conception find its way among the masses of the people—which is the easier, since this conception is comprehensible even for the most modestly gifted intellectually and flatters the worst of instincts—then no power in the world will be able to prevent theoretical materialism from living itself out into practice. Even more, if the sensuous order of things were the only real one, then every individual, and therefore, the totality, would be fully in the right in waging the struggle for existence in the most ruthless manner. Logic itself would bid us do so. We need only to look around us to recognise that this is just exactly the 'signature' of our days; but the future will show a totally different picture, when the supersensuous world and our own supersensuous being are recognised. If the centre of gravity of our individuality falls, not upon this side, not in the sensuous order of things, then the task of our earthly existence can consist only in the utilisation of this life for our metaphysical betterment. Materialism brings about the development of egotism, the metaphysical conception of the world charity, the love of one's neighbour. Morality, as the necessary complement of mere intellectual culture would thereby be based upon—yes, helped on by Logic itself.

In this respect, also, the conditions of to-day are only the reflection of the ruling opinions. Morality has lost its supports : based upon religious dogmas, it lost its support with their disintegration under criticism; supported on philosophical speculation, morality necessarily became a mere undemonstrable decree, when Philosophy ultimated in an unfruitful pessimism, which is spreading itself like mildew over all efforts for the furtherance of civilisation. Man is no exclusively intellectual being, and therefore human culture can only be realised when we bring about the development of the moral side of his being as well.

The *Syhinx*, (and also the Theosophical Society and its various publications) will do its share towards smoothing the way for better conditions, by exhibiting the supersensuous world and our supersensuous being as the necessary complement, yes, the actual foundation of the sensuously perceptible. And this shall be attained not through combating, but through deepening our existing knowledge. The natural sciences point to their exactness and their experiments and found thereon a claim to be universally recognised. This we grant, but we are determined to place by the side of this, still fragmentary, natural science an equally exact science, based upon experiment, which shall lead us more and more into the supersensuous domain. Mesmerism, Somnambulism, Hypnotism, and Spiritualism—like all great discoveries—have had the fate to be laughed at in the commencement. To-day, the facts are, on the whole, admitted and only their interpretation still remains doubtful. But it is becoming constantly plainer that the efforts to fit into the system of our existing opinions these and other facts which go much beyond the domain of the normal activities of the senses and the will, are failures. A systematic and all round investigation will burst the bounds even of this system, and therewith we shall find ourselves placed upon the dividing line between physics and metaphysics and shall then be able to lay the foundation of a metaphysic upon an inductive basis."

B. K.

SUPPLEMENT TO

THE THEOSOPH

MARCH 1891.

HEAD-QUARTERS' NOTICE.

I. As it will be necessary for me to retain my fu until I can settle in the matter of a small estate in Au the Society, but regarding which difficulties have arisen that the transfer of the Presidential powers to a f announced in my recent Annual Address as to have eff postponed until my return from Brisbane, which will b *Theosophist* and officially communicated to the gentlem missioners.

II. Remittances in aid of Head-quarters' mainte payable as heretofore to my order, provision having b the receipt, custody and disbursement of the money.

III. Private matters obliging Mr. Richard Harte t his editorial relation with the *Theosophist* ends with Henceforth, until my resumption of duty at Head-qu Keightley will act as Managing Editor in Mr. Harte's pl my old and valued friend, I wish to express my gr valuable help he has given me, both in Editorial and ad and to convey the best wishes of myself and many Ind his health and happiness.

ADYAR, 15*th February* 1891.

COL. OLCOTT'S AUSTRALIAN TO

The President-Founder sailed for Colombo on the P. and O. S. S. "Rohilla," intending to devote a fortnigl Ceylon, and to leave for Sydney on March 4th in the sp "Oceana." His trip to Burma did him good; let us h one to the Antipodes may do him still more.

PARSI ENTERPRISE.

Brother Rustomjee K. Modi writes from Bombay:—

"Your ideas are taking some form here. In the lect Zoroastrianism,' you had recommended the Parsis to ser sentative to Armenia and elsewhere to search for ancien and relics of ancient Mazdeasnian religion. A Parsi gen Mr. Ardeseer Sorabjee Dustoon Kamdiun has issued a city of Secretary to the Irani Parsis Amelioration Fur committee to send some Parsi to the Central Asian Provin Russia to search for such things. But the Committee spend their fund in this direction, the Chairman Sir Petit Bart has made appeal to the public to collect sc for this purpose."

The Assistant Treasurer begs to acknowledge the receipt of the following sums since the 24th January 1891.

ANNIVERSARY FUND.

Cuddapah Branch through Mr. A. Nunjundappa, annual subscription for 1890	Rs.	10	0	0

LIBRARY FUND.

Mr. R. Sivasankara Pandya (*Madras*)	„	10	0	0
Mr. C. Sambiah (*Mylapore*)	„	5	0	0
Rai Baroda Prasad Basu Bahadur (*Bezwada*) ...	„	10	0	0
Mr. Ramrai Sukhbhai (*Baroda*)	„	70	0	0
Mr. Jeharrai Kapilrai (do)	„	3	0	0
Mr. J. W. Bibbly (*Liverpool*)	„	100	0	0
An F. T. S., monthly contribution towards the payment of a referee in connection with the Library ...	„	5	0	0

HEAD-QUARTERS' FUND.

Miss J. Willson (*England*) ... ... 5 s ...	„	3	7	0
Mr. Behramji Dorabhoy (*Karachi*)	„	10	0	0
"A New-York F. T. S." £ 100, draft cashed for ...	„	1,297	3	9

From Mr. W. Q. Judge, General Secretary, American Section.

Mrs. J. T. Moore	$ 3·00
Dr. T. P. Hyatt	$ 1·00
Mr. Erich Brand	$ 2·00
Mrs. T. P. Shepherd	$ ·50
Miss J. G. Meredith	$ 3·50
Mr. L. M. Barton	$ 2·00
Mrs. E. H. Claflin	$ 1·00
Mr. M. G. Warner	$ 1·00
Mr. G. J. Pinckard	$ 5·00
Mrs. A. L. Hill	$ ·29
Mr. and Mrs. Frank £. Blodgett ...	$ 50·00
Total ...	$ 69·29

Draft for £. 14-5-9 cashed for		182	9	0

S. E. GOPALACHARLU,
Asst. Treasurer.

ADYAR, 22*nd February* 1891.

COL. OLCOTT'S HOLIDAY EXPENSES.

The following contributions towards the expenses of the President-Founder's holidays announced during the last Convention, have been received and are acknowledged with thanks:—

"A New York F. T. S." £ 82, draft cashed for ...	Rs.	1,035	11	8
Dewan Bahadur S. Subramania Iyer, C. I. E. ...	„	100	0	0
Mr. C. Masilamani Modeliar (*Chittore*)	„	5	0	0
Babu Dinanath Ganguli (*Berhampore*)	„	25	0	0
Mr. R. W. Nicholson (*Aden*)	„	25	0	0
Mr. D. D. Jussawala (*Bombay*)	„	25	0	0
Mr. Maungman Sawbwagyi (*Mandalay*)	„	5	0	0

S. E. GOPALACHARLU,
Asst. Treasurer.

22*nd, February* 1891.

THEOSOPHICAL SOCIETY: INDIAN SECTION.

GENERAL SECRETARY'S REPORT.

A most important circular has been received from Mr. William Q. Judge, the General Secretary of the American Section, which bears the official endorsement of the Executive Committee of that Section, and a strong recommendation, both personal and official, from our revered H. P. Blavatsky. Following are some of its most important passages:—

"The Theosphical Society is now fifteen years old, but those years, just passed away, have not witnessed as much co-operative work as should have been accomplished by the combined efforts of the ancient East and the newer West."

which, if entered into heartily by you, our brothers of anc
have results of incalculable value, not only to the peopl
also to yours. I refer to a systematic and determined
second object of our Society, *the study and investigatior
and sciences, and the demonstration of their importance.*
has only been attempted to be carried out through tl
and translations which have appeared in our magazines
effort reaching to and affecting every member in the So
This should now be undertaken, and my purpose is tc
which, for a successful accomplishment, needs but your

"In India there has always been universally held
those foundation stones of Theosophy—Unity of all spi
and Reincarnation, and so ingrained in the national m
spiritual literature presupposes their acceptance. T
writings, therefore, in your country, is not to prove the
show their full nature and their manifold bearings
Similarly with a large class of other ancient works
branches of psychical and spiritual law governing
supersensuous realms. The facts having already full cr
expound their consequences along various lines. Now,
of some few books translated with more or less accur
literary purposes by Western linguists, and a few by H
the literature referred to has been rendered into Englis
scholars have, on the one hand, been desirous of mal
as suited them and their preconceived notions, and
such works have not been accessible to them. And the
the Indian Theosophists have been inadequate to su
as that of furnishing translations free of cost or of h
and distributed in that form *gratis.* It has also b
Madame Blavatsky and Col. Olcott to organise such a
been overwhelmed with labor in the preparation of suc
as the volumes of the *Secret Doctrine,* which are desti
enlighten the Western Hemisphere, and he, in his field o
personal labor among the Hindu, Ceylonese, and other pe
our Society, has been ceaselessly occupied."

"In brief, then, the Indian Section has in its power
valuable translations from old works as well as their ow
thoughts upon Theosophical topics, and also accumulati
folklore, and correct information about your daily life and
can Section has the need for these and the means to d
part of the world which it may naturally influence. Here
relation they sustain in this common work."

"Before passing to the details of my proposition, a v
and our duty in the matter. We believe in a Universal B
members of that great family possess information all rec
gation as well as their privilege to share it with the re
food or clothing or temporal relief must be far more tr
concerning spiritual interests which are essential to r
action, and right life. Truths as to the nature of man
not a private possession to be hoarded and kept under lock
to be expended wherever a hungry spirit demands food
invokes supply. It was a perception of this which l
Madame Blavatsky to sanction and supervise the ou
years, and which now sustains her in her constant effort
ness of the present age. Furthermore, the progress of
it. The West needs the use of the spiritual inheritance, w
its free expenditure and lost by being hoarded. A perce
lead Indian brethren to give forth from the abundance o
physical works left by the Rishis and their commenta
brethren to supply the means by which it may be wic
wide diffusion will not only fill the needs of all Theosopl
but will do much towards increasing respect among We

metaphysics, science, and life, and wholly counteract the false notions now prevalent."

"There are among you many, very many, to whom Sanskrit and the vernaculars of India are abundantly familiar, and who are entirely competent to translate therefrom a selection of such works, treatises, bhashyas, excerpts, commentaries, &c., as would be instructive, edifying, and a really valuable contribution to theosophical literature."

"Of special value would be treatises upon the various questions connected with Karma, Reincarnation, Devachan, Kama-loka, the path to liberation, and other matters practical as well as philosophical. There are also vast stores of folklore upon any and every subject, all of which, while often overloaded with fantastical accumulations, nevertheless is founded upon some fact in nature or the life of man."

"There are, again, treatises and smaller works upon the training of the individual in spiritual life. I do not mean practical yoga, but the pure spiritual life, and I exclude necessarily such books as Patanjali's Yoga Philosophy, the Bagavat-Gita, and others which have already appeared in English. These and many others I cannot enumerate, but which your thoughtful consideration will disclose, would enrich the libraries of every Branch in India and America, and correspondingly benefit our members and your own. You can also correctly inform us about national habits, customs and life in all departments for, as I know personally, the religion of the true Hindu enters into all his acts."

"If these translations and papers are made and furnished to me, I will cause them to be well printed in pamphlet form of a regular shape, every month or oftener as occasion may require, and in quantity sufficient to distribute them freely to all our American members, and to send back to India enough to meet the needs there. My plan, further, is to make this a distinct department of the American work, giving, however, to the Indian Section, by means of a prominent heading to each paper, uniform throughout the series, full credit for the matter printed."

"My desire among others is to give to the world the impression that this work is the united work of the entire Society."

Mr. Judge concludes with the following word of caution :—

"*Please bear in mind that I do not want to get papers of a labored character, or in any way written to show learning, or with any untranslated Sanskrit words in them, but plain, straightforward matter which is done in sincerity and not for mere show.*"

I desire most emphatically to urge upon all the members and the branches of this Section the immense importance of the work outlined by Mr. Judge and the urgent need of its being taken up systematically. I had already begun to take steps in this direction before Mr. Judge's circular reached the Head-quarters, and it came as a very welcome means of enlarging the sphere of this work, and of carrying it out in a manner which will relieve the Indian Section of a part of the pecuniary burden connected with it. I therefore most earnestly request all members and branches, who have an adequate knowledge of Sanskrit and the vernaculars, to communicate at once with me, stating what kind of work they are prepared to undertake.

It would greatly assist and facilitate the task before me, if those amongst our members, who are well acquainted with the literature existing both in Sanskrit and the vernaculars, would write to me giving the names of such treatises or works as they consider best worth translation, stating the length of the work, and giving some brief idea of the general character of its contents and scope. In this way I should be enabled to select for translation those works which are most important, and at the same time I earnestly beg every one who is taking part in this work to communicate to me *at once*, before commencing work, the name of the book or treatise he proposes to translate, in order that the duplication of the same work may be avoided, energy saved, and subsequent confusion prevented. I desire to tender my most hearty and cordial thanks to Mr. Judge for the generous spirit in which the American Section has come forward in this matter, and to assure him and them that they shall have all the assistance that systematic, organised, and carefully conducted effort can ensure from myself and my assistants.

hearted generosity of Rai Bahadur the Hon. S. Subra been able to complete arrangements with Professor Man learned translator of Patanjali's Yoga Sutras, and the au introduction to the Raja Yoga Philosophy) for him to u of translating the Mandukia Upanishad with Sank mentary thereon, together with Gaudapada Karika o and Sankarachariya's Commentary on Gaudapada. Th Iyer has furnished the necessary funds to enable t translating these important treatises to be undertaken, a to furnish the funds necessary for publishing them in a f contents, and I am sure that all students of Indian thoug that a deep debt of gratitude is owing to him.

Besides the above, Mr. C. R. Srinivasa Iyengar of undertaken to translate the Hatha Pradipika, a standard of the Yoga philosophy, of which no English version y Parasuram H. Mehta of Surat has already begun wo Sastra, a valuable Guzerati treatise on the subject indica

In leaving this subject of translation, let me once mo members to exert themselves in furnishing me with the in their power as to works deserving translation, and furnish me also with manuscript copies of the same. In to all our members to procure for me a manuscript copy o the editions of which printed in Madras and Calcutta, are but the translation of which, would, I believe, be of a v all members of the Theosophical Society.

The Bellary Branch is also translating *Light on the* and it is being published in the organ of the Sanmar *marga Bodhini*.

Passing on to the work of the Indian Section office, Society have been divided up between my two Assistan following manner.

Mr. P. R. Venkatarama Aiyar has charge of corre following :—

Adoni.	Bezwada.
Allahabad.	Bhowanipur.
Alligarh.	Bolaram.
Ambasamudram.	Bombay.
Anantapur	Burdwan.
Arrah.	Berhampore.
Arcot.	Bulandshahr.
Arni.	Calcutta.
Baghulpur.	Calcutta (Ladies' T. S.)
Baluchar.	Cawnpore.
Bangalore City.	Chakdighi.
Bangalore Cantonment.	Chingleput.
Bankura.	Chinsurah.
Bara Banki.	Chittoor.
Barisal.	Chittagong.
Baroda.	Chota Nagpur.
Bhaunagar.	Cocanada.
Beauleah.	Coimbatur.
Behar.	Dacca.
Bellary	Dehli.
Benares.	Dindigul.

while Mr. T. S. Ganapathi Iyer takes the remainder, nam

Cumbaconum.	Gooty
Cuddalore.	Gorukpur.
Cuddapah.	Guntur.
Darjeeling.	Gya.
Dumraon.	Hyderabad.
Durbhanga.	Hoshangabad.
Ellore.	Howrah.
Fattegarrh.	Jalpaiguri.
Fyzeabad.	Jamalpore.
Gazeepur.	Jessore.

Madura.	Orai.	Tanjore.
Masulipatam.	Peria Kulam.	Tinnevelly.
Mayavaram.	Pollachi.	Tripatur.
Monghyr.	Rangoon. (I)	Trichinopoly.
Moradabad.	Rangoon. (S)	Trevandram.
Mudderpoorah.	Rawalpindi.	Udumalapet.
Narail.	Searsole.	Vellore.
Negapatam.	Seoni Chapra.	Vizagapatam.
Nellore.	Sholapore.	Vizianagaram.
Noakhali.	Siliguri.	
Nynee Tal.	Simla. (Eclectic.)	

Mr. Venkatarama Iyer reports that during the past month he has opened up correspondence with 18 fully active and 27 partially active branches, as also with 13 of those which are classified in the last Convention report as inactive or dormant, as no returns or replies to the questions sent to them could be obtained.

As it was thought desirable to write to as many members of each of the branches as possible, in accordance with the new scheme sketched out for the Indian Section, to rouse them to activity and induce them to place their branches on a real working footing, some 80 long letters and an equal number of post-cards have been written to various scattered members. But many of the branches being situated at great distances from the Head-quarters, the replies are somewhat slow in coming in; still many of those from whom we have heard state their appreciation of the new scheme, and pledge themselves to faithfully and earnestly endeavour to carry out the programme laid down.

One of the great necessities in the office has long been felt to be a complete list of the members of the Society, and every effort is therefore being made to obtain as full and complete lists as possible. Full lists of members have been received from the following Branches :—

Adoni.	Coimbatur.	Midnapur.
Ambasamudram.	Cuddapah.	Moradabad.
Anantapur.	Fategarrh.	Mozufferpur.
Bangalore Cantonment.	Jubbulpore.	Nagpur.
Bankura.	Kanigiri.	Negapatam.
Behar.	Karur.	Nellore.
Bellary.	Kumbakonam.	Palghat.
Benares.	Kurnool.	Periyakulam.
Berhampore.	Lahore.	Pondicherry.
Bezwada.	Madras.	Rajahmundry.
Bombay.	Madura.	Rajmahal.
Calcutta.	Masulipatam.	Surat.
Chittoor.	Mayaveram.	Tinnevelly.
Chingleput.	Meerut.	Todabetta.
Cocanada.		

Copies of the *Prasnottara*, No. I, and of the Indian Section Rules have been forwarded to each member of these Branches *individually*. Of the above, Nagpur, Chittoor, Adoni, Periyakulam, Kumbakonum, Coimbatur, Cuddapah and Bangalore Cantonment have been dealt with last month, so that the balance represents the progress made during February.

Prasnottara, No. I, and the Indian Section Rules have been sent to some 70 *unattached* members, and on the whole probably 100 copies of *Prasnottara* and of the Indian Section Rules were sent out by Mr. Venkatarama Iyer during the past month.

Branch Work Paper, No. I, was sent early in the present month to *all* the branches classified in the last Convention report as active, *i. e.*, all the branches embraced in the 1st and 2nd classes on page 14 of the Convention report, and to some ten others classified under the third heading on page 15, as hitherto extinct or inactive, but which are now beginning to revive slowly.

About 100 copies of the reprint published by the Bombay Branch of Annie Besant's article on the "Theosophical Society and H. P. B." in the December *Lucifer* have been sent out to as many members of the Society.

With regard to the branches under his charge, Mr. T. S. Ganapati Iyer reports that he has opened up correspondence with 22 branches of those

assigned to him, sending in each case copies of the *Prasnottara* and the Indian Section Rules to each of the members he corresponds with. Besides that he has written to 23 of the branches classified as inactive in the last Convention report, sending them *Prasnottara*, &c., and making inquiries with regard to the state of the branches, and suggesting various remedies for their present state of torpidity.

To 98 sympathisers he has sent leaflets and pamphlets, and he has also compiled an alphabetical list of all persons who have sent in their names as sympathisers, amounting up to date to about 200.

He has also written to a large number of members at present living in out-stations, whose names appear in some of the Branch-lists, to ascertain whether they wish to be placed on the Branch-lists or to be reckoned as *unattached members*. I may take this opportunity of requesting all members who are no longer residing in the towns where the branches exist, to which they nominally belong, to kindly notify me without delay whether they wish to be placed on the *unattached* list or to continue to belong to the branches in whose membership they are nominally included.

The following reports of his visit to Cuddapah and other places have been received from Mr. C. Kotayya; the account of his success at Cuddapah being amply confirmed by a letter received on the 17th instant from Mr. A Nunjundappah, B. A., B. L., the Secretary, Tatwa Gnana Theosophical Society, Cuddapah.

NELLORE.—Mr. C. Kottaya arrived here on the 11th January. The Secretary of the branch was then absent at Madras. After his return, Mr. Kottaya delivered a lecture on Symbology on 24th idem before rather a small audience of about 26 people. On the 1st of February a meeting of the branch attended by 7 of its members was held, in which Mr. Toke Jayaram Naidu (Huzur Sheristadar), who was up to the time an unattached member, joined the branch and was elected President in place of Mr. C. Kottaya, who had resigned. Mr. Jayaram accepted the office on the promise of every one of the members to work earnestly and sincerely for the cause. It was then resolved to enter upon a course of study, comprising the Secret Doctrine, the Upanishads, the Bhagavad Gita and the *Theosophist*, the first three to be expounded in Telugu, both for the benefit of the members and outsiders, to engage the services of two pandits for the elucidation of Theosophical truths in Sanskrit works, to subscribe for the *Lucifer*, and to remit at once to the General Secretary of the Indian Section the sum of Rs. 20 subscribed by its Secretary on behalf of the branch at the last Convention towards the expenses of the Society. Then Mr. B. Veerasami Aiyer, one of the members, requested Mr. C. Kottaya on behalf of the branch to arrange for a visit to the place by Mr. Keightley, the General Secretary of the Indian Section, intimating at the same time that the necessary funds to meet his travelling expenses would be raised by the branch as soon as they should hear from the General Secretary.

Mr. Kottaya then left for Cuddapah.

CUDDAPAH.—According to his programme Mr. C. Kottaya arrived here on the 2nd February. A meeting of the branch, attended by 12 members and 2 sympathizers settled his plan of lecturing and visiting. Between the 3rd and the 6th February he delivered three lectures: (1) "On the mode of interpretation of the Vedas and Puranas" in Telugu; (2) "The Septenary constitution of Man" in English (3); "The improvement of the moral tone of the Hindu population" in Telugu. Each lecture was attended by a respectable audience of not less than 300 visitors. Mr. Kottaya also visited six important native personages, accompanied by some members, gave them some tracts, explained to them the objects of the Theosophical Society, and enlisted their sympathies on its behalf, spoke to an informal meeting of the branch members, making suggestions as to the conduct of branch meetings, the formation of a library, and the framing of some bye-laws, visited two sowcars and exhorted them to encourage the study of Sanscrit, and initiated a few members. Of the gentlemen that Mr. Kottaya visited, one Mr. Jambulingam Pillai, High Court Vakil, deserves special mention. It appears that many critical questions were put by this gentleman to Mr. Kottaya as to the nature and objects of the Theosophical Society which, after a discussion of upwards of two hours,

One large hearted gentleman, Mr. Nannumiah, has voluntarily offered the upper story of his house for the meeting of the branch. The President of the branch, Mr. Durbha Vencatachala Sastrulu, is a Sanskrit Vedantin Pandit of liberal views, capable of diving deep into the esoteric signification of the Vedas. He has undertaken to translate some of the Cantos of Bhagawatta from Sanskrit into Telugu in a popular style for the good of the Telugu population. It would appear that the new correspondence scheme of the General Secretary has exerted a most salutary effect upon the progress of Theosophy. Mr. Kottaya left the place on the 6th idem with the good wishes of the members, 5 of whom and the Tahsildar, a warm sympathizer, accompanied him as far as the Railway Station, Rs. 5 have been subscribed by the Cuddapah Branch towards the expenses of Mr. C. Kottaya's visit.

ANANTAPUR, 16*th February* 1891.

In regard to my work at Tadpatri, a part of which was communicated to you in my former letter, I beg to observe that I lectured there on "Theosophy and the Theosophical Society" on the 9th at the premises of the Village Chavady (hall) before a considerable audience, composed of the Taluq, Revenue, Police and Postal officers and officials, including the Tahsildar, Mr. M. Vijayaraghavalu Naidu Garoo, F. T. S., and the Mohamedan Police Inspector, with some of his Constables. Chairs and benches were laid in the street before the chavady, the latter being used only as a raised platform to stand and lecture on. There was also a large gathering of merchants, traders and ryots. All classes, castes and races of people in the town were represented in the audience. Order was kept by the Police. The lecture was heard with wrapt attention, though the audience was seated in the street. This was the first mass meeting I addressed under the canopy of the heavens. I cannot say how many attended, owing to the size of the place in which the audience were seated. I distributed the Telugu leaflets at the beginning of the lecture, and gave a set of the English tracts and papers, about 13, to the members of the Reading Room, who were present on the occasion. I visited the said room thrice on the previous days and conversed with some of its members, especially with the Taluq Sheristadar, one of them, who argued with me on matter and spirit from the stand-point of Western Psychology. Among the audience at the lecture referred to there was a native Christian Missionary, who, at the conclusion of the lecture, said, that he concurs with me for the most part, and that though he differed with me on some points, he did not like to disturb the harmony and the minds of the audience by raising any questions at the time, but would be happy to have his doubts removed by a private interview either at my quarters or the Reading Room. The latter was selected, as some of the audience desired to be present at this discussion. A long discussion of about two hours took place, the matter of contention being in regard to the past and future of the Ego. While admitting the eternity of the soul, he maintained that this was the only incarnation or birth it had, and that it was adjudged by God to be in hell or heaven after death, according to its demerit or merit. Like all disputations based on preconceived beliefs, the debate ended without anything being settled or concluded. It seemed to me perfectly vain to enter into a debate with those who argue merely for the defence of their established faith, and *vainer* still with those who are paid for such defence.

At the conclusion of the lecture I exhorted the people to institute a society of their own and investigate and study their Sastras and Puranas under the guidance of qualified pandits, if they could not join the Theosophical Society. I advised that the Reading Room should be furnished with good books, and desired Mr. Vijiaraghavalu Naidu Garu to try and form a branch at Tatpatri. This gentleman, who presided on the occasion, addressed the audience, bringing in fresh matter on the subject lectured upon, and closed it, giving a brief review of the life of our revered Madame Blavatsky. The whole audience seemed highly pleased with all that he said. I have never as yet seen any Chairman who presided on the occasion of any of my few lectures who spoke so zealously, exhorting the audience to act in accordance with moral law, laying the objects and rules of the Society so precisely before them, and exemplifying them by his own conduct in life, as the above gentleman, who has the welfare of the masses at heart,

One of our energetic Kumbakonam members, Mr. K. Narainaswami Iyer, has paid visits to the Branches at Trivelur, Negapatam and Mayavaram, and has done admirable work in reviving them, exciting interest and putting them once on a footing of active work. In particular at Mayaveram his visit has, in my opinion, saved the branch there from final and complete extinction. He has also visited Tanjore and reports there is very considerable hope of reviving the Branch in that place.

Another member of the Kumbakonam Branch has prepared an admirable four page leaflet on "The Aims and Objects of Theosophy" for free distribution, and paid the expenses of printing 1,000 copies of the same. He also proposes to translate and print it in Tamil.

Another free pamphlet containing the translation of Chapter 8 of the Bagavat Gita, with a commentary thereon, is also in preparation, and will be forwarded to each branch of the Society, and to any members who may notify me of their wish to receive it, as also to sympathisers.

A new branch is ready to be formed at Mannargudi, and I propose to visit that place on March 1st for the purpose of formally inaugurating it.

The following reports have been received from the Branches as mentioned:

CUDDAPPAH.

29th January 1891.

DEAR SIR AND BROTHER,

Your printed circular letter dated 24th January 1891 to hand. As you ask us to report on theosophic matters, I beg to submit for your information what we have been doing since our return from the last Convention.

I attended the last Convention with my friend and brother M. Subramaniam. At the Convention we were deeply impressed by the "wretched help" which the Indian Branches have been rendering to our sacred cause. We tried to think of some plan by which we could revive the interest of the members in the local branch and make it an active working centre. With this object in our view we have been steadily working in the following manner.

We spoke to the individual fellows of the T. S., informing them of what had happened at the Convention, and gave them a copy of the report for their perusal. We obtained ten copies of the General Report of 15th Convention and Anniversary of the T. S., and distributed the copies among the fellows and sympathisers, and requested them to read them. We sent one copy to a fellow at Madanapalle and enquired of him by letter if he could exert himself to form a branch there, as Madanapalle is the Head-quarters of a Sub-Collector; it has a District Munsiff, Tahsildar, Taluq Sheristadar and some Pleaders, School-masters, and, as such a place, is well fitted for the formation of a branch. A copy was sent to the Sub-Registrar of Jamalamadugu who sympathises with Theosophy. We have also sent copies of the report to Proddatoor, Jamalamadugu and Pulivendla.

A special meeting of the fellows and sympathisers of this place was convened on the 25th inst. Fifteen gentlemen were present. Of these six were fellows and the remaining gentlemen were sympathisers. An interesting account of the last Convention and the progress of Theosophy in Europe and America was given by us. The result of this was that the following gentlemen joined our Society:

A. Aswathanarayanayya, B. A.
T. M. Muniswamy Iyer, B. A.
V. Padmanabhaiah.
N. Lakshiminarsu.

These gentlemen have filled up the application forms and returned them to us. The entrance fees have not been paid up as yet. None of them, except the last gentleman, are rich people. They promise to pay by instalments. There is no provision for a contingency like this in the rules. Still we thought it best to allow them to join, to retain their applications with us here and without forwarding them to the Head-quarter's office, until the entrance fees are completely collected. I believe I can follow this procedure, subject to your approval.

tlemen promised to join our Society. Two more gentlemen in the Mofussil have also promised to join. The gentleman who presided on the occasion when you last visited this place and lectured, has asked for an application and a copy of the rules, and promised to join us very soon. This gentleman is a distinguished graduate of the Madras University and the energetic Head Master of the Local Municipal High School. We are quite sure that this gentleman will join us. If he does this, he will really be a valuable acquisition to our cause.

All the above shows an actual revival of interest in theosophic matters. We sincerely hope that it is a genuine and real revival and will ere long bear good results.

The ten application forms received from the Head-quarters are almost exhausted. Twenty more forms are required.

At a subsequent meeting held on February 3rd the following Resolutions were passed:—

"1. *Resolved.*—that the Cuddapah Theosophical Society be hereafter known as the *Tatya Gnana T. S.*, Cuddapah.

2. *Resolved.*—that every member of the Branch shall pay a subscription of not less than four annas every month and that half the collections shall be remitted to the General Secretary, Indian Section, towards the expenses of the Section."

All of us hope and will be very glad indeed to receive you in Cuddapah at your earliest convenience.

A. NANJUNDAPPAH,
Secretary.

MADURA.

10*th February* 1891.

The Branch Theosophical Society at this place has not been in a good working order for some time past. After the formation of the Section, a new spirit seems to have flowed into it. Seven members of the branch met on the morning of the 8th, chose office-bearers for the year 1891, framed rules for the better working of the branch, and have earnestly set to work systematically. Mr. Narayanaiyar, the Secretary of the branch, who has such a large heart for theosophy, has very high hopes with regard to the future of the branch.

MASULIPATAM.

The Masulipatam Branch is doing very good work. Most of the members are earnest and they are regularly holding weekly meetings and getting the Bhagavat Gita read and explained to them by a Sanskrit pandit engaged by the branch. A caste girls' school has been opened by the exertions of the worthy President of the branch, where religious education is being imparted to young Brahmin girls. M. R. Ry. V. Sundararamiya Pantulu Garu, the first President and founder of the branch, who had been away from the place for two years meanwhile on an official transfer, has just been reappointed Registrar of the District, and it is a happy thing to hear that in the course of his official tour he does not lose sight of any opportunity which would, without prejudice to his official duty, enable him to weed away the effects of Christian influence which has been so badly rife in these parts.

TINNEVELLY.

This Branch was really inert and has had actually no existence for the past few years. The correspondence established according to the new scheme seems to have produced some effect. The few resident members of the branch at once met and arranged for meetings twice a week—one a formal business meeting of the members alone, and the other a general meeting of the members as well as sympathisers. Sometime after a meeting was held, and there were six sympathisers present, graduates, who attended the meeting besides members of the branch. The wise President, Mr. T. A. Anantaramaiyar Avergal, opened the meeting with a short address on Theosophy, its objects and the history of the founders. He also made some impression on

carnation, by explaining the first 20 slokas of the Bagavat Gita in Tamil, and read out to the hearing of all present Mr. Keightley's lecture in America about Theosophy and its objects. The meeting then dispersed.

BANGALORE CANTONMENT T. S.

5th February 1891.

Texts bearing on the cardinal principles of Theosophy, in the form of a series of lessons for the use of children attending Sunday schools in America, are being reprinted here at the cost of our Branch Society for a free and wide circulation for the school-going population of Bangalore. We have already published a Canarese translation of the "Aryan Morals."

BELLARY BRANCH T. S.

8th February 1891.

A special meeting of the Bellary Branch was convened on the 8th February for reading and discussing the Paper No. 1, "Branch Work," and there were 40 present,—both members and non-members included. As some of them did not know English, Rai Bahadhur A. Sabapathy Moodeliar, the President, explained the purport of the paper in Telugu, and while commenting upon the subject, Mr. Moodeliar was pleased to remark that a man, as a superior animal, in contradistinction to other animals, should give his thoughts to Theosophical subjects to show that he is superior to animals, and said that nothing else makes the difference between man and animals, and thus exhorted the people to theosophical study and work. When I had finished reading the paper, Mr. K. Venkatarao, F. T. S., a leading member of the Local bar, came up to me and requested me to get him as early as possible a copy of the "Secret Doctrine," for which I order by this mail. This is, I think, the direct and immediate effect of making him hear about Theosophy. Such a reading of "papers" as has been proposed and attempted will, in my humble opinion, do good to our cause and give it the necessary impetus. The Bellary Branch further has begun to translate "Light on the Path" into Telugu and to publish it in "The Sanmarga Bodhini," with a view to have it republished in a form for sale.

BEHAR T. S.

BANKIPUR, 10*th Feby.* 1891.

Resolved,—

V.—That Babu Purnendu Narayan Sinha be re-elected as President, Babu Jogesh Chandra Banerjee as Secretary, and Babu Mohan Chandra Ghose as Treasurer of this Branch for the year 1891.

VI.—That Babu Haran Chandra Mitra be elected as the Corresponding Secretary of the Branch for the year 1891.

JOGESH CHENDRA BANERJEE,
Secretary.

SURAT T. S.

The Surat Branch is entering upon a new period of activity and development, thanks to the presence of Brother C. L. Peacocke in that place. He has set to work systematically to organise regular open meetings, to train the members to think for themselves, and to discuss theosophical subjects in a manner both valuable to themselves and interesting to the sympathisers who freely attend the weekly meetings. In addition he has established a special class for the study of the *Secret Doctrine*, which meets twice a week, in order that, whenever the necessities of the service call him elsewhere, he may leave behind him a nucleus of earnest students, sufficiently advanced to assist and guide other members of the branch in their studies. By this means the future activity and vitality of the branch are ensured,and one of our greatest difficulties, *i.e.*, the constant transfers of our best men from place to place on Government service, will be deprived of much of its power to paralyse a branch.

I regret to have to record the death of Babu Nil Mahul Bannerji of Cawnpur, of whom Col. Olcott spoke to me in the highest terms, as a man of infinite charity, earnestness and devotion to the good of his fellow-creatures.

The Muzufferpore Branch notify me that the following have been elected as officers for 1891:—

President:—Babu Poorna Chandra Mitter.

Secretary:—Shyama Churn Banerjee, M. A., B. L.

The Adhi Bhoutic Bhratra Theosophical, Society of Berhampore has elected Babu Dina Nath Ganguli, Provincial Secretary, Theosophical Society for North-Eastern India, as President in succession to Babu Satkouri Mukerji.

The Madura Branch have elected Mr. T. Sadasiviangar as their President.

The following is the Financial Report for the past month.

	Rs.	A.	P.
Amount received up to 31st of January and acknowledged in the *Theosophist*, February 1891 ...	1,021	8	0
Ambasamudram Branch, sale proceeds of Mrs. Besant's pamphlets	5	8	0
Do. Do. Manager, *Theosophist*	6	0	0
Dewan Bahadur S. Subramania Aiyar	50	0	0
Mr. Manoharlal (*Jubbulpore*)	5	0	0
Surat Branch T. S.	8	0	0
Entrance fees and annual subscription of Mr. J. D. D.	11	0	0
Babu Dinanath Ganguli (*Berhampore*)	25	0	0
Entrance fee of D. C. C. (*Umballa*)	11	0	0
Do. do. Mr. M. (*Surat*)	11	0	0
Mr. C. Sambiah (*Mylapore*) his subscription for Feb.	5	0	0
S. E. Gopala Charlu, his balance of subscription ...	5	0	0
Jubbulpore T. S. contribution towards *Prasnottara* expenses	5	0	0
Madras Branch T. S.	450	0	0
Mr. R. W. Nicholson (*Aden*)	25	0	0
Lieut. C. L. Peacocke (*Surat*)	15	0	0
Entrance fees and annual subscription of Mr. K. N ...	11	0	0
Kanigiri Branch T. S.	25	0	0
Entrance fees of Messrs. A. V. and A. R. ...	20	0	0
Gooty Branch T. S.	25	0	0
From the Secretary, Bombay Branch.			
Mr. M. K. Doctor ... ... Rs. 7 0 0			
„ B. E. Unwala ... ... „ 5 0 0			
„ K. M. Shroff ... ... „ 3 0 0			
„ H. D. Santook ... ... „ 3 0 0			
„ D. P. Katwal (*Karachi*) ... „ 2 0 0			
Dr. J. P. Nanavati ... ... „ 2 0 0			
Mr. M. D. Shroff ... ... „ 2 0 0			
Messrs. C. D. Daver (*Ahmednagar*), S. Enhaswolla, V. D. Pathare, A. H. Khanvatta, R. M. Mobbedji, P. D. Mehta, S. F. Madan and Dr. T. R. Bonesetter @Re. 1 each ... ... „ 8 0 0	32	0	0
Mr. V. Sundararamiah (*Masulipatam*)	10	0	0
N. M. Pajnigar (*Shikarpur*), annual subscription	2	0	0
A. Nanjundappa, Secretary Cuddappah Branch—Entrance fees	20	0	0
Do. contribution towards the travelling expenses of the Inspector	5	0	0
Mr. A. Mahadeva Sastri (*Nellore*)	5	0	0
Entrance fee of Mr. Y. S. (*Kolar*)	10	0	0
Mr. D. R. Balaji Row (*Triplicane*)...	10	0	0
„ Y. Srinivasa Row (*Kolar*)	20	0	0
„ T. Somasundra Modeliar (*Masulipatam*), annual subscription	2	0	0
Rai Baroda Prasad Basu Bahadur (*Bezwada*) ...	10	0	0
Mr. C. R. Srinivasa Iyengar (*Cumbaconam*).. ...	5	0	0
„ Ramjee Mal (*Muttra*) Entrance fees of 6 members	60	0	0

Bengal Theosophical Society (*Calcutta*) ...
Sankara Narrain (*annual dues*) ... ...

Tota

Expenditure in January and February

Salaries ... ...
Printing and paper ... ...
Travelling expenses of Mr. Kotayya ...
Postage, including stamps, cards, postage on sufficiently stamped covers, &c. ...
Furniture, fitting, stationery and sundries ...

Balance in Bank
" cash in the che

Tota

In reference to the above, I desire to renew my acl Bombay Branch, whose generous contribution to our fur to Rs. 452, and also to express my sense of the kindness v Branch has, on the request of our President-Founder, l of Rs. 450 from its accumulated funds towards the exp It only remains for the numerically strong Bengal T. includes more well to-do men than our Bombay Branch example. That it will do so, I cannot doubt, as it w disgrace to the Calcutta Branch to fall behind the othe devotion to the spiritual welfare of India.

I have also to acknowledge with grateful thanks copies of leaflets and tracts on Theosophy for free di the Bombay Branch has most kindly furnished me.

NOTICE.

Prasnottara, No. 2, has just been sent off in bulk to th the Branches named as having sent in lists of their memb them. Any member not receiving his copy in due cours fact to me by a post card.

BERT

SKINS, IN MEDITATION.

Mr. Ewen, F. T. S., writes from Tobago :—

In "Sorcery in Science," by Mrs. Kingsford, p *Theosophist*, it is stated that "The *Taigheirm* was an i fice of cats," &c.

What language this word "Taigheirm" used by Mr I know not; but it has a very strong resemblance to an occult term for quite another, and a very much less in may be of interest to your readers, *taste* Dalyell's "Supe p. 495. "*Taghairn*, Gailic. (Ta= a ghost : ghaire= to querist was wrapped in a cow's hide, his head alon

carried by assistants to a solitary spot, or left under the arch formed by the projected water of a cataract, where he continued during night, while other beings seemed to flit around him, he received inspiration from them which he delivered as an oracular response to his comrades on the day."

(This quotation is from a note book, and so may not be word-perfect, but the gist of the matter is in it.)

This use of skins does not seem to have been confined to the Celts, as I have another note to the effect that "querists at the oracle of Amphiaraus in Attica, were required to offer him. amongst other things, a ram, on t skin of which they were to sleep and see their destiny in a dream."

Perhaps the Indian Yogi's Black buck skin may have a similar reason for its use?

CURIOUS EXPERIMENT.

To the Editor. Perhaps the following simple experiment may be of interest to some of your readers; and if any of them have investigated the phenomenon, I should be grateful for an explanation.

Take a lighted candle into a dark room, and holding it a few inches below the eyes and away from the face wave it gently to and fro; now note the image that is projected on to the air in front.

This image closely resembles the diagrams of the lobes of the brain one sees in works on anatomy. Is it really a reflection of part of the brain? If not, what is it? Why should the picture disappear when you stop waving the candle to and fro?

Yours, &c.,

C. L. Peacocke, C. E. S.

Camp, Surat.

Printed by Graves, Cookson and Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

APRIL 1891.

COLONEL OLCOTT'S AUSTRALASIAN VISIT.

We have news of the President up to the 13th March, on which day his Steamer, the "Oceana," reached King George's Sound and called in at Albany. The voyage out was very calm and enjoyable, not a single storm having been encountered. The moist heat of Ceylon seemed to extend itself to degrees below the Equator, and the cabins were so stifling that Col. O. slept on deck until the S. E. trade-winds were reached, when the air turned so fresh that he was glad to turn in below. By particular request, he lectured on the evening of the 12th March on "The Essence of Buddhism" to a numerous audience of the first and second saloon passengers, and was warmly applauded. The Chairman, Mr. J. T. Wilshire, M. P. of the Sydney Parliament, expressed the thanks of the company in very felicitous terms at the close. The President defined the essence of Buddhism to be common-sense, its salient features justice, high morality, a noble ideal of man and of life, and a benevolence which recognises all the races of mankind as akin and teaches us to be kind to the whole animal kingdom.

THE THEOSOPHICAL SOCIETY IN CEYLON.

PRESIDENT'S OFFICE, COLOMBO, *March 3rd*, 1891.

I.

The practical working of the scheme of a Ceylon Section of the Theosophical Society having proved unsatisfactory to me, even in the modified form in which it was constituted, I do hereby suspend the Charter of the Section until my return from Australia, when I shall endeavor to group the Branches in a way more practicable, because more consistent with the purely Buddhistic nature of the work in this Island. Meanwhile, the Branches shall be given the opportunity of expressing their preferences in the matter, and their officers may correspond with me through the channel hereinafter designated.

II.

Dr. J. Bowles Daly having kindly placed his resignation of the General Secretaryship in my hands when last at Adyar, and expressed his readiness to relieve me of all embarrassment on his account, I hereby accept his resignation and abolish the office until its resuscitation may become necessary hereafter. I avail myself of the opportunity to thank Dr. Daly for the energy and zeal he has displayed while occupying an official position in the Society.

III.

Pending future arragements, I depute to Mr. G. P. Weeresakara the duty of an Assistant Secretary. He will correspond with the Branches, bring their wishes and wants to my notice, supply blanks to candidates for membership, and receive in my name any sums offered or collected for the use of Head-quarters T. S. He is authorized to defray his office expenses incurred in this work out of any available fund of the Theosophical Society, or, such failing, to demand the same of the Recording Secretary at Adyar.

IV.

Dr. Daly's appointment of General Manager of Buddhist schools and official correspondent with the Government in such matters, continues in force, and I enjoin upon all T. S. Branches to give him their cordial support in the working out of his plans. Provided, however, that I disapprove of the attempt to found Technical schools until a very much larger sum is available than Dr. Daly has thus far been able to collect. The scheme was attempted without consultation with me or my knowledge or consent. The idea is very noble, it has been worked out by Governments in Europe with entire success, and it would unquestionably be productive of the greatest good to Ceylon. But to attempt it with a fund of a few hundred rupees is,

in my judgment, unwise, and I shall not allow my name to be used in aid of it on the lines now laid out. Villages which have contributed to the present Fund are requested to signify their wishes. Should they so authorize me, I shall be happy to divide the money between the Buddhist schools in the Central Province, where the money was collected.

H. S. OLCOTT, P. T. S.

THE PRESIDENT IN CEYLON.

We hear from Ceylon that the President Founder has had his Digest of Buddhism translated into Sinhalese and submitted for approval to Sumangala, Maha Nayaka, and Waskaduwe Subhuti, Terunnanse, the learned priest to whom Prof. Fausböll dedicated one of his books, and both pronounce it acceptable. A conference of a few of the principal priests of Ceylon was to meet Col. Olcott at the Theosophical Hall, in Colombo, on the 25th ultimo to discuss and, if approved, sign the important document.

The President Founder's fortnight of respite before sailing for Sydney was to be fully taken up with local Society business.

The undermentioned priests have signed Colonel Olcott's Digest in token of their approval :—

High Priests of Aswiri and Malwatte Viharas at Kandy—who outrank all others, those temples being ancient royal foundations; H. Sumangala, Maha Nayaka, High Priest of Adam's Peak and Galle and Principal of Vidyodaya College; W. Subhuti; who collectively represent all the learning of the Sinhalese priesthood, and the list was made by Col. Olcott from his personal knowledge of the parties.

HEAD-QUARTERS.

The Assistant Treasurer begs to acknowledge receipt of the following sums received during the month of March 1891 :—

HEAD-QUARTER'S FUND.

Viscount Pollington (*Surrey*) ...	£ 1 · 1 · 0		
Mr. W. Q. Judge, Gen. Secy. ...			
American Section, a draft for ...	£ 15 · 9 · 5		
(*vide* below) ... Total £ 16 10 5	...	226	3 9
Diploma Fees of 83 members ...	$ 41·50		
Charter Fees; Willamette T. S. Memphis T. S.; Indra T. S.; Iron City T. S.; Annie Besant T. S.: @ $ 5 each—$ 25. Mr. R. L. Scannell $ 4·00; Miss L. D. Burland $ 2·00; Mr. Franklin Saunders $ 2·00; Mrs. Isabell M. Mitchell $ 1·00 : Total $ 75·50 or £ 15-9-5			
Mr. Mc' Giffin (Chefoo) his donation and entrance fees, draft for Rs. 50 cashed for		49	12 0

LIBRARY FUND.

Mr. C. Sambiah, his subscription for February... ...	5	0 0
An F. T. S., March subscription towards the pay of the Referee and Asst. Pandit	5	0 0
Mr. K. Sundararaman (*Kumbaconum*)	10	0 0

S. E. GOPALACHARLU,
Assistant Treasurer.

26th March 1891.

COL. OLCOTT'S HOLIDAY EXPENSES.

	RS.	A.	P.
Mr. S. J. Amarasoorya (*Quilon*)	5	0	0
Rai Dhanpat Sing Bahadur, &c., Baluchar Branch ...	23	12	0
Maharaja Bahadur Sir J. M. Tagore	100	0	0
Mr. Anantaroy Nathjee Mehta (*Kundla*)	77	0	0
Mr. V. Coopoosawmy Iyer (*Sholinghur*)	18	14	0
Mr. Sivadatta Pandé (*Chakrata*)	1	0	0
British Section T. S., two Bank of England Notes of £ 10 each—	£ 20....		
Mrs. E. a draft for £ 30 cashed for	412	15	6
Rai B. P. Basu Bahadur (*Bezwada*)	10	0	0
Mr. V. Sundararamiah (*Masulipatam*)	10	0	0
„ W. R. Old (London) 1 guinea	14	6	0

S. E. GOPALACHARLU,
Asst. Treasurer.

25th March 1891.

THEOSOPHICAL SOCIETY, INDIAN SECTION.

General Secretary's Report.

During the past month the General Secretary has been absent from Head-quarters for over a fortnight. On February 26, he left by the evening train on his way to Mannargudi to open a new Branch at that place, which has been formed through the energy and devotion of Mr. A. Nilakanta Sastri, the President of the Kumbaconum T. S., who has recently been transferred to that station. On the evening of Saturday, the 28th, he delivered a lecture in the School-house at Mannargudi, and on Sunday formally opened the branch. Another lecture was given before he left, and the remainder of the time was occupied in conversation with various inquirers and the new members of the branch. From Mannargudi he went to Tiruvalur, where two lectures were given, which resulted in a number of gentlemen joining the Society and applying for a Charter to constitute a branch, the issue of which has already been sanctioned by the Executive Committee. On Wednesday, March 4, he went on to Negapatam, lectured there that evening and the following morning, and left during the afternoon for Tanjore, where he lectured the same evening. The following day was occupied in conversations with various people and in another lecture to a crowded audience in the evening on the subject of "Vedanta Philosophy." Starting on Saturday for Kumbaconum, he lectured in the Porter Town Hall that evening, and again on the following day, starting on Monday for Mayavaram, where he lectured on Monday night, and reached Adyar on Tuesday evening. After disposing of the business accumulated during his absence, he started on Saturday morning to pay a long promised visit to the Bangalore Branch in celebration of its anniversary. A brief report of the proceedings during his stay there will be found under the head of Branch Reports.

Mr. P. R. Venkatrama Iyer reports as follows:—

The correspondence with branches and unattached members is becoming very interesting, and judging things from their present appearance, the Branches under my charge will really become centres of useful activity, though some of them are already so. Members who took no interest in the branch meetings and never attended them, and whose names were consequently excluded from the branch lists by the Secretaries, are now corresponding with me, pledging fidelity to the cause and earnestness to the Branch work, and many gentlemen of high social and intellectual position have opened correspondence with me. They appreciate the new scheme of the Indian Section work, and promise to do all that they can, and as a sign of this it may be perceived that the number of unattached members has risen to 250 from 70 in the last month. A printed circular was sent to as many as about 400, and even from the most unexpected quarters, I receive letters of sympathy and appreciation of the *Prasnottara* series. The following branches have sent their lists, in addition to those named last month, and *Prasnottara* Nos. 1 and 2 with a copy of the Rules and of the Theosophical Society and of its Indian Section have been sent to them:—

Allahabad, Arrah, Baluchar, Bhavnagar, Chota Nagpur, Poona, Saidpur, Secunderabad, Rai Bareilly, Simla, Tipperah, Chittagong and Baroda.

The Allahabad Branch, which was classified in the list of the most inactive branches, is now regaining its former strength, as its resolution published elsewhere will show. I have also corresponded with many unattached members, requesting them to form branches and work collectively instead of simply remaining isolated, and the responses I have received show that branches will be formed in course of time. "Branch work" Paper No. 2 has been sent to all the branches, and acknowledgments of its receipt and the report of the effects produced by the reading are coming in one by one.

The Secretary of the Bombay Branch writes to me that, owing to the transfer of Brothers Peacocke and Beale to Bombay, the local branch has acquired new strength. A section for the systematic reading of "The Secret Doctrine" at least twice a week, other than the usual branch meetings, is in course of formation. The Secretaries of the Bangalore Cantonment Branch, Bellary, Surat, Nagpur, Bombay and some other branches are keeping up prompt and useful communication, and I request that the other branches also will do the same and make my duty more pleasant and useful.

Mr. Ganapati Iyer reports that lists of their members have been received from the following Branches: Jamalpur, Guntoor, Ellore, Gorakhpur, Jalpagiri, Gya, Hoshangabad, Dumraon, Kapurthala, Trevandrum, Durbhunga, Trichinopoly, Darjeeling, Seonichapra; and that he has sent a copy of the Indian Section Rules with *Prasnottara* Nos. 1 and 2 to each member individually. Branch work Papers Nos. 1 and 2 have also been sent to the Secretary of each. He has received in all lists from 32 of the Branches under his charge and reports that work is progressing satisfactorily on all sides.

Mr. C. Kotayya's Tour.

Gooty.—Mr. Kotayya arrived here on the 18th ultimo. He visited some influential gentlemen, theosophists and non-theosophists, and distributed to each of them some tracts and pamphlets. On the 19th, 21st and 22nd he gave a series of lectures, the last of which delivered in Telugu on 'How to worship God,' was attended by an audience of about 200. With regard to the branch at this place, now consisting only of five members, Mr. Kotayya observes that "the importance of the branch has, however, to be measured rather by the work done by its President and Secretary than by its numerical strength. They are concerned with nearly every social, religious, educational and philanthropic movement not only affecting that particular place, but the other Telugu districts and even the country to some extent." Mr. Kotayya adds, that he has "never seen as yet in the branches visited more public-spirited men than they." A Sanskrit Anglo-Telugu school, maintained by subscriptions and donations collected by the members from among themselves and others, deserves mention as being under the direct management of the branch. The school is located in a building owned by the branch and has a fund of Rs. 800. The President of the branch is also doing good in another way, i. e., by the writing and publication of useful Telugu works. These are: (1) the status of the Brahmins in ancient times and their deterioration; (2) Aryan system of charity with quotations from Srutis, Smritis and Puranas; (3) Aryan system of marriage; (4) Cow-killing, being a translation of the late Swami Dyanand Saraswati's work. It may be observed in passing that this President as well as the President of the Kanigiri Branch have both patronized the translation of the Mahabarata into Telugu from the Santiparvam to the end, now being undertaken by our worthy brother Pandit Durbaka Venkatachella Sastriyar, President of the Cuddapah Branch. It will be issued in monthly parts from April next, the annual subscription being Rs. 6 for subscribers, or a total sum of Rs. 40 for patrons. At the end of his last lecture a proposition was brought forward and carried, which indicates to some extent the effects expected to flow out of the lecture. The gentlemen present struck with the usefulness of such a missionary work and the good results it is expected to turn out, if carried on permanently, requested our local respectable Pandit, the retired Tahsildar, who also made some useful observations at the end of Mr. Kotayya's lectures, to undertake a course of weekly lectures in Telugu, to which he kindly consented, and the Secretary of the branch has promised to make all convenient arrangements for the same. Mr. Kotayya observes that such system, if adopted in every branch, may turn out much good. After a short stay here Mr. Kotayya left for Bellary.

Bellary.—Mr. Kotayya arrived here on the 24th ultimo. A few days were spent by him in paying his visits to some influential local personages, theosophists and non-theosophists. In his conversation with the people in general, it appears that two or three important questions had cropped up, which he seems to have disposed of satisfactorily. His explanation of the true rationale of the caste system, the removal of certain misconceptions concerning the Theosophical Society with regard to its attitude towards the Hindu social and religious institutions, his discourse on Adwaitism, treating of it on the lines of practical theosophy in contrast to the exclusiveness of a certain class of Adwaitees, a sort of self-salvationists who would find all happiness in isolation, and his clear exposition of the aim of human evolution to combine metaphysical as well as ethical sublimity, have produced a most salutary effect on the enlightened Bellary audience. He lectured on 'Sanmarga,' 'The effects of Modern Civilisation,' and 'Black and White Magic' at the premises of the Sanmarga Samaj on the 28th ultimo, 1st and 2nd instant, before an audience of 70 people on an average. The lectures were

delivered in Telugu so as to be understood by all classes of people. Mr. Rai Bahadur Sabbapathy Mudaliyar spoke at large, seconding his views at the conclusion of his lectures. After consulting this gentleman, Mr. Kotayya addressed the audience at the conclusion of the 1st and 2nd lectures on the formation of the Indian Section of the Theosophical Society for the regeneration of India and the necessity of maintaining it by voluntary subscription. A box and a subscription list were put before those present who were exhorted by Mr. R. B. S. to put any sum of money, small or large, within the box or in the list, and the total collection is shown in the list found below.

It has been thought proper to make the fund a permanent one, and call for subscriptions from all branches in India, making the Sanmarga Samaj the agency for the collection and remittance of the same to the Theosophical Society. As the Samaj is very earnest in advancing the cause of theosophy in India, it may be allowed to act as our agents for the work in question. The society here is peculiarly constituted. It appears that the leading members, themselves very earnest Theosophists, fully conscious of the position that the men around them occupy in the evolutionary scale, resort, in the first instance, to measures for improvement that have an appreciable form for all grades of religious instinct from the barely ceremonial to the purely metaphysical. Mr. Kotayya observes that "the problem of working in touch with all classes of people has, to a great extent, been solved by the branch in question." The gentleman referred to already, recommends that the Theosophical Society should have a press of its own at the Head-quarters to enable it to print its own publications, English, Vernacular, and magazines at a less cost than at present. I leave it for the consideration of the branches. Mr. Kotayya at the end of his long report makes mention of a remark made by Mr. Rai Bahadur Sabbapathy Mudaliyar in the following words:—

"I shall be perfectly willing to contribute two or three thousand rupees to our Society, were it not for his belief that no institution could be permanently maintained if it depended for its existence on a few liberal men, and that India could not be taught the noble lessons of united effort and self-reliance if it depended for its regeneration upon solitary support and generosity."

Kurnool.—Arrived here on the 5th. 8 candidates were admitted by Mr. Kotayya as fellows and 20 gentlemen were added to the list of sympathizers. He lectured on (1) 'The Theosophical Society and its Objects,' (2) How to worship God,' and (3) 'Reincarnation and Karma,' on the 6th, 7th and 8th respectively to an audience of about 60 on each occasion. Mr. Kotayya expresses his great thanks to Mr. K. Seshiah Garu for his hearty co-operation with him in the revival of the branch. The Assistant Secretary of the branch is writing a work in Telugu (Dinachari), a good undertaking in the interests of Hinduism.

Adoni.—Arrived here on the night of the 11th, lectured on 'The Theosophical Society and its Objects' and 'Karma and Reincarnation,' on the 13th and 15th respectively. On the latter day Mr. Kotayya also preached to the people assembled in the street near the local market. Five candidates were admitted to fellowship. These new brothers and Bro. E. Ramasamy Naidu, altogether six in number, met together and firmly resolved to revive the branch. The above gentleman was made the President, and V. Jagannatha Naidoo Garu the Secretary. The Society is to be called "The Adoni Satya Sangatya T. S." Messrs. E. Ramasami Naidoo and Parthasarathy Iyer Avergal have kindly offered to send the *Sanmargabodhini* and the *Theosophist* for circulation among the members.

Mr. Jagannathiah.

Our energetic brother, Mr. Jagannathiah, took a short southern tour, and lectured in Kumbaconum, Tanjore, Trichinopoly and Madura. He lectured on the higher aspects of Hinduism and Hindu symbolism, and gave another lecture on the evils of drinking at Tennoor, and it is gratifying to see that his tour has roused the Trichy members and placed the local branch, which was almost collapsing, in a somewhat working order, as the proceedings of its meeting published elsewhere will show.

BRANCH REPORTS.

CANTONMENT BRANCH THEOSOPHICAL SOCIETY, BANGALORE.

Bertram Keightley, Esq., M. A., General Secretary, Indian Section of the Theosophical Society, arrived in Bangalore on Saturday the 14th March 1891, at 6-30 P. M., when he was received at the Railway station by a deputation consisting of Dr. K. M. Appiah, L. M. S., F. T. S., President of the Branch, Messrs. Vydilinga Moodeliar, T. Arunachellum Pillay, M. Muthuveerappa Moodeliar, and N. P. Subrahmania Iyer, the Secretary. He was then conducted to the premises known as "Lake View Villa," where he was presented with an address of welcome by the President.

Monday, the 16th.—The fourth anniversary of the Cantonment Branch was celebrated in the Sabha School, Mr. B. Keightley presiding. Members of the local Branch as well as the general public were assembled in the large hall by 6-30 P. M. for the purpose of hearing Mr. Keightley, who, soon after taking the chair, called upon the Secretary, Mr. N. P. Subramania Iyer, to read the report on the working of the Branch for 1889-90. The report went on to say, that six meetings of the Council and three of the general body of members were held during the year, and that the councillors and members of the Branch are now exerting their utmost to reach the masses. That the Society was open to members and sympathisers from morning till 9 o'clock in the evening, that some of its members were in the habit of frequenting the premises every evening to study Theosophical works. With a view to do something practical, the Branch undertook to reprint "Lessons in Theosophy" from the American journal, "The Path," for free distribution among the school-going population. The Branch was for some time instructed by a very learned Pandit in Vedanta philosophy. That the income of the Society was Rs. 368-1-10 for one year, and the balance on hand with the balance of the previous year was Rs. 346-3-6. The Secretary then said that the Branch Library contained 150 vols. treating on various subjects, and that they are subscribing for all the Theosophical journals.

Mr. Keightley then delivered an interesting lecture on "The work of the Theosophical Society in India."

Tuesday, the 17th.—The Branch had arranged for a lecture to be given by Mr. Keightley in the Mayo Hall this evening. There were nearly one hundred young men and some officials present. Under the circumstances, it having been the express desire of the members, the lecture had to be postponed. But Mr. Keightley arranged on the spot for a conversation with those present regarding Theosophical matters and invited free discussion.

Wednesday, the 18th.—A meeting of the members of the Branch was held in its premises, for the purpose of electing the office-bearers for the ensuing year, at which the following gentlemen were unanimously chosen. Mr. Keightley conducted the meeting very successfully.

President.—Mr. V. Vydilinga Moodeliar, Head Translator, Chief Court of Mysore, Bangalore.

Vice-Presidents.—Mr. N. P. Soobrahmania Iyer and Mr. T. C. Mahasamy Pillay.

Secretary.—Mr. A. Singaravalu Moodeliar, Resident's Office, Bangalore.

Financial Secretary.—Mr. A. Atchutharoya Moodeliar, Second Class Magistrate's Office, C. & M. Station, Bangalore.

Treasurer.—Mr. A. Maigunda Deva Moodeliar.

Librarian.—Mr. S. Sundhar Row.

Councillors.—Messrs. T. Arunachellum Pillay, T. Rajaram Pillay, V. Lutchmana Moodeliar. Muthuveerappa Moodeliar and Singaravalu Pillay.

After the business part of the meeting was over, Mr. Keightley pointed out to those present the essential requisites which a true Theosophist must satisfy.

Thursday, the 19th.—As announced previously, Mr. Keightley delivered a learned lecture on "Theosophy in its relation to Hinduism," in the Municipal Girls' School Hall, Pettah, Bangalore. There was a large audience, composed of College students and officials. The lecture was highly appreciated by the audience, who dispersed greatly pleased with our General Secretary.

Saturday, the 21st.—Another meeting of the Branch was held in the Society's premises this evening, when Mr. Keightley was kind enough to solve many problems in metaphysics, presented to him by the members.

Sunday, the 22nd.—A lecture on "Metaphysics and Mesmerism" will be delivered by Mr. Keightley this evening in the Municipal Girls' School Hall, Bangalore City.

N. P. SUBRAHMANIA IYER,
Secretary.

22nd March 1891.

Saidpur.—Babu Priyanath Das, Loco. Office, Kanchrapara, is elected as the Secretary *vice* Babu Rajnarrain Bose, who has left the station.

Tipperah.—President, Babu Nobin Chandra Ganguli, B. A. and B. L.; *Secretary,* Babu Chanderkumar Guha, Sheristadar, Collectorate Tipperah.

Bangalore Cantonment.—The name of Dr. K. M. Appiah as the President of this branch was omitted by oversight in the President column of the Branch lists.

Baluchar.—President, Rai Dhunput Singh Bahadur; *Secretary,* Babu Giridari Lal Sanghari.

Tinnevelly.—Mr. S. R. Ramakrishnaiyer Avergal was chosen President in place of Mr. Vedadrisadasa Mudaliyar, who has been absent from the station for over two years.

Trichinopoly.—One of the most inactive branches until now, but is commencing to show some symptoms of life after Mr. Jagannathiah's visit to it.

Pandit T. Vencatarama Iyengar, lately Secretary of the Ootacamund T. S., is now here. His address is Police Inspector, Perambalore, Trichinopoly District.

Periyakulam.—The few members who were in this branch have almost all of them been transferred to other places. One earnest heart is still left behind in the person of V. P. Rajamaiyer, who is doing his best to revive its activity.

Muttra.—Charter issued this month. Working well.

Jubbulpore.—It is interesting to read of the reorganization of this branch which had exhibited for a brief interval some signs of disharmony. From the proceedings of a meeting of the same called on the 15th instant by Bro. Babu Puranchandra Mukerji, B. A., B. L., we are happy to learn that the good sense of the majority of its members has smoothed all matters, and the branch has come out the stronger for the rupture. Some 12 members attended the meeting and resolved to work unanimously and strenuously. Some useful bye-laws were passed and the office-bearers elected; Babu Girish Chandra Mukerjee President, and Mr. Panda Baijnath Secretary. Attempts made to establish correspondence with members of the branch in outstations so as to utilize their theosophic energies, otherwise apt to be dissipated, have also been successful. "The Light on the Path" with annotations has been translated into Hindi under the auspices of this branch. It was regularly published through the columns of *Shubchintak,* a local Anglo-Hindi journal. It is expected that the whole will be soon reprinted in a book form.

Gya.—Babu Harihernath Chatterji was elected President. Bro. H. Dammapala's presence there has helped much towards its revival.

Ellore.—Mr. T. Gopalakrishnamurthi has been chosen Secretary of the branch in place of Mr. V. G. Naraynaiyar, who resigned long ago. The new Secretary and the President D. Sriramulu are doing their best to ameliorate the condition of the branch.

ANANTAPUR BRANCH.

Feby. 15, 1891.

I. Resolved, that Bellary Mooniswami Mudeliar Avergal, H. Seetharam Row Garu, Kallur Vasudeva Row Garu, unattached members, D. Kristnamurti Row, member of Gooty Society, and R. Kesava Pillay Avergal of Nellore Branch, be admitted as members of the Anantapur Branch.

II. Resolved, to appoint B. Muniswami Mudeliar Avergal as Acting Secretary to the Branch Society during the absence of Mr. V. E. Sudarsana Mudeliar Avergal elsewhere.

III. Resolved, to purchase the following books and form a library of them, including those that would be given as gifts by the members:—

1. Isis Unveiled, 2. The Secret Doctrine, 3. Key to Theosophy, 4. Five Years of Theosophy, 5. Hartman's Magic, White and Black, 6. Elixir of Life, 7. Siva Samhitha, 8. Posthumous Humanity, 9. Zanoni, 10. Coming Race.

IV. Resolved, to meet every Sunday at 3 P. M.

V. Resolved, that certain books, such as Panchadasi, Atmabodha, Key to Theosophy, be read at home by all the members, expounded by one of them and discussed for clearing doubts, and also that a written essay or a lecture be given by every member.

VI. Resolved, that a rate of subscription of not less than 8 annas be paid by the members monthly, and in the case of members unable to do so, a special concession may be made by the Branch Society.

VII. Resolved, to fix one-third of the members on the roll as the quorum at the meetings.

VIII. Resolved, to send a copy of the proceedings of this meeting to Mr. B. Keightley, M. A., General Secretary, Indian Section, Theosophical Society, Adyar, Madras.

IX. Resolved, that a sum of Rs. 10 promised at the Convention by Mr. M. Gopalaswami Naidu Garu be collected and remitted to the General Secretary, Indian Section.

(Signed) H. SEETHARAM ROW,
Chairman.

(True copy.)
V. G. MOONISWAMY MOODELLY,
Secretary.

BOMBAY T. S.

After their return from the Adyar Convention, the Bombay delegates were busy in organizing and scheming plans for the progress of Theosophy in Bombay. The meetings which were held every Sunday are left open to the public; papers of vital importance are read and discussed; and the range of interest is widened among outsiders. Europeans are occasionally drawn in, but, unfortunately, there were very few on the occasion of reading the paper on "Theosophy, the Religion of Jesus" from the *Path*, on account of the days selected being inconvenient for them. The gathering on last Sunday, March 8, was larger than usual, when a paper on "Reincarnation" was read from the *Path*. A European gentleman raised some questions as regards heredity, &c., and an interesting discussion ensued, in which Bros. P. R. Mehta, J. K. Daji, and C. L. Peacocke took part. Bro. Peacocke has just come over to Bombay, where a European gentleman was much required. He has infused new vitality among the members.

It was found in the last meeting that the Tamarind Lane quarters are not desirable. The accommodation is not sufficient. Hence we are obliged to remove to a more convenient place. This place, too, which is situated in the Church Gate Street, is not what is wanted to suit the convenience of all. I hope it will become satisfactory to all until we find a better one. Looking at the almost harassing rate of house-rent in Bombay, and the poverty of the Branch, this would become a contentment for the time being.

A class for the study of *Secret Doctrine* has been opened, to be attended on Tuesdays and Thursdays.

It is intended to distribute *gratis* about 2,000 copies of a Gujerati translation of the "Epitomé of Theosophy," (by Bro. Judge) at the Society's expense, if available. A poor Parsi member has sent in a few copies of the Gujerati translation of "Astral Perception," with notes from the *Desatir*, &c., which appeared in the *Platonist* a few months ago, for free distribution among poor members, together with a few copies of "Zoroastrianism in the light of Occult Philosophy," also for free distribution.

25th February 1891.

In accordance with the instructions which accompanied Branch Paper I, I beg to submit the following report:

This very important and lucid paper, containing as it does priceless hints on "Theosophical Study and Work," from the masterly pen of our devoted and sacrificing brother William Q. Judge, was read twice by our Branch President Mr. P. R. Mehta, once at a special meeting of the Branch called for the purpose on Saturday the 14th instant, and again on Sunday following at the regular weekly meeting of the Branch open to all visitors and inquirers. The paper was listened to with rapt attention and keenly appreciated by one and all present on both occasions, for not only is it

written in a style eminently clear and accurate in thought, not only does it suggest and recommend the best possible method of popularising the cause of Theosophy, not only does it contain advice suited to the minds of all shades of opinion and thought, but it practically teaches systematic division of work, mutual interdependence and solidarity, which are all essentially necessary for the unification of nations and creeds.

As regards the lines of work and special duties to which you call the special attention of our Hindu brothers, I beg to state that, while this Branch entirely approves of your suggestions, it possesses at present no funds nor men able enough to undertake the work of translating manuscripts from Sanskrit and vernaculars into English, though the splendid work that has been and is being done by our energetic and sacrificing brother Tookaram Tatya as the manager of the Bombay Theosophical Publication Fund, is well worthy of praise and admiration.

In conclusion, I beg to state that, in the opinion of this Branch, such Branch papers as the one under report will do infinite good in removing the manifold misconceptions that prevail in the minds of most of our hitherto lukewarm members as regards the nature, aim, and outcome of theosophical work and duties.

M. M. SHROFF,
Secretary, Bombay T. S.

NOTE.—The Bombay Branch is removed to "Church Gate Street," Fort, Bombay.

A. B. B. T. S., BERHAMPORE.

Resolved, that Babu Dinanath Ganguly be elected as the President, Babu Kanai Lall Bannerji, B. A., Secretary, and Babu Nafar Das Roy, Accountant and Treasurer for the year 1891.

MIDNAPORE BRANCH.

Babu Satis Chandra Bose is elected as Assistant Secretary.

ALLAHABAD BRANCH.

The Secretary reports as follows :—

I have to acknowledge receipt of Branch work No. 1. This paper was read at a Special Meeting called to-day, and has filled the members with enthusiasm and something like an earnest desire for work in future. Hitherto our chief difficulty was as to the line of work, and this pamphlet has put us in the way.

HARDEO PRASAD,
Secretary.

21*st February*, 1891.

BANKURA BRANCH THEOSOPHICAL SOCIETY.

22*nd March* 1891.

DEAR SIR AND BROTHER,

At the 8th annual meeting of the Bankura Branch Theosophical Society, the following address was read by the Secretary.

"We now leave behind us another year of our Theosophical existence and enter a new year lying before us with all its store of light and progress. At this juncture of the past and the future, it becomes us to take a retrospective view of what was done in the last year. We all of us are aware that we lead a very feeble life and have therefore very few things to report except that we existed. However there were eighteen meetings held, in most of which the Bhagavat Geeta was systematically read and the results noted down and recorded in the resolution book. Another gratifying thing to report is that some of the members do what they can do in their individual capacity to realize the sublime truths laid open by the light of Theosophy. The President Babu Pratap Narayan Srigha having retired from Government service, has ample time to devote himself to the study of the Hindu Shastras.

The mind is being always divided and scattered by the busy affairs and turmoils of the world. No where can we find rest to take a glance of the underlying I am and all pervading spirit that supports our existence and the

universe. It is only in the calm solitary hours of Upasana, that the individual soul comes in contact with the pervading supreme soul and realizes its oneness. The Theosophical Society is leading us day after day to realize this soul state that has been overshadowed in these days of material advancement by too much importance being attached to the mundane things on this side of our existence. The Parent Society is doing its best to rouse this spirit of spiritual enquiry, and thanks to the General Secretary of the Indian Section of the Theosophical Society, Mr. Bertram Keightley, who, by his energetic and self-sacrificing exertions, has roused and created an interest in all members individually to take new strides in the religion of Theosophy by studying and communicating the hiddden truths they come across in their own Shastras, literature, tradition and national customs.

KEDARNATH KULABHI, *Secretary.*

Bankura Sanjevan Theosophical Society.

BENARES BRANCH.

At a meeting of this branch held on the 22nd February 1891, a resolution sanctioning the transfer of Rs. 150 from the Local Library Fund to that of the Adyar Library was unanimously adopted.

Babu Raj Mohan Banerji and not Pandit Ragnath, is the President.

LAHORE T. S.

KAYASTHA BOARDING HOUSE,
LAHORE, 11*th March* 1891.

DEAR SIR AND BROTHER,

The interesting and instructive paper that you were kind enough to send us was read by us on the 3rd of the current month. It is impossible for me to say anything in its praise. The sense displayed both in the question and the various attempts made to give satisfactory replies to them is evident, and requires scarcely anything to be said in its favour.

Dissemination of these ideas, and especially the modes of thinking that are observed in the papers, will undoubtedly serve to open many a field for dispassionate and searching enquiries into the time-honoured and respectfully cherished ideas and notions that are commonly to be met with in the Indian thought and action, and such attempts are sure to throw considerable light on them.

The members were highly pleased with the paper and will be awaiting their future numbers.

Such papers are sure to infuse among the members of the Theosophical Society a desire to be more energetic and sincere in their duties in connection with the Theosophical movements, and I am exceedingly glad to ininform you of the many favourable signs in this direction to be met with among the members of this branch.

T. BHOLANATH,

Asst. Secretary, Lahore T. S.

SURAT BRANCH.

Both the numbers of "Branch Work" were read at full meetings of the Society. The purport of each was explained in vernacular for the convenience of such of the members as don't understand English.

The members appreciated the papers much. But they could not go further. You already know that none of the members of our branch except Dr. Dinshah, Mr. V. J. Hora and myself, know English sufficiently to be able to assist in the work proposed in Branch Work No. I. Out of these few Mr. V. J. Hora has to remain out of Surat, on service, for a greater part of the year. I hope to secure his assistance in the monsoon season.

I have proposed to those unable to work in English, to find and supply us with materials in Gujerati, so that such of them as are important, may be translated and utilized.

Yours fraternally,

PARASURAM. H. MEHTA,

Secretary, Surat T. S.

THE INDIAN ACADEMY.

We hear with great pleasure that Professor Manilal N. Dvivedi of Nadiad, the well-known Sanskrit scholar and able metaphysician, is about to issue a new quarterly magazine to be called "The Indian Academy." It will contain about 120 pages of printed matter in large octavo and will be divided into three parts. (The first will consist of about 80 pages and will contain translations of important Sanskrit works with explanatory notes, etc. The second, consisting of about 20 pages, will be devoted to original papers, criticisms, etc., on Aryan metaphysics, philosophy and occultism; while the third part will contain a summary of the most important articles and papers in the leading American and European journals devoted to metaphysics, philosophy and occultism including spiritualism and mesmerism. The annual subscription, we believe, will be about Rs. 10 for the whole, or Rs. 6 for the 1st and Rs. 2 each for the 2nd and 3rd parts respectively.

We are exceedingly glad to learn of this project of Professor Dvivedi's and most cordially wish him every success in his undertaking. It is indeed true that India should show that her native scholars are capable of producing a journal which can take rank with the learned productions of other countries in the departments of philosophy, science and criticism. We know of no one more capable than Professor Dvivedi to carry such a task as this to a successful issue.

INDIAN SECTION: FINANCIAL STATEMENT.

Receipts.	Amount.			Expenditure.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Balance shown in April *Theosophist*	1,537	7	6	Transferred to Library Fund	15	0	0
Receipts:—							
Mr. T. R. Rangasawmy Pillay (*Kullakurchi*), postal charges for pamphlets issued gratis	0	8	0	Do. Colonel Olcott's Holiday Fund	10	0	0
Entrance fees of Messrs. B. L. M. and J. N. K (*Berhampore*)	20	0	0	Salaries	80	0	3
Annual subscription of do. do. and Babus Mohendronath Bhattacharya, Nafar Das Roy	4	0	0	Printing and paper charges	174	6	6
Entrance fees of Mr. G. J. (*Benares*)	10	0	0	Postage, including stamps, cards, postage on insufficiently stamp covers, &c.,	141	2	0
Annual subscription of the Benares Branch ...	10	0	0				
Do. do. of Mr. P. Subramanya Pillay (*Vriddhachellam*)	2	0	0				
Mr. Sahadev Dev (*Monghyr*)	1	2	0				
D. Raghavendra Row (*Narsaroopett*) annual subn.....	2	0	0	Travelling expenses of the General Secretary and Mr. C. Kotayya	82	6	0
Mr. Nagendranath Gupta (*Cutwa*)	3	0	0				
Babu N. C. Roy (*Berhampore*), entrance fees and annual subscription ...	11	0	0				
Babu P. N. Mukerji (*Jalpaiguri*), annual subscription	3	0	0	Furniture, fitting, stationery and sundries	18	13	3
Bhavnagar Branch T. S. through the Secretary Mr. J. N. Unvala;—				Total expenses ...	511	12	0
Annual subscription for 1890 18-0-0							

INDIAN SECTION: FINANCIAL STATEMENT.—(*Continued.*)

RECEIPTS.	Amount.			EXPENDITURE.	Amount.		
	RS.	A.	P.		RS.	A.	P.
Annual subscription for 1891 16-0-0				Balance in the Bank of Madras. ...	1,116	4	6
Donation for sectional work 13-0-0	47	0	0				
Nellore Branch T. S., donation for sectional work ...	10	0	0	Cash balance in hand ...	226	15	0
Mr. Gopalakrishna Murti, Secretary, Ellore Branch, annual dues of Messrs. D. Sriramulu, U. Gopalaratnam, V. L. Narasimha Sastri, and himself for 1889, 1890 and 1891 @ Re 1/ each per annum ...	12	0	0				
Entrance fees of Messrs. S. R. and M. R. (*Cumbaconam*)..	15	0	0				
Mr. A. Nilakanta Sastri (*Manargudi*) donation for a Special Fund	25	0	0				
Mr. R. Sivadatta Pande(*Chakrata*) his annual subscription for 1889, 1890 and 1891	4	0	0				
Mr. Shebriar D. Patel (*Poona*), donation	9	6	0				
Mr. O. L. S. (*Madanpalle*) entrance fees	10	0	0				
Entrance fees of Messrs. B. R. N. and P. S. C. (*Kurnool*)	20	0	0				
Kurnool Branch, contribution towards Mr. Kotayya's travelling expenses ...	8	0	0				
Mr. G. C. Kasyapa (*Bhiwani*), his donation (1-8-0) and annual dues (1-0-0) ...	2	8	0				
Mr. Jai Narayan Pandit (*Etah*) donation... ...	5	0	0				
Dr. Ramjee Mull, Secretary T. S. Muttra, entrance fees of Mr. I. K. K. (10) annual dues of the branch ...	17	0	0				
Mr. C. Ramiah (*Kalahasti*), annual subscription ...	2	0	0				
Masulipatam Branch, annual subscription	15	0	0				
Mr. D. D. Jussawala (*Bombay*), donation	25	0	0				
Ambasamudram Branch T.S.	24	0	0				
Total...	1,854	15	6	Total...	1,854	15	6

THE THEOSOPHICAL FUND, BELLARY.

The Bellary Branch of the Theosophical Society has started a fund to be contributed to by voluntary subscriptions in support and aid of the Theosophical movement in India. The fund will be open throughout the year and will continue to be so. The amount thus collected will be periodically

remitted to the Head-Quarters, Adyar, and credited to th
the Theosophical Society, for whose benefit it is started.
or small, from a pie upwards, will be most thankfully re
ledged.

The Subscription List opens with the following entri
36-12-0 :—

Mr. Rao Bahadur A. Sabhapathi Mudaliar, F. T. S. ...
Messrs. M. Vasudeva Naidu, F. T. S., S. Marisidd
Namasivayam Mudaliar, and B. Janardhanan
F. T. S., each Rs. 2 ... ...
„ K. Venkata Rao, F. T. S., V. Subaraya M
F. T. S., A. Dharmalingam Mudaly, T. H
F. T. S., S. Neelakantappah, D. Rama
Krishtappah, P. Baliah, G. Venkannah, C.
nappah, Nanjundacharlu, and Mahratti Naras
1 Rupee ... ...
„ C. V. Kanniah Pantulu, B. A., B. L., V. Ran
Doobay, H. Timmappah, A. Akkilandam M
F. T. S., R. Venkatanarasiah, F. T. S., and Hanum
each 8 As.... ... ...
„ M. Vasudeva Mudaliar, T. S. Gopalakrishna
Venkatachelam Setti, Muniandi Pillai, N.
Sastriar, A. Maribasappa and Sankara Aiyar, each
„ Parthasaradhy Iyer (Adoni) 10 As. small amounts

THEOSOPHICAL SOCIETY,
BELLARY,
5th March 1891.

T. A. SWAMINATHA AIY
Secretar

NOTICE.

Prasnottara No. 3 has been sent in bulk to the Secret
which have sent in lists of their members and also
members. Any member not receiving his copy in due co
notify the fact *at once* to the GENERAL SECRETARY on a po
Branch Paper No. 3 is ready and will be issued durin

THEOSOPHICAL SOCIETY: AMERICAN S

NEW YORK, *20th*

Secretary, Theosophical Society, Adyar, Madras, India
DEAR SIR AND BROTHER :—

There was issued from this office on December 29th,
the Iron City T. S., Pittsburg, Pa., with five Charter me
dent elect is Mr. John W. Dunlop, and the Secretary Mr.
111, Wylie Avenue.

On January 24th, 1891, there was issued a Charter to
T. S., Fort Wayne, Ind., with five Charter members. Th
Mrs. Julia M. Fisher, and the Secretary Mrs. Dora P. B
Washington St.

Please announce the above in the *Theosophist*.

Yours frate
WILLIA

The Executive Committee of the American Section h
sentence of expulsion passed by the Golden Gate Lodge T. S.
L. Farrington for having published a grossly defamatory
T. S., its Founders and Members. No appeal against th
been received by the President-Founder, Mrs. M. L. Farring
from the whole Society.

AMERICAN SECTION: ORIENTAL DEPARTMENT.

Mr. Judge is showing his usual untiring and prompt activity, and already the first paper issued under his new scheme of the "*Oriental Department*" has reached our hands. Readers of the *Theosophist* will remember the quotations from Mr. Judge's Appeal in the last number and the outline of his scheme sketched therein. Now we have its practical realisation in the shape of a paper upon "Some Customs of Aryavarta," by Bhaskara Nanda Sawmi. Only a few copies have as yet arrived, and these have been sent out to those members and branches of the Society who have shown a readiness to take an active share in the work of this department. The thanks of every Hindu who cares one iota for his religion and his country, are due to Mr. Judge for thus making Aryavarta, its people, its thought, its customs and its wisdom, better known and therefore better appreciated by the young, yet mighty race that now dwells in the "Patala" of Puranic records.

CHICAGO, ILL, *February*, 8, 1891.

TO THE EDITOR OF THE "THEOSOPHIST," *Adyar, India.*

DEAR SIR,

At the Annual meeting of the Chicago Theosophical Society, Mr. Geo. E. Wright was chosen President, and Miss Pauline G. Kelly, Secretary, 278 Bissell Street.

Cordially yours,
MARY E. SMITH,
Corr. Secretary.

5041, Madison Ave.

THEOSOPHICAL SOCIETY: BRITISH SECTION.

The Recording Secretary,
Theosophical Society,
Adyar, Madras.

DEAR SIR AND BROTHER,

I have the pleasure of informing you that on February 21st a Charter was issued for the formation of a Branch at Amsterdam, to be known as :—

The Dutch-Belgian Branch of the Theosophical Society.

The officers are:

President and Corresponding Secretary: Mme. Hermance de Neufville, 48 Hermony Street.

Secretary-Treasurer-Librarian: Mlle. Johanna Street, 2 Falkstreet.

Corresponding Members or Adjoint Secretaries (for the formation of groups) Mr. M. A. Oppermann (Ingènieur), Courcelles. Belgium, Mlle. C. Immerzeel Arnhem, Holland.

Besides the above there are nine other signatories to the application.

I will forward you a copy of the Rules on their receipt.

Vienna Branch.—Our want of information with regard to this Branch has been owing to the erroneous addresses on our lists. The correct addresses are as follows :—

Pres: Herr Friedrich Eckstein, Siebenbrünnengasse, 15, Vienna V.

Secy: Count Leiningen-Billigheim Opernring, 21, Vienna I.

Fraternally yours,
G. R. S. MEAD.

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO

THE THEOSOP.

MAY 1891.

HEAD QUARTERS' FINANCIAL STA

The Assistant Treasurer begs to acknowledge w of the following sums during this month.

LIBRARY FUND.

Mr. R. Sivasankara Pandya, his subscripti February ... ...

HEAD-QUARTERS.

Mr. Bipin Behari Pramanik (*Bankura*) ...
Mr. Nanjunda Naidu (Mysore) ... ...
Mr. E. T. Sturdy (part payment of £ 20) ...
Mr. Philip Alwyn (England) ... ...

S.

19*th April* 1891.

COL. OLCOTT'S HOLIDAY EXPENSES.

Rewah Branch T. S. (*Baroda*) ... ...
Miss Emily Kislingbury (*London*) £ 9–11–0
Mr. N. D. Khandalwalla (*Poona*) ... ...
Mr. Tukaram Tatya (*Bombay*) ... ...
Contribution of the British Section £ 25 in Bank of England Notes, do. do. per M. O. £ 1–11–
Do. of the Swedish Branch, £ 11–13–0 draft cash
Do. of Mr. Alexander Fullerton and friends re direct to the Colonel's London Banker $ 104·50
Mr. V. Coopoosawmy Iyer, M. A. (*Sholinghur*) ...
Contribution of the Bellary Branch ... ...

S. E.

19*th April* 1891.

THEOSOPHICAL SOCIETY: INDIAN S

GENERAL SECRETARY'S REPORT.

It gives me great pleasure to state that the work on both at Head-quarters and in the Branches with activity. The reports, both private as well as official qu have been called for during the last month from each formation of the Indian Section has produced real re fresh determination to work for the good of Aryav also being given to us from the other Sections of the English and American. From London we have just the Magazine called *Time*, containing an admirable a Besant, refuting the attacks made upon Madame B A copy of this has been sent to each Branch of the Soci newspapers, and we are greatly obliged to some of th *Indian Mirror*, for reprinting this able article in full.

Mr. Judge from America is helping us by providi to maintain a competent pundit at Head-quarters to ta of making translations from the valuable Sanskrit a English, and there are negotiations already in progr result in our obtaining the services of one of the firs addition to the gentleman mentioned above.

Mr. R. Ramadeva Sastri of Nellore is at work upon the translation of Sankaracharya's Commentary on the Bhagavat-gita into English. His translation is admirable, and the notes with which he explains and illustrates points of difficulty, will be of the greatest value to every student of Theosophy. Two parts of the translation have already been received, and I hope that it will progress rapidly towards completion.

Hata Pradipika, a standard work upon Hata Yoga and Pranayamam, has also been translated into English with commentary by one of our members, and it is now in the hands of a publisher with a view to issue.

Several manuscripts have been forwarded to Mr. Judge in connection with his Oriental Department scheme, but there is room for greatly increased activity in this department, and I beg, therefore, that all those who are able and willing to share in the work will send me any contributions they may have to make for the purpose either as translation or original articles.

I regret to have to record the loss of one of our earnest and true theosophists of Calcutta, Dr. Behari Lal Bhaduri, in reference to whom I print the following letter :—

To the Editor of the "Theosophist."

Sir,—It is with deep regret I beg to inform you and your journal that one of the Fellows of the Theosophical Society, Baboo Behari Lal Bhaduri, L. M. S., the well-known and renowned Homeopathic practitioner of this city. He was also Founder-Editor of the *Indian Homeopathic Review* and Secretary of the Calcutta Hahnemann Society since its foundation on 10th day of April 1883, is no more in the land of the living. For the last two years he had been suffering from hernia. In the beginning of the present month the disease took a serious turn, and he had to be sent out on the river Ganges on a boat; on the morning of Good Friday, the 27th March, at an age of 51 years, he expired at the side of the holy Ganges off Serampore. A quarter an hour or so before his death he told his eldest son to read loudly the Bhagavat-gita, which he did, and till the last gasp he was muttering the names of Hari, Rama, &c. He was a Hindu and Theosophist to the backbone; personally I owe him great gratitude, as I have learnt the science of the healing art—Homœpathy—from him at his Clinic. The deceased gentleman, as is well-known, was an ardent and staunch advocate to the cause of Homœpathy. The recent rapidity of the progress of the new school of medicine is especially owing to the brilliant and successful cures effected by Dr. B. L. Bhaduri. He was a man of wide human sympathies, and although his practice was extensive, he made it a regular custom to set aside a part of it every day to the gratuitous medical advice and treatment of the poor persons who were really unable to pay for medical advice or medicine. His death will long be felt as a serious loss to the cause of Homœpathy, and to the wide circle in which his professional services were so highly valued. Dr. Bahaduri has left behind him a widow, two sons and two daughters : his eldest son-in-law is also a well-known Homœpathic practitioner of this city—Baboo Protap Chunder Mojumder, L. M. S., and Fellow of the Theosophical Society. May the deceased gentleman's soul rest in peace.

I have the honor to be, Sir,
Your most obedient servant,
SHOSHEE BHOOSHUN MUKERJI,
Secy. of the Hahnemann and Secy. of the Calcutta Bharatavarsa Aryan Dharma Procharini Socy.

CALCUTTA,
51, Gurpar Road,
31st. *March* 1891.

Mr. P. Venkatrama Ayer reports that the following Branches have sent their lists and the first three issues of *Prasnottora* and Branch Papers have been sent to them :—Mannargudy, Bara-Banki, Pahartali, Paramakudi, Rohilcund, Beauleah, Pakur, Chittagong and Bolarum. Mr. Kotayya has infused new life in the last Branch and has organised it on good working order. The number of unattached members has now swollen to about 300, and the correspondence and the section work continue as interesting and useful as before.

Quarterly reports, for the period ending with the 31st March 1891, are coming one by one, as the reports published elsewhere will show. A general circular has been sent to all the Branches for the collection of the annual dues, and some have paid entirely, and some are paying bit by bit, while some

of P. R. S. in connection with Mr. Hodgson's report upon th of the reports and bye-laws received from Bombay, Na Lahore and Bezwada, the revival of activity is conspi Branch is getting itself more compact and active, and "The Blavatsky Lodge T. S." The Adoni Branch is pu working basis by Mr. Kotayya. Our veteran colleague, Prasad Basu, has joined the Bezwada Branch and it pr and real work. The Nagpur Branch is making good e direction, and is well up in pecuniary condition as is th ment Branch. The Meerut Branch requires no mentic presidency of Babu Ramprasad, M. A., of "The Nature's the Indian Section work is solely for moral and spiritua are requested to open correspondence on all intellect would make us and the Branches full of real activity a from the routine business of despatch and acknowledgm

Unattached Members.—Unattached members are rec subscription of Rs. two by the end of this month or by next, as *Prasnottaras* will have to be sent by V. P. P. i paid by that time.

The following circular letter has been addressed t replies to which, in a condensed form, are given below :-

Secretaries of Branches are requested to furnis Quarterly report, for the period ending with the 31st I tailed form under the following heads. The object of c is to have a correct and accurate knowledge of the re by the Branches and to carry out such reforms anc as the Branches may really stand in need of.

1. The names of the office-bearers.
2. The number of meetings held.
3. The percentage of attendance.
4. The nature of the work done.
5. How are the movement and its work appreciat the public.
6. Whether the Branch has got any library atta ther Theosophical and kindred journals are subscribed fc
7. Whether the Branch can undertake to translate members, sympathizers, or any other means, important v and Vernaculars, into English.

BHAVNAGAR BRANCH: QUARTERLY REPO

1. *Office-bearers.*—Our esteemed brother Rawa Shi *President*, Mr. Balavantrai Parmanandas Oza, *Treasurer* Mr. J. N. Unwalla, the *Secretary of the Branch*. In ad Mr. B. P. Oza acts as *Assistant Secretary*. Our Sanscrit chandra Narayan Dixit, whom we look upon as the Shast

2. The number of meetings held are seven.
3. The percentage of attendance.
4. The nature of the work done—Ever since fresh into us, we hold weekly meetings on Sundays, when qu from the *Prasnottara* and similar Theosophical matters addition to this, our esteemed brother Rawa Shri Harisin his translation of Mr. Subba Rao's notes on the Bhagavat
5. How are the movement and its work appreciated Theosophical movement, which was at first looked upon now treated with indifference. In a place like Bhavnag foul political atmosphere, it is a matter of no small s have been able to hold our own in spite of constant ridicu
6. The Branch has got no Library of its own, but Pr kindly consented to remove his Theosophical Library fr Varal to this place.

undertake the translation into English of any Sanscrit or Vernacular work, but ere long we expect to do something in the matter.

BALMANTRAY PARWANANDAS OZA, *Asst. Secy.*

BLAVATSKY LODGE, BOMBAY.

1. *Office-bearers.—President.*—Rao Bahadur Gopalrao H. Deshmookh. *Vice-Presidents.*—K. M. Shroff, Esq., Tookaram Tatya, Esq., Pherozeshaw R. Mehta, Esq., Lt. C. L. Peacocke. *Secretary.*—M. M. Shroff, *Treasurer.*—J. F. Madan, Esq., *Librarian.*—R. K. Mody, Esq.

The Managing Committee consists of the above named eight officers and seven other members of the Branch as shown below:

Dr. J. K. Dajee, Lt. W. Beale, Dinshaw D. Writer, Esq., D.D. Jussawala, Esq., Martandrao Babajee, Esq., S. Ragavendras, Esq., Khadabux Shir Mahomed, Esq.

2. There were 12 regular weekly meetings of the Branch. In addition to these, there were ten special meetings. Every Tuesday and Thursday, the members meet regularly to read and study the "Secret Doctrine."

3. The average attendance of members is from 30 to 40. The attendance of visitors at our Sunday regular meetings is about 35.

4. The following subjects were read and discussed during the period:—

1. Wilkesbarre Letters on Theosophy. 2. Re-incarnation. 3. Theosophy—its aims and objects. 4. Branch Paper I. 5. Branch Paper II. 6. Have Animals Souls? 7. Know Thyself.

5. As our regular weekly meetings are now thrown open to the public, by advertising them in newspapers, visitors have begun to take part in the discussions that follow each lecture and seem to appreciate our work. Several European ladies and gentlemen, among them Mrs. Emma B. Ryder, M. D., Mrs. and Miss Gostling, regularly attend our meetings.

6. The Branch has got a library attached to it, which is now thrown open to subscribers from the general public. *Lucifer, Theosophist* and *Path* are subscribed for by the Branch.

7. At present none of the members seem prepared to undertake the translation of Sanskrit and Vernacular works into English.

I beg you will excuse me for the unusual delay that has occurred in the submission of this Report.

M. M. SHROFF, *Secy., Blavatsky Lodge, T. S., Bombay.*

BANKURA BRANCH.

(1.) Babu Pratap Narayana Singha is the *President.* Babu Kedurnath Kulabhi is the *Secretary.* Babu Indranarayan Biswas and Hemendranath Singha, B. A., *Assistant Secretaries,* the latter being appointed at the last annual meeting.

(2.) During the quarter ending the 31st March 1891, four meetings were held.

(3.) The attendance was 43·1 per cent.

(4.) Readings from the Bhagavat Gita and conversation on the subject read. The purport being recorded in the Resolution book.

(5.) Properly speaking there is no library belonging to the Branch, except a few books, most of which the members bought for themselves and lend the public to read.

(6.) The Branch may undertake to translate works from Sanskrit or Vernacular into English.

KEDARNATH KULABHI, *Secy.*

COCANADA BRANCH.

1. The office-bearers are, Mr. K. Subbarayudu *President,* K. Perraju *Secretary,* G. Sriramamoorty, *Asst. Secretary.*

(2.) There was only one meeting held on 29th March 1891.

(3.) Three out of 8 members attended.

(4.) Branch Work Paper No. 1 read and discussed, the teachings of Sankara and his contemporaries conversed upon.

(5.) The public no doubt sympathize with the movement, but they do not seem to appreciate or take any active part.

(6.) The Branch has got a small library. *Theosophist, The Path, Lucifer* and *The Buddhist* subscribed for.

(7.) The Branch cannot undertake any translation work.

G. PERRAJU, *Secy.*

KASI TATWA SABHA T. S.

1. The office-bearers of the Sabha are as follows:—

Babu Rain Mohan Bannerjee, B. A., *President* and Babu Jagendranath Ghose, B. A., L. L. B., *Vice President*, Babu Upendranath Basu, M. A., L. L. B., *Secretary*, Mokshada Das Mittra, *Treasurer*, Babu Bhagavan Das, M. A., *Librarian*.

2. The Sabha held only four meetings during the first quarter of this year.

3 and 4. The percentage of attendance has been very nearly 65 in the average and the business of the meeting has been lecturing and discussion.

5. The public seems to be quite indifferent to our work although we are supposed to be good men.

6. The Library of the Branch is pretty well furnished with Theosophical literature, and the Branch is a regular subscriber to the *Theosophist* and *Lucifer*.

7. The Branch is very desirous of undertaking the translation into Hindi of a series of Sanskrit works on Vedanta and may shortly bring out a Hindi version of the Vedantasara.

UPENDRANATH BASU, *Secy.*

BEZWADA THEOSOPHICAL SOCIETY, BEZWADA BRANCH.

1. Mr. M. Parankusam Pillay, *President*, Mr. S. Lingayya, *Vice-President*, Mr. T. Venkatanarsa Aiyah, *Secretary*.

3. Six members out of twelve attended the meeting.

4. The nature of the work will appear from the extract of proceedings attached to this.

5. I cannot give any satisfactory reply to this unless the Society go on with its work in a proper way for some time longer.

6. 1, Hints on Esoteric Theosophy; 2, People from the other World, by H. S. Olcott; 3, Occult World, by Sinnett. We subscribe for the *Theosophist*.

7. I will answer this in the next quarterly return.

J. M. ARATCHARI, *Secy.*

COIMBATORE BRANCH.

1. Mr. N. Annasawmi Rao, *President*, Mr. N. Ramaswami Aiyar, *Secretary*, Mr. S. Ragavendra Rao, *Assistant Secretary*.

3. 29 per cent; 23 sympathisers in all.

4. The Society has appointed a Sanskrit Pandit named Vijayandrachar, who reads and explains the lives of great men from Sanskrit works. Reading, Key to Theosophy regularly with discussions on Theosophical matters.

5. The public are indifferent rather than hostile.

6. No regular library is maintained but some of the members have presented some of the Theosophical works to the branch. *The Theosophist, The Lucifer* and *The Path* have been subscribed for.

7. Neither the members nor sympathisers are at present prepared to undertake the translating business.

S. RAGAVENDRA RAO, *Asst. Secy.*

BELLARY BRANCH.

1. Rai Bahadur A. Sabhapathy Moodr, *President*, T. A. Swaminatha Iyer, *Secretary*.

2. Five meetings held.

3. One-third of the number of the members attended.

4. Branch papers read and general questions discussed.

5. The public is just now beginning to know of our work. Most people appreciate.

6. There is a library and the Theosophist is subscribed for.

7. Cannot now undertake to translate any. There are one or two who could do a little in this respect, but they are fully occupied with various works, of course Theosophical, &c. A good many sympathisers attend the

meeting. The last two T. S. meetings were attended by nearly 100 persons each time. Taking into consideration the short time since the Branch was put into an active state, this is good result. Future promises much.

A. HANUMANTACHARI, *for Secy., T. S.*

CHINGLEPUT BRANCH.

1. Mr. K. Ramachendra Iyer, *President*, D. Raghurama Rao, *Secretary*.
2. Two meetings held.
3. The percentage of attendance was about 79 per cent.
4. Discussion of the improvement of Society in framing rules therefore and joining new members and reading the Branch Papers.
5. There is no appreciation of the movement by the public. Though some say that movement is a good one yet they do not really take part in it:
6. There are none at present to undertake the work.

D. RAGHURAMA RAO, *Secretary*.

AMBASAMUDRAM BRANCH.

(1) The names of office-bearers are M. R. Ry. V. Mudanasami Row Avergal, *President*, M. R. Ry. R. Subbier, *Secretary*.

(2) The number of meetings held in the 1st quarter of this year was: three.

(3) Percentage of attendance was: 66·4 per cent.

(4) The nature of the work done:—

Reading and discussing of pamphlets (as *Prasnottaras*, &c.,) and journals (as *Path* and *Lucifer*). Some of the members of the Branch are also studying Sanscrit together and meet for the purpose every evening in the place where the Branch meets generally.

(5) The public of this place do not care to take to Theosophical teachings. Some of them are opposed to the very name of Theosophy and the Theosophical Society, though their general preachings and the doctrines recommended by the Theosophy are identical. The Branch, however, is doing its duty, in the confidence that there will be no opposition in the long run.

The Local Public Reading Room of which the Branch T. S. is attached has a pretty decent Library, consisting a good many of Theosophical books. The Branch is subscribing for the *Lucifer* and the *Path*. The *Theosophist* is sent for by the Jubilee Reading Room, of which the Branch members are also members.

At present the Branch is not in a position to undertake the translation of Sanscrit and other works into English. It will take some time before it can do so. That it should be doing some useful service always to the cause of Theosophy is the earnest wish of all the members.

R. SUBBIYER, *Secretary*.

BANGALORE CANTONMENT BRANCH.

1. The same office-bearers as published in April *Theosophist*.
2. About four meetings were held for conduct of business and reading Branch work.
3. The percentage of attendance was about 50 per cent.
4. There are four or five earnest members in this branch who make it their duty to study Theosophical journals subscribed for by this branch. In the quarter under report, the branch was not able to do anything special, as the premises had to be changed and for other reasons. The school lessons for children published in the *Path* are reprinted and copies distributed freely by the branch. It is the intention to open during the current month a class to study commencing with "Five Years of Theosophy."
5. The branch is not in a position to say definitely anything on this point. When public lectures are arranged on theosophical subjects, we obtain good and intelligent audience, but beyond this the public has shown no sign of any kind of attitude towards theosophy.
6. The branch possesses the 1st class Library recommended at its establishment by our esteemed President Founder. Several books have since been added. The journals now taken are (1) *Theosophist*, (2) *Path*,

(3) Theosophical siftings, and (4) Vedantin. It is proposed to subscribe for *Lucifer* shortly.

7. The branch regrets that few members know Sanskrit and cannot undertake to translate.

A. SINGARAVELU, *Secretary*.

MEERUT BRANCH.

The following are the gentlemen who hold the offices noted against their respective names in this Branch :—

Pandit Rama Prasad, M. A., Pleader, *President*; Pandit Chandra Shekhera, 2nd Master, Zilla School, Meerut, *Secretary*; Chaturbhai Munsarim, Sub-Judge's Court, Meerut, *Joint Secretary*.

The Meerut Branch holds its meetings weekly on every Sunday. On 1st Sunday of every month, or later, if necessary, it holds public meetings, and on other Sundays, ordinary ones, which however are not close.

Twelve meetings, in all, were held during the quarter under review, out of which 2 were public against 10 ordinary.

There are 11 members on the Roll of the Register of this Branch, the average number of attendance is 54·4 per cent.

The majority of the audience appeared to have been in favor of the movement, and it is hoped that if this system of lecturing publicly be continued, the public will surely appreciate the working of this institution and will join the workers. Some of the gentlemen who were present in the impressive and thoughtful lecture delivered on the 1st Feb. 1891 by Pandit Rama Prasad, M. A., on the objects of the "Theosophical Society," expressed their views in favor of this institution.

The Society has got a Library containing some 53 books on Theosophy, Science, &c.

The Branch receives two monthly journals at present. It is a subscriber to the *Theosophist* and Mrs. Mary Frances White has favored the Branch with a presentation of *Lucifer* for the year 1891.

Our President Pandit Rama Prasad, M. A., Pleader, has already translated a book in Sanskrit named Sivagama and printed under the name of Nature's Finer Forces with 15 Introductory Essays. He is now writing a commentary on a Sanskrit book named Suryasahasranaw, under the head of Astrology.

It is being published in the *Theosophist* in the form of Essays. Vide *Theosophist* for March and April 1891.

As to other members they do not as yet feel ready to take the responsibility upon themselves.

SURAT BRANCH.

The following is a list of the office-bearers of the Branch :—

Mr. Navtamrám Pittawram Trivedi, *President*; Mr. Parasurám Harisukhrám Mehta, *Secretary*; Mr. Maneklál Nagindás Mehta, *Treasurer*; Mr. Nánábhai Haridás, *Clerk, Assistant Treasurer*.

Some of the members of the Branch hold daily meetings at the President's house, and in addition to these, weekly meetings are held on every Sunday evening. The meetings are generally attended by almost all the members attached to this Branch. Portions from Theosophical Literature are read and the purport is said over again by the President in Gujerati for the benefit of those who cannot understand English. The following subjects will give an idea of the nature of the portions read, viz., "The Constitution of Man" (both sevenfold and fourfold), "What happens on Physical Death," "The State of Man after Death," "Relation between the Higher and the Lower Manas," "The Moon, its relation to our Earth and its Contents," "Karma," &c.

In addition to this, our excellent Bro., Lt. Peacocke, and Dr. Dinshah have started a class for the study of the Secret Doctrine and of such other works as are allied to the subject. The class meets on Thursdays and Sundays. The number of members who can take active interest in it is very limited. The removal of Bro. Lt. Peacocke from among us is serious loss to us. The Sunday meetings are generally attended by outsiders and sympathisers, but the attitude of the general public seems to be very cold.

The Branch has its own Library, which, though not numerically strong, contains many of the best Theosophical publications. We have been subscribing to the *Theosophist* all along, and have just sent orders for *The Path*.

The Branch does see the necessity as well as the utility of translating Sanscrit and Vernacular books into English; but being mostly composed of members holding subordinate offices in Government employ, have scarcely time enough to allow them to undertake any such business. There is no competent Sanscritest attached to our Branch.

PARASURAM HARISUKHRAM MEHTA, *Secy. Surat Branch, T. S.*

THE NARMADA THEOSOPHICAL SOCIETY.

SECRETARY'S OFFICE, HOSHANGABAD, 14th *April* 1891.

DEAR SIR AND BROTHER,

(1). The following have been the office-bearers of the Branch during the above period.

Chowdhery Pragchand, *President*, Jagannath Prasad, *Secretary*.

(2). There was only one meeting held during the quarter under report.

(3). The meeting was attended by all the six members.

(4). The Branch has devoted its attention to the improvement of the Sanscrit school. There are 25 boys on the roll. The average attendance is 17 or 68 per cent. Three boys are reading Sidhanta Komudi and Raghubansas, 8 boys Laghu Komudi and Hitopodesha. The rest Amarkosha. The Branch has asked several Malguzars of the District to collect some grain from the thrashing floors in their villages as a help to the school. Some Malguzars have already collected and some have promised to do it as soon as possible.

(5). The Sanscrit school is very much liked by the people of this District.

(6). There is a small library attached to the Branch, and one of the members of the Branch, Babu Grish Chandra, is a subscriber to the *Theosophist*, which is utilized by all the members of the Branch.

(7). As for the work of translation, the Branch has for its main object the translation into Vernacular of English or Sanscrit works, and so the Branch cannot undertake to do other translations unless it has translated the most important works on Theosophy from English into the vernacular of this District.

JAGANNATHA PRASAD MITRA, *Secretary*.

NELLORE THEOSOPHICAL SOCIETY.

14th *April* 1891.

(1). Mr. T. Jayarama Naidu, *President*, Mr. A. Mahadeva Sastri, *Secretary*.

(2). Eight meetings were held in the quarter.

(3). Attendance—50 per cent. of the members, besides strangers and sympathizers, ranging from 5 to 15.

(4). One of the 8 meetings was devoted to the general business of the branch-administration. The rest were occupied with the expositions of Bhagavat Gita, Chapter V, by the Secretary of the branch in the light of Sri Sankara Charya's commentary, and the reading and discussing of the Branch-work Papers Nos. I and II.

(5). The *Prasnottara* and the Branch-work Papers have convinced the interested public here that the Society is doing some active work. Now that orthodox Brahmins as well as other Hindus are taking interest in the Society's work as members of the branch, the general public regard the movement as something better than foreign propagandism, and not calculated to shake the foundation of the Hindu society. Among the members, I can say that there are four or five earnest members who think that they must help the movement to the best of their means. The rest may be regarded as mere sympathizers. Those of the public who have any claim to higher education and who are not already members are turning their attention to the subject, but there are some, who are so self-sufficient, that anything but theosophical seems to them to better deserve their attention. To reclaim such men, is the work only of a European of advanced thinking, to whom alone they will pay any regard.

(6). There is a library consisting of about 90 volumes and pamphlets bearing on Mesmerism, Spiritualism, Philosophy, &c. The branch subscribes for the *Theosophist* and has resolved to subscribe for the *Path* and *Lucifer* as soon as funds permit.

(7). The branch has undertaken the translation of Sri Sankara Charya's commentary on the Bhagavad Gita, which is worked on by the Secretary of the branch. There is another Sanscrit English scholar who can translate some minor works. Those of the rest who are able to do anything are very hard worked in their respective departments of public service.

A. MAHADEVA SASTRY, *Secretary, Nellore T. S.*

GUNTUR:—This branch, of which Mr. J. Poornayya Pantulu Garu is the President and Mr. H. Bhagavanta Row the Secretary, is doing good work. If has held four meetings during the quarter. The average attendance at each is 30. In the meetings lectures on Theosophical subjects are occasionally given and translations of Upanishads are read to the public. The audience composed of members and sympathizers, it is said, show very great interest. There is a library attached to the branch containing useful theosophical and other works to the value of Rs. 300. The *Theosophist* is subscribed for by the branch. The branch says the Secretary intends to translate 'Vivekachudamani' from Sanskrit literature and 'Mesmerism' from English.

MADURA.—Mr. P. Narayana Aiyar, B. A., B. L., the Secretary of the Madura branch, says in his report for the last quarter that the branch is getting on well, through the very high hopes entertained by him at its revival have failed to some extent. Some six members absented themselves so long from the branch meetings that No. 4 of the Branch Rules was put into force against them and their names were consequently struck out. We have, however, the satisfaction to see that the branch, now consisting of seven members and five sympathizers, represents a good centre of theosophic activity all of them being really earnest men. The President, Mr. Sadasivaiyer, M. A., District Munsif, is a gentleman of good abilities and learning, and the branch is fortunate enough in having secured his service. Regular weekly meetings, of which there were ten during the quarter, are held, in which the Bhagavat Gita, Prasnottara and Branch-work Papers are read, and the interest shown by the members evinces itself in the beautiful discussions that arise on theosophical subjects on such occasions. Three lectures were delivered before the branch during the quarter, two by Mr. C. Kotayya and one by Mr. Jagannadaiya. The branch has got a small library of really useful books. The Secretary has also got a decent library of the latest theosophical publications, so that many useful books are available to the members. The branch has on the whole done good work during the quarter.

MASULIPATAM THEOSOPHICAL SOCIETY.

15*th April*, 1891.

RESPECTED SIR AND BROTHER,

1. As requested in your General Circular No. 2, dated 4th April 1891, I beg to submit the report on the working of the branch for the quarter ending 31st March last.

2. *Office-bearers.*—The branch is headed by V. V. S. Avadhani, Esq., B. A., Pleader, District Court, Kistna, as President. The Vice-President is M. R. Ry. V. Kameswara Row Garu, Sub-Asst. Inspector of Schools, Bandar Range. The office of Secretary is held by myself. The Asst. Secretary and Treasurer is Mr. Pulivarti Sobhanadri Chetty, Acct. Kistna Collectorate. The Librarian is M. R. Ry. Kanagala Venkataramayya Pantalugaru, Assistant Master, Hindu High School, Masulipatam.

3. *Number of Meetings.*—Of the 13 Sundays in the quarter, purely Theosophical meetings were held on 9 Sundays. The holding of our meeting was prevented on one occasion by the departure of our beloved Brother and President Founder of our Society, Mr. V. Sundararamayya Pantulu Garu, on an official tour. On another occasion accommodation was made for an interesting Telugu lecture on "Hindu Reforms," by Mr. M. Butchayya Pantulu, Editor of *Hindu Reformer*, Madras. Mr. Puranam Nagabhushanam, B. A., now a student of the B. L. Class, Madras, delivered on one Sunday a very interesting and instructive lecture on "The Religious tendencies of educated Young Men" to a large audience with our much lamented

tive manner to the people of these parts. No Theosophical meeting could be held on the 4th occasion owing to a public meeting held "On the Age Consent Bill Question."

4. *Percentage of attendance.*—The average attendance of the resident members of the Branch at our nine meetings is 7 out of 21 or 33 per cent. 50 outside sympathisers and others have also attended our meetings.

5. *Nature of work done.*—On two occasions important articles were read from the *Theosophist.* On four Sundays "Prasnottaras" and "Branch-work" Papers were read. The "Bhagavat Gita" was read and explained by the Society's Pundit at one meeting. At the other two meetings, articles on "Reincarnation" in the *Theosophist* and "The Key to Theosophy," were read and explained by our late brother of Kurnool, Mr. K. Seshayya Chetti.

6. *Library, &c.*—The Branch has a small library of its own, consisting of about 150 Theosophical publications, &c., chiefly obtained from the Parent Society. The journal *Theosophist* is being subscribed for by the branch, which also gets, through the Local Hindu Tract Society, the *Sanmarga Bodhini* of Bellary and the *Hindu Reformer* of Madras. It is the intention of the Branch to subscribe for the *Lucifer* of London and the *Path* of America.

7. *Translation Work.*—M. R. Ry. V. Sundararamayya Pantulu Garu proposes to undertake the translations of *Drikdrisyavivékam*, a Sanskrit treatise on Adwaita Philosophy, by Sri Sankaracharya. Kindly let me know whether this has been already translated into English to save unnecessary labor.

Wishing every success to the Theosophical Society at large.

K. ANANDA ROW, *Secretary.*

JUBBULPORE.—This Branch, of which Babu Girish Chandra Mukerjee is the President and Mr. Panda Baijnath, Secretary, held regular weekly meetings during the last quarter. The average attendance is 9·3. In the meetings they study Tatwabodha, a small treatise on Vedanta, for half an hour. After this, a paper, either original or taken from some journal, is read before the members. The Branch takes care to see that every member who asks any question bearing upon philosophical subject is properly answered. There is a small library attached to the Branch and some individual members subscribe for the *Theosophist* and the *Path.* The Branch as such, says the Secretary, cannot at present undertake any translation work. On the whole it has done good work during the quarter.

BRANCH REPORTS.

ANNUAL REPORT, 1890-91.

Our Branch Society, called "The Mozufferpore Theosophical Society," came into existence on the 2nd of February 1890. When it was first proposed that there should be established a Branch of the Theosophical Society here, we were at a loss for a President, but fortunately for this Society, at the suggestion of two pleaders of the Local Bar, we hit upon a man who, by his very nature, is an embodiment of Theosophic principles, I mean our present President, the man but for whom I do not know whether our Branch Society could have survived the ridicule levelled against us. The rules of this Branch Society provide that meetings should be held twice a month, but somehow or other only 13 meetings were held during the last year, of which one was an extraordinary meeting to consider the steps that are to be taken for inviting the eminent Theosophist R. Harte, Esq., who came on visiting tour to Bengal. Only one gentleman was added to the list of our members, *viz.*, Babu Shyam Behari Lall, who was already a member of the Theosophical Society in the course of the year. Two eminent *Sanyasis* visited us during the last year. Those of our members present at the lecture of *Sanyasi* Pramodanath on "The Mystery of the Creation," will always remember it to be one that can proceed only from a practical yogi, well versed in the spirit of Shastras philosophy. The members of our Society numbered only 13 in the last year, and at present we are only 11 in number. The average attendance at the meetings of the last year was 6·25, not a very good attendance after all. The

work done by our branch Society during the last year is only a little. I have mentioned above that only 13 meetings were held in the last year, but it is due to the members of this Society here to mention that on account of influenza and other diseases there was no meeting held in the month of March, nor was there meeting in the months of November and December owing to Durgapoojah and other holidays. In the meetings of the last year some pages of some books and magazines on Theosophy, specially of the "Key to Theosophy," "Light on the Path," the *Theosophist* and the *Path* used to be read and discussed, and latterly *Shrimat Bhagavadgita* used to be read and discussed. The interest evinced by the members in those meetings was simply as it should be.....The financial condition of our branch Society is not very unsatisfactory. We have been able to subscribe for the *Theosophist* and the *Path*. Some members have made presents of a few books to the Library of our Branch Society, but there remains still sad need of more books on Theosophy. Our Society has no hall of its own to hold its meetings in, but its meetings are held at the residence of our esteemed friend and President, whose untiring zeal in this cause, notwithstanding his manifold duties, is simply admirable.

RAGOONANDAN PRASAD, *Joint Secretary.*

VIZIANAGARAM.—This branch, which was for some time past in a complete state of inactivity and did not answer to calls from the Head-quarters at the beginning of the present year, has now begun to show some signs of revival. The activity now shown is owing to the earnestness of some of its members as appears from the copy of the proceedings of its meeting on the 21st ultimo.

Proceedings of a Meeting of the Vasista T. S., Vizianagaram.

At a meeting of the Vasista Theosophical Society held on the 21st March 1891, in Mr. A. L. Narasimham Chettiar's house, the following Fellows were present:

Messrs. A. L. Narasimham Chettiar, B. A. & B. L., V. Venkataraya Sastriar, B. A., P. Srirama Sastriar, S. Appaya Garu, and N. V. Chalapathy Sastri.

Mr. A. L. Narasimham Chettiar was voted to the Chair.

The following resolutions were unanimously passed.

I. That Mr. A. L. Narasimham Chettiar be the President, and Mr. N. V. Chalapathi Sastri be the Secretary, of the Vasista Theosophical Society.

II. That Messrs. C. Vasoodeva Row Pantulu Garu and N. Gopala Row Garu be recommended to be admitted as Fellows of the Theosophical Society without payment of the initiation fee of Rs. 10 on account of the limited number of the members of this branch and the active interest which the abovementioned gentlemen take in the cause of Theosophy.*

IV. That necessary arrangements be made for the due reception of Mr. C. Kotayyah who is expected here shortly.

V. That meetings be held not less than once a month in Mr. A. L. Narasimham Chettiar's house on the last but one Saturday of every month.

VIZIANAGARAM, 5th *April* 1891.

A. L. NARASIMHAM, *Chairman.*

N. V. CHALAPATHY SASTRI, *Secy. to the V. T. S. Vizianagaram.*

DUMRAON.—It appears from the proceedings of a meeting of the Dumraon branch dated 25th March 1891 that it is just beginning to show some signs of activity. In connection with the revival of this branch, we must not fail to recognize the energy and zeal of Bro. Babu Devi Prasad now transferred to Balia. It is enough to say that he came down from Balia to Dumraon (on my request), simply for the purpose of reviving the branch. His lectures produced the desired effect and the branch is now working well.

Yours fraternally, BIPIN VIHARI GUPTA.

TREVANDRAM.—This branch is reviving after the formation of the section. It is all due to the exertions of Mr. R. Padmanabha Charya, B. A., Secretary of the branch. It is a strange fact with regard to the influence of Theosophy in this place that sympathizers, of whom a list is kept in the branch,

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* This proposition has been sanctioned by special order from the General Secretary.

take more active interest than even the members themselves. The Secretary has got a Library which he freely allows the use of to all members and sympathizers.

MADRAS.—Given the initiation in the meeting of the 5th Instant by the General Secretary, the Madras branch has once more been fortunately placed on a decent working basis.

Mr. Sivasankara Pandiyaji, elected as the President of the branch and so well known to us as the champion of all movements vindicative of the primitive wisdom of hoary Aryavarta, is naturally looked up to for keeping up the created interest and furnishing the incentive to more energetic action. His capacity for work of such a kind, combined with such readiness and ardour for good work as knows no slackening, especially when gratitude puts him under a deeper debt, is too well known at least to the public of Madras to allow of its heart entertaining any doubts as to the future success of the branch, but, as, however, it is unjust to leave him to work single-handed whilst every other member can in the nature of Theosophic work assist the movement to the extent of his intellectual and other resources, it is earnestly requested that one and all of the members will prove themselves useful by lending Mr. Pandiyaji all their co-operate efforts in the direction of improving the condition of the branch as much as possible. The meeting of the 12th opened by Mr. Pandiyaji promises a good future for the branch. The Bhagavat-gita as read and explained by him is expected to produce a salutary effect on the minds of the audience. We hope that ere long the branch will stand forth as one of the most useful centres of theosophic activity.

Lists of members have come from the two branches, Noakhali and Vizianagaram, during the month. These have been sent all the three issues of *Prasnottara* and Branch-work Paper. *Prasnottara* No. 1 has been sent to all the members of the Madras branch who attended the meeting of the 12th Instant.

I am glad to report that the letters coming from the different branches of the Section under my charge show such fraternal feeling and sympathy that I always feel myself more happy in the work than out of it.

N. B.—Prasnottara No. 4 has been sent in bulk to the Secretaries of all Branches which have sent in lists of their members and individually to each unattached member. Members or Branches not receiving their copies in due course are requested to notify me at once. Branch Paper No. IV. is ready and will be despatched this week.

Owing to lack of space the report of Mr. Kotayya's tour has had to be held over till next month.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

NEW YORK, *5th March* 1891.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER :—

On the 25th of February, 1891, there was issued from this office a Charter to the Toronto Theosophical Society, Toronto, Ontario, Canada, with five Charter members. The President-elect is Mr. Albert E. S. Smythe, and the Secretray-elect Mr. Algernon H. Blackwood, 291, College St. Please publish above in the *Theosophist.*

ANNUAL CONVENTION.

TO ALL U. S. BRANCHES AND COUNCILLORS:

1. Branch Presidents and Secretaries should see that all their members are notified of the following:

2. The Annual Convention will meet in Boston on Sunday, April 26, 1891, at Steinert Hall, corner of Tremont and Boylston Streets, opposite Boston Common. This Hall seats 300 people and is up one flight. The Hall has been hired for the whole day. See Program inside.

3. The Convention will be continued on Monday, April 27th, at Tremont Temple, on Tremont Street, Boston. See Program.

4. All members of the Theosophical Society are entitled to attend the Convention. Production of Diploma is proof of membership.

5. Mrs. Annie Besant of London will attend as representative of Mme. Blavatsky, and Dr. Arch. Keightley of London as delegate of the British Section T. S., or otherwise.

PROVISIONAL PROGRAM.

SUNDAY, AT STEINERT HALL, APRIL 26TH.

Morning session 10 to 12-30.

1. Calling to order; 2. Election of Temporary Chairman and Secretary to Convention; 3. Adoption of program; 4. Organising; 5. Election of Permanent Chairman; 6. Reception of foreign delegates; 7. Report of General Secretary; 8. Appointment of Committees: (*a*) Auditing, (*b*) On Resolutions and Constitution, (*c*) On Nominations for 1891-92.

All resolutions and amendments are to be offered at this session and referred to Committee.

Afternoon, 2 to 5-30 p. m.

1. Reading Communications; 2. Reports of Committees and action thereon; 3. Election of Officers and Committees for 1891-92; 4. Papers, Addresses, Discussions, new business.

Evening, 8 to 10 p. m.

Papers, Discussions, and Address by Mrs. Besant.

MONDAY, AT TREMONT TEMPLE, APRIL 27TH.

Morning 10 to 12; afternoon 2 to 5-30; evening 8 to 10. Resolutions and reports, if any, must be offered first at morning and afternoon sessions; papers and addresses not covered on Sunday to be heard.

Evening session is devoted to a lecture by Mrs. Besant free to members, but for which the public are to pay. Members' tickets may be had of the General Secretary or the officers of the Boston T. S.

In preparation, for the forthcoming American Convention announced above, an admirable article in the *Boston Evening Transcript* for March 7, from the able pen of our Brother J. Ransom Bridge, will form a good introduction for the proceedings of the Convention in so far as they are likely to interest the Boston public. We have not space to comment upon this article at length, but we have read it with great pleasure, and trust that it may lead many intelligent citizens of the hub of the universe to consider more seriously the light which the theory of re-incarnation throws upon the mystery of existence.

There is also a powerful article on "Religion and Reform" from the Theosophical view point in the *Twentieth Century* for March 12, from the pen of William Q. Judge. These are samples of the constant evidences in the literature of the time which show that the Theosophical movement has left a marked impress on the thought of our time, a mark which will go on increasing with every year of the Society's activity and which will point out to the Western world the ancient wisdom of the East as a source to which they should look forward for future guidance.

We have also received an admirable reproduction of a very good photograph of Annie Besant, which is being sent to all subscribers with the April *Path*.

THE LIBEL SUITS.

AGAINST "N. Y. SUN" AND ELLIOT COUES.

The following extract from the *Path* for March last will be read with interest:—

Several letters inquiring about these suits having been received, and various rumours about them having arisen, facts are given.

It is not possible to bring any suit to trial in New York very quickly, as all the Calendars are crowded and suitors have to await their turn.

It is not possible in New York to have newspapers notice the progress of suits for libel against other newspapers, as an agreement exists between the various editors that no such publication will be made. Hence the silence about the abovementioned actions.

The actions were begun in earnest and are awaiting trial. They will be continued until a verdict is reached or a retraction given.

One victory has been gained in this way. The *N. Y. Sun* put in a long answer to Mme. Blavatsky's complaint, and her lawyer demurred to its sufficiency as a defence. That question of law was argued before Judge Beach in the Supreme Court, and on the argument the lawyer for the *Sun* confessed in open Court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to return the mass of irrelevant matter in

ordered the objectionable matter to be stricken out. The case now looks merely like one in which the only question will be the amount of damages, and everything must now stand until the case is reached in the Trial Term. This decision on the demurrer was a substantial victory. The suit against Dr. Elliot Coues is in exactly the same condition.

INDIAN SECTION FINANCIAL STATEMENT.

Balance brought forward from last month's account ...	Rs.	1,358	3	6
Tinnevelly Branch T. S., annual subscription ...	"	5	0	0
Mr. Purvendra Narayan Sinha (*Bankipur*), cost of 200 copies of Branch Work, No. 2	"	6	1	0
Entrance Fees of Messrs. C. V. and C. R. M. (*Cuddapah*) Rs. 20, A. N. and T. M. and M. V. Rs. 12; V. P. Rs. 2 and N. L. Rs. 5.	"	39	0	0
Surat Branch T. S., annual subscription for 1891 ...	"	21	0	0
Mozufferpore Branch T. S., do. of 7 members ...	"	7	0	0
Bellary Branch T. S., do. do. of 3 members ...	"	3	0	0
Do. do. Donation to Indian Section	"	36	0	0
Mozufferpore T. S., annual subscription of member ...	"	1	0	0
Mr. N. Pitchu Pillay (*Vedarniem*)	"	3	0	0
Bhavnagar Branch annual subscription	"	14	0	0
Mr. M. N. Divedi, entrance fees of Mr. C. S. and annual subscription of do. and himself	"	14	0	0
Miss A. Ballard, annual subscription	"	2	0	0
Entrance Fees of K. B. S. (*Benares*)	"	10	0	0
Annual subscription of Meerut T. S. Rs. 12: Pakur T. S. Rs. 7: K. Kalabhai (*Bankura*) Re. 1: Lahore Branch Rs. 11; and Kinchinjunga T. S. Rs. 4 ...	"	35	0	0
Rewah T. S. Baroda	"	39	0	0
Annual subscription of Mozufferpore Branch T. S. Rs. 3: Olcott T. S. Rs. 9: Midnapur T. S. Rs. 9 ...	"	21	0	0
Annual dues of Messrs. G. L. Sanghari (*Balucher*), R. C. K. 1-2-0; C. L. Patel (*Surat*) Re. 1; Jwala Prasad (*Sahaswan*) Rs. 2; R. Sukhbai (*Baroda*) Re. 1; D. N. Mitra (*Mozufferpore*) Rs. 2; M. Umapathi Mudeliar (*Madhurantakam*) Rs. 2; M. Gourishanker (*Manipuri*) Rs. 6.	"	15	2	0
Entrance Fees of Messrs. K. M. S. R. P. I. and T. S. I., (*Mannargudi*) Rs. 40; R. S. (*Baroda*) Rs. 10; and C. L. (Warrangal) Rs. 10	"	80	0	0
Donations of Messrs. N. D. Khandalwalla (*Poona*) Rs. 25: A. Ramachendra Iyer (*Bangalore*) Rs. 40: A. N. Rs. 25: A. Sympathiser Re. 1: Gourishanker (*Manipuri*) Rs. 4:	"	95	0	0
Mr. O. Firth (York) subscription for *Prasnottara* 5 *s*...	"	3	8	0
Total ...	"	1,807	14	6

EXPENDITURE.

Salaries	Rs.	80	0	0
Printing	"	144	6	0
Postage	"	103	6	0
Travelling expenses of the General Secretary	"	18	12	0
Sundries	"	5	11	6
Total ...	"	352	8	6
Balance ...	"	1,455	11	0
Grand Total ...	"	1,807	14	6

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

Annual dues of Tiruvalur Branch Rs. 7; Hyderabad T. S. Rs. 20; Moradabad T. S. Rs. 3; Madura T. S. Rs. 11; Barabanki T. S. Rs. 3; Bombay Branch Rs. 63; Bangalore Cantonment Rs. 28; Ambasamudram T. S. Rs. 8	Rs.	143	0	0
Do. do. of Beaulah Branch Rs. 5; Gooty T. S. Rs. 2; Coimbatore T. S. Rs. 10; Guntoor T. S. Rs. 15; Lahore T. S. Rs. 3; Dumraon T. S. Rs. 5; Madura T. S. Rs. 5	„	45	0	0
Individual subscriptions from Messrs. R. P. (*Dinepur*); E. M. M. (*Surat*); S. C. B. (*Benares*); P. L. N. (*Cocanada*); K. R. (*Parur*); C. A. (*Tirumulghery*); J. S. (*Warangal*); B. S. (*Jagalur*); B. S. N. (*Saidapet*); J. R. (*Mozufferpore*); S. J. P. (*Calcutta*); at Rs. 2 each: Y. S. (*Kolar*) Rs. 2-2-0	„	24	2	0
Do. do. do. Messrs. R. P. (*Fatehgarh*); R. S. *Kumbakonum*); A. S. and M. S. (*Cuddapah*); B. R. R., K. B. B., J. N. M., P. N. D.,...	„	9	0	0
Total ...	„	2,020	5	0

EXPENDITURE.

Salaries	Rs.	85	0	0
Postal charges and value of postage stamps, &c., purchased	„	130	5	6
Printing charges	„	91	10	4
Total...	„	306	15	10
Add Balance...	„	1,713	5	2
Grand Total...	„	2,020	5	0

Lists of members have been received from Gooty and Hyderabad, to which *Prasnottara* Nos. I. to IV. and Branch Work Papers I. to IV. have been sent; and No. 5 of *Prasnottara* and Branch Work is sent to all the Branches.

SURAT BRANCH T. S., 6*th May* 1891.

We, members of the Sanatan Dharma Sabha, regret very much to see several of our brothers to have been imposed by a certain individual by the name of Om. P. B. A. Yogi-Raja P. H. who by his conduct has brought this Branch as well as the Theosophical Society into disrepute. We are sincerely sorry that they trusted in him too implicitly when he gave out that he was a Mahatma, and that he was connected with the foundation of the Theosophical Society.

The members of this Branch do unanimously pass a resolution that the Yogi is a cheat and a great impostor, and we also resolve that the Head-quarters be requested to get this published in the *Theosophist* and such other Theosophical Journals, in order that our other brothers may not be deceived and may take him for what he is worth.

7th May 1891.

DEAR SIR AND BROTHER,

I forward a copy of the resolutions passed at a meeting held on the 6th May 1891 in accordance with a resolution so to do. The photo. shall be sent as soon as possible.

Yours fraternally,
PARASURAM H. MEHTA.

It is with deep regret that we have to record the untimely death of Mr. K. Seshia Chetty, B. A., F. T. S., Deputy Collector, Kurnool, on Tuesday, the 7th April. He was a thoroughly upright and honest gentleman of very noble qualities, and an earnest Theosophist and a warm supporter of the Theosophical Society.

It is with great sorrow that we announce the death of Mr. P. Parthasarthy Pantulu Garu, F. T. S., the late Treasurer of the Bellary Sanmarga Samaj, on the 1st May in Nellore, whither he had gone to recruit his health.

CHURCH GATE STREET,
BOMBAY, FORT, 15th May 1891.

B. KEIGHTLEY, ESQ.,
General Secretary, T. S., Adyar.

DEAR SIR AND BROTHER,

I am directed to communicate to you the following resolution passed by the Blavatsky Lodge T. S., Bombay, at its meeting on the 13th instant:

"That this Branch deeply grieves the loss of our revered Co-Founder Madame Blavatsky, in whose death the Society has suffered an irreparable loss, whether we look to her piety and unselfish and heroic devotion to the cause of Humanity and the Society, or to her profound learning and literary gifts, or to her self-sacrificing labours which have contributed so much to the promotion of theosophic knowledge throughout the world. Each member of this Lodge feels that in Madame Blavatsky he has lost a beloved and revered mother."

Yours sincerely and fraternally,
M. M. SHROFF, *Secy. Blavatsky Lodge T. S.*

BLAVATSKY LODGE T. S.,
CHURCH GATE STREET, FORT, BOMBAY, *18th May 1891.*

B. KEIGHTLEY, ESQ., *General Secretary, T. S.*
Indian Section, Adyar, Madras.

DEAR SIR AND BROTHER,

I beg to communicate to you the following Resolution unanimously passed at a meeting of this Lodge held on the 17th instant, for your information and necessary action:

"1. To mark our sense of the untold labours and sacrifices for the good of the Theosophical Society by our beloved benefactor and guide, Madame H. P. Blavatsky, when she was alive, and our sense of the loss the Theosophic world has sustained in her death, it is fittting and just, as a duty towards ourselves no less than towards her, to honour and perpetuate her memory by a suitable memorial. It is therefore proposed to raise funds for this purpose, to which, it is hoped, every brother Theosophist will contribute to the best of his ability, as it will be remembered that this is the first and the last occasion on which we shall have an opportunity of paying our tribute of admiration and gratitude to one whose ardent and unflinching devotion to the cause of Humanity, whose heroic courage in the face of the most powerful opposition and hatred of the sceptics and of enemies, open and masked, and whose lofty character, aims and ideals, as exemplified in her life and teachings, have been in constant evidence before us Theosophists and the world ever since the Theosophical Society was founded in 1875. As Madame Blavatsky's name and fame have been widely known and cherished in India, in which she has personal friends among outsiders as well as Theosophists, it is desirable that the subscription list should be open to Fellows as well as the outside public: and it is therefore earnestly requested that we should give the widest publicity to the starting of this fund among wealthy citizens and others in India.

"2. All funds raised should be placed in the hands of the General Secretary of the Indian Section, who will account for them to the credit of the "*Blavatsky's Memorial Fund,*" and acknowledge their receipts in the names of the subscribers in the "*Theosophist.*"

"3. The disposal and appropriation of the funds should be for some object which, whilst it may fittingly perpetuate Madame Blavatsky's memory, should also be one which may be in harmony with the known wishes of Madame as expressed by her during her life.

"4. That the General Secretary of the Indian Section should be requested, through the Head-quarter authorities at Adyar, to communicate with the General Secretaries of the European and American Sections, apprising them of the action of the Society in India and our willingness to use all the funds raised throughout the world for one common purpose as may be decided by the next Convention at Adyar, to which delegates from all parts of the world may be invited to consider and decide on the form of the memorial as suggested in para. 3.

our revered and beloved Co-founder, unhesitatingly avows its loyalty and devotion to all duly constituted authorities, and shall continue to work with unabated zeal and integrity of purpose in the cause of Theosophy.

"6. That the General Secretary of the Indian Section should be requested to forward a copy of this Resolution to our beloved and revered President Founder, Col. H. S. Olcott; also to the General Secretaries of the European and American Sections, to the Provincial Secretaries, and to all the leading Branches in India and Ceylon, with a request they would take all proper and suitable action for the raising of the funds in their respective districts."

I beg to remain,
Dear Sir and Brother,
Yours ever fraternally,
M. M. SHROFF,
Secretary, Blavatsky Lodge T. S., Bombay.

SECUNDERABAD, 18*th May*, 1891.

DEAR SIR AND BROTHER,

I beg to inform you that a regular meeting of the Theosophical Society of this place was held yesterday in my premises, when the following resolution was unanimously passed :—

" That this meeting deeply regrets the unexpected death of the most erudite and highly respected Head and Founder of the Theosophical Society —Madame Blavatsky,—and sincerely sympathises with Colonel Olcott, the President-Founder, for the great and irreparable loss he and others having the welfare of the Society at heart, have suffered by her untimely end. The meeting further records its deep sense of gratitude to the universally lamented deceased for the great blessings conferred on the members thereof by initiating them into the mysteries of Theosophy and opening up invaluable treasures of knowledge before them in the shape of " Isis Unveiled," " Secret Doctrine" and several other kindred publications, the fruits of her most prolific pen."

I remain,
Dear Sir and Brother,
BEZONG ADERJI, *President.*

Extract from the Proceedings of a Meeting of the Krishna Theosophical Society, Guntur, dated 14th May 1891.

"The members present deeply lament the loss they have sustained in the death of Madame Blavatsky, the Co-founder of the Theosophical Society, and they wish to place on record their recognition of the valuable services rendered by her to India and to Humanity."

Extract from the Proceedings of a Meeting of the Trichinopoly Branch, dated 17th May 1891.

" Resolved, that this branch do record the extreme sorrow felt by the members for the irreparable loss which the death of H. P. B. has occasioned to the Theosophical movement."

DUMRAON THEOSOPHICAL SOCIETY, 15*th May*, 1891.

MY DEAR SIR AND BROTHER,

A meeting of the Fellows and sympathisers of the Dumraon Theosophical Society was held in the premises of Babu Debi Prasad on Wednesday the 13th May 1891. They all in a body heard this heart-rending news of the death of our most revered Sister Madame Blavatsky with deepest regret. Her untimely death, before fulfilling her mission, is not only a heavy loss to the Society, but to the whole world at large.

May God rest her soul in peace in the abode of everlasting bliss.

Yours faithfully,
OMRAO ALI,
Secy., Dumraon Theosophical Society.

Telegrams condoling the death of Madame Blavatsky were received from many members and branches, and they will be published in detail in the next *Theosophist*.

THEOSOPHICAL SOCIETY: AMERICAN SECTION.

General Secretary's Report.

My Dear Fellow-Workers:

As each year we draw closer to the twentieth century, the steady work carried on during the whole period since 1875, when this movement was started, begins to tell not only in the ranks of our members but in the effect upon the mind of the people; and you will rejoice with me over the fact that the twelvemonth since our last Convention shows a larger addition to our rolls of Branches and Membership than any other during the fifteen years of the Society's life.

It has not been a period wholly without anxieties. Both of the honored Founders of the T. S. have undergone the shattered health which follows upon ceaseless toil in any, even the best of causes. Madame Blavatsky has at no time within it been well, and has often been prostrate from acute illness. Col. Olcott was so seriously affected, even to the verge of threatened paralysis, that he almost determined to carry out his determination announced two years ago to resign the Presidency and retire to the ranks to seek recuperation through entire rest. Most fortunately the warm representations of his Co-Founder and of numberless friends in all parts of the Society induced him to seek relief in a year's vacation from all labour, urged upon him by the General Convention at Adyar in December, 1890, and he accordingly provided for the exercise of the Presidential duties by a Commission, left India for a different climate, and has been seeking renewed strength in other lands. I am truly glad to say that the last news from him states a decided rally, and that we have full reason for the hope that the remaining months of his well-earned rest will refit him for the great work so dear to his heart and so invaluable to the Society.

The expression of its cordial affection for the President was not the only important act of Convention. It had before it the adoption of a revised and amended Constitution, one adapted to the needs disclosed during the growth of the Society, free from petty or useless details, and furnishing practical machinery for practical ends. On every ground it is gratifiying to us American Theosophists that the recommendations made by our Executive Committee and presented by our delegate, Bertram Keightley, were accepted; the principle of Sectional Autonomy was explicitly recognized; the danger of conflict or discontent carefully removed. I believe that the Constitution as it now stands gives the most ample room for all local freedom, while conserving the proper ties whch bind each part to the common centre, although I do not say it might not be improved and shortened still more. From the Indian report it also appears that Bertram Keightley was made General Secretary for India, and that he at once began his work by adopting in full all the plans and methods which have been proved in our work in the United States. He has started a *Forum* like ours under the name of *Prasnottara*, a Branch work department, and a correspondence staff. It also appears that of the total income of 11,600 Rupees, the American Section sent to Adyar Head-quarters 8,321 Rupees, Col. Olcott in appointing a commission for the Presidency included me as one of the Board as representing you, and for the same reason I was also made one of the Trustees of the Society's property. This property consists of the 21 acres of land and the many buildings upon it at Adyar, and the books of the great library. The President's report shows that since 1875 there has never in any year been a decline in Branch growth, and the Branches number 241 at the end of 1890; the rate of annual growth being 16¼. The speeches made by Japanese and Ceylonese delegates at the Convention prove that our Society has had great influence everywhere. Mr. Tokusawa from Japan said that they blessed the work of the Society and the President, since it had revived Buddhism there, and the Ceylon report indicated great results on that Island. In Ceylon two journals have been started, having a circulation greater than any English or other papers there; 1,800 Singhalese ladies have joined the Woman's Education Society, which is a strictly native institution designed to aid in the better education of their women, and is managed by Theosophists. They have built a school house and already have many scholars. In addition to this, there is regular religious instruction in other schools. This work in Ceylon among Buddhists has its counterpart in India among the Hindus,

where Sanskrit schools have been started by our members, while in Europe and America the influence of our work is found in the Christian fold and the ranks of the materialists. We are neither Buddhists nor Hindus, but rather reformers of religion in the East and opponents of materialism in the West. For in Ceylon and Japan our efforts have done much toward uniting the great northern and southern divisions of Buddhism, and the Chief Priests of the twelve sects in Japan met with our President not long ago in a Convention for the purpose of discussing ways and means for union. In India, as we do not exclude any caste, the result is that all castes freely join us and work together. This I have seen there with my own eyes, as several times I stood on the platform of Theosophical meetings in company with Brahmins, low caste men, Mussulmans, and Fire-worshippers. From this brief general survey of our work, we should not omit our own country and Europe. In the latter, through the efforts of H. P. Blavatsky and her staff of earnest devoted workers, theosophy has compelled attention from the stolid English, so that, whereas a year ago but little was said of it, now such public men as Max Müller admit in print that they are deluged with private letters asking what theosophy is about. Even the Reviews there have taken it up for consideration or abuse. In the United States our movement is known nearly to all. The newspapers and magazines no longer fail to mention it, but use the words theosophy and theosophist as those that are well understood. Ministers are studying the doctrines known as theosophical, even when the amusing spectacle is presented to us of Dr. Pentecost going to India in order to convert learned Brahmins to Christianity by means of debate, where he begins his task, as reported by himself last month, by hobnobbing with the English aristocratic officials there. Meanwhile, in every congregation here there are many men and women engaged in acquiring knowledge of such doctrines as Karma and Reincarnation, sure to be followed soon by belief in them and an endeavour to practice brotherhood.

Since our last Convention there have been chartered no fewer than 19 Branches:—

Dána T. S.	Sioux City, Iowa.	Chartered	May 3, 1890.
Amrita T. S.	Lincoln, Neb.	„	May 3, 1890.
Hermes Council T. S.	Baltimore, Md.	„	June 11, 1890.
Vyasa T. S.	New Orleans, La.	„	June 11, 1890.
Lotus T. S.	Kearney, Neb.	„	July 3, 1890.
Seattle T. S., No. 1	Seattle, Wash'n Terr.	„	Aug. 7, 1890.
First T. S. of Jamestown	Jamestown, N. Y.	„	Sep. 15, 1890.
East Los Angeles T. S.	East Los Angeles, Calif.	„	Nov. 8, 1890.
Die Deutsch Theosophische	Gesellschaft, Phila., Pa.	„	Nov. 12, 1890.
Siddartha T. S.	Vicksburg, Miss.	„	Nov. 14, 1890.
Vishnu T. S.	Pittsburg, Pa.	„	Nov. 21, 1890.
Keshava T. S.	Boulder, Colo.	„	Nov. 25, 1890.
Willamette T. S.	Portland, Oregon,	„	Nov. 29, 1890.
Memphis T. S.	Memphis, Tenn.	„	Dec. 10, 1890.
Indra T. S.	Clinton, Iowa.	„	Dec. 19, 1890.
Iron City T. S.	Pittsburg, Pa.	„	Dec. 29, 1890.
Annie Besant T. S.	Fort Wayne, Ind.	„	Jan. 24, 1891.
Toronto T. S.	Toronto, Canada.	„	Feb. 25, 1891.
Dhyana Lodge T. S.	Los Angeles, Calif.	„	April, 1891.

On March 31st, I received official notice from three of the Branches in Los Angeles, Calif., *to wit* the Sattwa T. S., the Sakti T. S., and the East Los Angeles T. S., that each desired to surrender its Charter and to unite with the others in petition for a Charter for a new Branch to be called the Dhyana Lodge T. S., and to be composed of the members of the three previous Branches. The petition received the sanction of the Executive Committee, and a Charter to the Dhyana Lodge T. S. was duly issued on April. This action reduces the number of Chartered Branches to 52. No other Branch has relinquished its Charter, and the only "Private" Branch has opened its doors. There is now no "Private" Branch in the American Section. The full list is given at the end of the "Proceedings."

The number of new members admitted during the past year is 432. There have been 13 deaths, 23 resignations, and one expulsion. On the 22nd of December official notice was sent me by the Golden Gate Lodge of San

Francisco that Mrs. Marie L. Farrington, a member thereof, had been convicted, after due trial, of having published over her own signature a pamphlet bitterly hostile to the Theosophical Society and calumniatory of its Founders and members, and had been expelled from membership. In order to make this sentence effective as regards the whole Society, the Executive Committee was invited to give it sanction, and did so unanimously. One would naturally suppose that any individual of honest mind, believing himself to have discovered in an organization wherewith he was connected, radical fraud and evil would promptly and spontaneously withdraw from it, instinctively recoiling from doctrines he had found false and morals he perceived vile. To proclaim the vileness of an organizatoin and yet refuse to leave it is a paradox beyond all rational solution; but in each of the two cases occurring in the American Section during the last two years the moralist clung to his membership while denouncing it as a disgrace, and in each case had to be forcibly removed and expelled.

The second *ad interim* Convention of the various Branches on the Pacific Coast, as authorized by the Executive Committee, was duly held in San Francisco in September, and gave still another impetus to that marvellous energy which is the admiration and delight of the whole American Section. The plan of supplying lecturers for public meetings, by which on each Sunday from 3 to 5, speakers are at different points expounding Theosophy to growing audiences, is one of the most efficient energies yet devised. What has been done in the distribution of literature will be reported under the Tract Mailing Scheme.

The Theosophical Forum continues its useful work, and 12 numbers have this year been issued, as against the 10 of last year. I have every reason to repeat the conviction heretofore expressed, that this little publication has great value to our whole Section, bringing all members, but especially members-at-large, into closer touch with the central office and each other, treating topics for which no space can be found in our other publications, throwing the light of reason and common-sense on questions so often arising in the fields of doctrine, fact, and duty. That it has no authoritative utterance does not detract from its value as a thoughtful contribution on thoughtful themes. The British Section has offered the highest compliment—imitation, and is now publishing a similar paper, *The Vahan*, and Adyar too has begun one for the special needs of the Indian Section, called *Prasnottara* as above stated.

Shortly after the adjournment of the last Convention, a long meditated scheme took shape. With the consent of the Executive Committee, I addressed a circular to each Branch, notifying it of the establishment of the "Department of Branch Work" and of the issue of Papers therein contemplated, and inviting it to send me for possible use the creams of the articles read at its meetings. There are not a few of our Branches whereto a supply of suggestive articles would be invaluable as giving material for public meetings and as stimulating thought and discussion; and certainly it seemed most wise that such should be put in permanent form preserved for continuous use in our future work furnished to each new Branch as part of its capital. The exigencies of the Head-quarters do not admit of these prints having place with any regularity, yet 13 Branch Papers have thus far been issued, and I hope to increase the number next year. They are sent only to the Secretary of each Branch, should be carefully kept among the Branch archives, and should be bound when sufficiently numerous. I regret to say that some retiring Secretaries have not been careful of these, and it is a pity that Theosophical duty is not yet stronger than human nature.

In January last still another sphere of activity was founded,—the Oriental Department. As explained in circulars and in the *Path*, its object is to secure from Oriental Pundits certain translations from the Sanscrit or other Eastern tongues which are otherwise inaccessible, as well as accurate information about Indian customs and ideas.

I believe that much important Theosophic information can thus be obtained and circulated, and that not a few facts bearing on the 2nd of the Society's objects can be added to those we have. The Executive Committee having sanctioned the cost of printing, three such pamphlets have been mailed in connection with the *Forum*, going to each member of the Society in good

in India of one or more native scholars competent to carefully seek for and translate matter for this Section. There are at least three great divisions of India that should be covered in this way, and it is my hope that in no long time we shall have these scholars in our service. With that in view I suggested not long ago that donations be made to the Department. The response was such as to assure the treasury for the salaries required at least, and accordingly in March, I wrote to several friends in India to select our Pandit, sending at the same time an offer to one learned man at Nadiad.

Bro. Bertram Keightley found a competent Tamil scholar in Madras with a good knowledge of English, and offered his services for the Oriental Department. This offer I accepted for six months as a trial of the fitness and competency of the scholar, and about the month of June shall have full details of whatever agreement Bro. Keightley has made. At the same time I heard from the Pandit at Nadiad, Prof. Manilal Dvivedi, who wrote saying that he thoroughly approved of the idea proposed in the circular sent to India, so that I have no doubt he will accept the offer of his appointment as Pandit for this Section. We then have actually fully started the Oriental scheme, and good results may be expected from a year's work. Of course the expense of carrying the Department will involve more than the salaries of the Indian scholars, as there are printing and mailing to do here, and, if the work increases, it will require constant attention from some one person in order to see that it is well done. But all these details will straighten themselves out in the course of time. Meanwhile the papers of the Oriental Department were begun in January by an article from the pen of Swami Bhaskara Nand Saraswati, a Hindu friend now here; in February the second was furnished by Dr. Umedram Lalbhai Desai, who is now in London; and in April the third by Mr. Panchanam Ghosh of the Rajmahal T. S. in Bengal, India.

The Aryan Press, on which the first report was made last year, unceasingly continues its great services to the Society, and on a slightly larger scale. The devoted Theosophist who originally conducted it removed to the London Head-quarters for a like work there, and his brother, a brother in every sense, took his place. With him since last winter has been associated another of those labourers which the Society seems so fortunate in securing when needed, for the amount of necessary printing has so swollen that *two* persons are requisite for its execution. To give you some idea of its operations, I may say that, in addition to a large number of labels, lists and other matter for the *Path* office, various pamphlets and documents for the Esoteric Section, and the production of new editions of General Secretary's circulars from the electrotyped plates, it has printed the *Forum*, the Branch Papers, the Papers of the Oriental Department, new circulars issued from Head-quarters, the pamphlets *Theosophy the Religion of Jesus*, *Theosophy and its Message*, *The Crown of Life*, together with others also paid for by individuals, and a variety of miscellaneous matter public and private. It is certainly remarkable that so small a body as the T. S. should thus maintain, even by individual and not corporate effort, mostly for its distinctive publications, a printing office and two printers, and I believe that this is one of those agencies now only in their childhood, and destined to a future that, could we now view it, would seem gigantic.

The Circulating Library, which was started by a member of the Aryan T. S., has slowly grown, its small fees being appropriated to the purchase of new books. It now contains 165, and the number of persons who have used it has risen from 60 to 110. As not a few applicants know, no member whose endorsement can be secured, I have authorized its use upon deposit of $ 5.00 as security for the single book allowed out at one time. Of course no authority from you is needed for this, as it is still private property. Probably more persons would avail themselves of its privileges if the small cost was more generally understood.

The Tract Mailing Scheme, so warmly commended to you in my report last year, has had most generous aid. The number of tracts then printed was 130,000; it is now 261,000. Contributions in money were then $ 337.11; they are now $1906.95. Of this, $351.75 were given specifically for New York City. Experience has led to the use of City Directories, hopeful names being checked and a tract mailed to each. Of course this involves no

small expense, and it would be difficult to approximate the number of hours passed in the mere work of checking the names, and yet, if the list of cities thus treated and reached was read to you, it would be seen that in this, as in so many other departments, I have had the aid of faithful, devoted Theosophists, East and West, we have grudged no amount of labour or of time in this tedious and mechanical duty. Thus it is that the seed is scattered broadcast over the land, and those of us who are at the Head-quarters and note the letters of inquiry and interest arriving know that not all is lost, but that some falls upon ready soil, ripens, fructifies and becomes in time a source of further spreading life. You should not forget that this branch of work, like the Press and Library, could never have been started on our Treasury, and that it has never drawn any money from the latter.

Yet even this large number of leaflets printed gives an inadequate idea of what the Tract Mailing Scheme has done. For to it must be added no fewer than 70,000 printed by the Pacific Coast Executive Committee from duplicates of our plates. One of our members paid the expense of sending a copy of *Theosophy the Religion of Jesus* to each student in each Theological Seminary, of which a catalogue could be obtained, and about 1,500 were so used from the 14,000 thus far printed. Of the 7,000 copies of the pamphlet *Theosophy and its Message* now printed, several thousand have been ordered for distribution by persons working privately in furtherance of Theosophy.

Still another activity privately carried on by one of my devoted associates and myself is a systematized plan for securing insertion in newspapers of brief articles explanatory of Theosophy. His days being wholly occupied with business, he has used his evenings therefor, and with the result of gaining publication to a large number of such papers in different sections of the country, the cost, except in labor, being only postage. The good thus done no one can compute. Many newspapers have accepted articles on Theosopy, one having agreed to give a column each Sunday, and in March the *Twentieth Century* inserted one by myself upon "Religion and Reform Theosophically Considered." As this is a popular magazine, the printing of this is a hopeful sign.

The last Conventional year closed with a surplus in our treasury of $973.65. To myself, and doubtless to most readers of the Report, so large a sum seemed assurance that no special appeal for the needs of the General Secretary's Office would be requisite this year, and almost certainly the Branches and Brethren were influenced by it to forbear from similar gifts since Convention. But very soon I found that our increased expenses were absorbing this surplus, and therefore used the authority conferred by your Resolution to invite a contribution. It was not largely given, and in order to make the facts more distinct to all members I sent out with the February *Forum* a statement of how very little really remained to the treasury from the annual dues after subtracting the expense of furnishing each member with the literature allowed him. The dues to the office are only $ 1.00 per year, of which about 50 cents are returned to him in this literature. Even the remaining 50 cents are not entirely without charge, for the postage on dues, card and receipt to Members-at-large is 4 cents; and though this is saved in Branch membership, the cost of Branch Papers more than offsets it. It is probable that the General Secretary's Office receives only about 45 cents clear from the $ 1.00 dues of each member. As Charter-fees and diploma fees go to India, our only additional revenue, other than donations, is from the $2.00 entrance fee of Members-at-large.

If we look at the great and growing work of the office, and consider how largely the future of Theosophy in this country turns upon the thoroughness with which that work shall be fulfilled, we must admit, Brethren, that such an income is pitiably small. Yet the true method to increase it is evidently not by raising the dues. One dollar is all that not a few of our members are able to pay,—some are really unable to pay that, and the policy of the Society has always been to place its monetary exactions at the lowest possible point. This is eminently a case where the stronger should lift the burden from the weaker, and the true appeal is to the spirit of fraternal generosity which will not let the weaker be over-weighted, and to the spirit of zealous help which will not let the work abate.

To this second appeal, I rejoice to say, a hearty response was made. In the two months following it the General Secretary's Fund received no less than $658.55, and the special fund for the Oriental Department $490. The effect is to enable us to open the Conventional year with a surplus on hand of $1433.07. This, however, like that of $973.65 in 1890, will undoubtedly be exhausted unless your donations are continued. In order to make the case entirely clear, the subject should be pursued somewhat further.

The Treasurer's Report will show our exact financial status. But let me, as a stimulus to your liberality, quote certain of its figures. Our postage and stationery expenses alone have been this year $297.95; those for printing $527.02. When you compare the aggregate, $824.97, with the amount from dues and fees after deducting the proportion sent to India, $1253.25, you see how inadequate are our resources. And yet this makes no provision for rent, salaries, and incidentals $1187.88. Obviously, therefore, but for gifts this office would have to suspend almost every activity not purely routine, and even then would run into debt.

Yet dollars and cents do not fully express the facts which I wish to press home upon you, either as to the extent of the General Secretary's work or as to the conditions under which it is conducted. One very important part of this is the correspondence on Theosophical questions and Society business. My assistant's hand twice became disabled from over-use, and, indeed, no man could now perform this one function. Hence the stenographer is an essential to the office. But growing out of this correspondence, and ever more so as our Branches—now 52—multiply, is a mass of detail, part of it mechanical, part of it needing intelligence, which demands an increasing amount of time. Every possible labor-saving device is used, yet evidently the expansion of Theosophy is bound to surpass my present power to meet it. I have transferred some small details to the *Path* office to obtain relief, but this is very partial. Briefly, the desideratum is this,—*resources sufficient to enable me to turn routine duty over to hands competent for that, and so release trained intelligence for the higher and more far-reaching services, relating to literature, correspondence, and the preparation of new schemes.* The common-sense of this you will undoubtedly concede.

But no such release is possible until the resources are supplied. And this is one reason why I so strongly ask American Theosophists to supply them.

It is not, however, the only one. In addition to the facts the opportunities for spreading Truth are lost when I have not on hand the small cost necessary to utilize them, that all my present machinery could be enlarged if I had the means, and that new plans have to be held in abeyance simply because there is no money for their execution, there are two very special matters in which we should all interest ourselves. One is the inadequacy of the present office of the General Secretary and Head-quarters. In my last report I detailed to you the gradual increase of the staff and the successive removals to larger rooms. It was at one time thought possible that the Aryan Society would this year secure its own building and sub-let to the General Secretary fitting space. This has been of necessity postponed till '92. Meantime my quarters have become so cramped that there is not room for the accumulating documents, and for some additional clerical aid secured to me by friends there is no accommodation. I am unable to secure privacy for interviews on Theosophical business, and the work of the staff is sometimes interrupted because their stations have to be vacated. This state of things became in February so unendurable that I was forced into action. A generous pledge from a generous friend paved the way to the securing of a most desirable suite of rooms on another floor of the same building, and on May 1st we shall move thereto. The new quarters will furnish ample space, are excellently lighted, and are in every way adapted to our wants. The additional expense to the Society will only be $ 100, making the total for rent but $ 400, and this increase you are asked to sanction.

The other—a most important scheme, but requiring funds—is a Theosophical lecturer. If we could have an educated Theosophist in the lecturing field, expounding Theosophy to the public, answering questions, giving information, visiting old and organizing new Branches, coming in contact with inquirers, the benefit to the cause would be simply indescribable. The time

for this has now come. Not only is the public mind sufficiently interested to warrant that step, but I am guaranteed $ 1,200 a year towards the expenses necessary for travel and maintenance; and if you and all American Theosophists will contribute the remainder, he may be in the field by autumn. What such a work would mean, a daily proclamation in private and a frequent one in public of the Truths so potent in the regeneration of humanity, an energetic handling of every agency brought to him by friends and helpers, a constantly-swelling notice in the press, religious and secular, a nourishment and stimulus to all our Branches and members, you can picture for yourselves. Of what it may do you have seen something in the tour of Bro. Keightley in California and the West. What it will do you may see in the larger operations of a permanent Lecturer—provided I am enabled to engage him.

At much length I have thus laid before you, Brethren, the thing I need as General Secretary. It is *money*. I know that such is the appeal of every philanthropist, every clergyman, every teacher. Perhaps we are weary of it and have hoped to escape it in Theosophy. But Theosophy is like all other agencies in a world of matter; it is subjected to the same conditions and necessities. If you feed it, the cause will grow; if you starve it, it will dwindle. If you are truly earnest in the service of humanity, your purses will be as fully dedicated as your hearts, and the conviction that now is pre-eminently the time for action will open all others as it has opened those of the generous Brethren who have made possible such a report as I am making to you today. And so I repeat the appeal, repeat it for the great work always expanding before me, repeat it for my office needs, the circulation of literature, the enlargement of Head-quarters, the engagement of an American Lecturer.

At the close of my Report last year, I said that there remained to us but seven years of the closing Cycle. There now remain but six. Deeply gratified must all of us be that this one has not been wasted. The hopes of the Convention of 1890 have been justified. The Theosophical Society has grown in numbers and reputation, assaults upon it have failed humiliatingly, the public ear is familiarized with its name and more open to its tenets, its members are more conscious of their privileges and duties, the record of their labors is more full. It is no small boon to have lived during the youth of a Society prompted by great Intelligences, and founded by H. P. Blavatsky; it is a greater boon to have aided it to its maturity and co-operated with it in its mission.

I ask your adoption of the following Resolutions:

1. *Resolved*, that the Convention approves the inclusion of the "Oriental" and "Branch Work" Departments within the operations of the General Secretary's Office, and authorizes the expenditure they involve, and ratifies all that the Executive Committee authorized to be done therein and thereabout.

2. *Resolved*, that the Convention again expresses its cordial valuation of the *Theosophical Forum*, the Tract Mailing Scheme, and the various activities carried on under the auspices of Head-quarters.

3. *Resolved*, that the Convention appeal most earnestly to every American Theosophist for liberal gifts to the support to the General Secretary's Office and the work it executes, believing direct donations a duty from each.

4. *Resolved*, that the engagement of a Lecturer for the American Section is a step of incalculable value to the spread and establishment of Theosophy, and that the Convention hails the prospect of such with enthusiasm, urging all members of the Society to make it practicable through their support.

5. *Resolved*, that the usual powers of the Executive Committee respecting outlays be extended to cover the above purposes.

And in pursuance of notice given last year and also to the Committee on Amendments, I suggest amendments to our rules as follows:

1. That dues and fees of applicants for membership-at-large may be remitted, in proper cases, by order of the General Secretary or the Executive Committee.

2. That Branches have the option to absolve their own members from the payment of Branch dues and fees, but in all cases Branches shall be

responsible to the General Secretary and Treasurer for the one dollar per year for each member on the Branch Roll, and for the $1.50 to be sent with each application for membership.

3. That in cases where applicants for membership in the Society desire simultaneously to join the Society and form a Branch, each of the five or more proposed Charter members shall be obliged to pay only the $1.50 which would be paid to the General Treasury if joining a Branch, instead of the $3.50 imposed as dues for membership-at-large.

4. That members-at-large joining the Society and paying the usual fees at any time within the four months immediately preceding the first of any January shall not be chargeable with the dues payable on the first of that January.

All of which is respectfully submitted.

The Treasurer's Report.

Receipts.

Surplus from 1890			$973·65
Branch dues		$1,111·50	
Dues and fees from members-at-large		559·50	
Charter-fees		90·00	
Donations from Branches		228·85	
Donations from Individuals		1,320·52	
Donations to India		1,535·79	
„ „ B. Keightley's work		25·00	
„ „ Col. Olcott's vacation		191·50	
„ „ Ceylon		25·00	
„ „ London Head-quarters		27·00	
Sale of Reports of 1890		6·39	
Sale of Forums and Sundries		74·95	
			$5,124·00
			$9,097·65

Disbursements.

Remitted to India :—			
Donations	$1,534·79		
Diploma fees	233·00		
Charter fees	85·00		
Deficit on 25 % appropriation	184·75		
		2,037·54	
Remitted for B. Keightley's work		25·00	
„ „ Col. Olcott's vacation		119·50	
„ „ London Head-quarters		27·00	
„ „ Ceylon		25·20	
„ „ Pandit in India		60·00	
Travel to Convention of 1890		54·00	
Rent		360·00	
Stationery and stamps		297·95	
Printing and Mailing Convention Rep. of '90		303·69	
Forums		187·82	
Printing		339·20	
Salaries		646·00	
Incidentals		181·88	
			$4,664·58
Surplus			1,433·07

E. & O. E.

New York, *April 15th*, 1891. William Q. Judge, *Treasurer.*

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SUPPLEMENT TO
THE THEOSOPHIST.

JULY 1891.

THE AUSTRALASIAN SECTION.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADELAIDE, S. A., 27*th May* 1891.

OFFICIAL ORDER.

I. Seven Branches having been formed in Australasia, viz., at Toowoomba, Brisbane, Sydney, Wellington, Hobart, Melbourne and Adelaide, and application having been made to me to that effect, I do hereby authorize the said seven Branches to form themselves into a Section under the title of "The Australasian Section of the Theosophical Society," with Head-quarters for the present at Sydney.

II. And I do hereby empower the said Branches to exercise autonomy in Section, as completely as the American or British Sections of the Society; to frame their own Bye-Laws within the limits prescribed in the Constitution and Bye-Laws of the Theosophical Society in Article III of the Revised Code adopted in Convention to the General Council, at Adyar, December 1890; and to elect their own Officers of the Section at the first Convention held after the approval of the Sectional Constitution and Bye-Laws by the President of the Society.

III. I do hereby give the said Section jurisdiction over the work and control over the Branches and unattached Fellows of the Society within the geographical area of Australasia and the islands within the sphere of its influence.

IV. Finally, I appoint Dr. A. Canoll, A. M., M. D., F.T.S., *pro tem* General Secretary, and T. W. Williams, Esq., F. T. S. *pro tem* Assistant General Secretary of the Australasian Section hereby constituted; instructing them to prepare lists of the Branch members and unattached Fellows of the Society, within the geographical limits above designated; and to take the earliest practicable measures to hold a Convention or take other steps to ascertain the pleasure of the Branches with respect to the framing of a Constitution and Bye-Laws for the Section.

V. The Recording Secretary of the Theosophical Society will afford all necessary information and help towards the carrying out of the terms of the present Executive Order.

H. S. OLCOTT, P. T. S.

FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the months of May and June 1891:—

HEAD QUARTERS FUND.

Mr. Webb (*Manilla*) his entrance fees		... £ 5- 0-0
From Mr. W. Q. Judge:—		
Diploma fees of 97 members at	$ 48·50	
Charter fee of Toronto T. S. ..	$ 5·00	
Amount needed to make 25 per cent of income from American Section ...	... $ 184·75	
Donations:—Messrs. Martin and Ennis	... $ 1·50	
T. R. Prater ...	... $ 1·00	
E. A. Hill ...	... $ 2·00	
Total	$ 242·75	or £ 49-14-5
Grand Total		£ 54-14-5 Rs. 766 1 7

Entrance Fees of 10 new members of Toowoomba T. S. at 5 $. £ 2-10-0 ... ... Rs.	35	2	1
Mr. E. T. Sturdy thro' Dr. J. N. Cook ... ... „	50	0	0

LIBRARY FUND.

Nett proceeds of a lecture of the President's at Toowoomba	... £ 1-4-3	...			
Do. Do. Do. Sydney	... £ 3-0-0	Total £ 4-4-3	Rs.	59	2 11
Mr. R. Surya Row Naidu Garu (*Masulipatam*)			... „	45	0 0
„ C. Sambiah (*Mylapore*) ...	...	...	... „	5	0 0

ANNIVERSARY FUND.

Annual dues of Mr. E. W. Pechy for 10 years in advance £ 1; and of 10 members at 2 *s.* each £ 1:		Total £ 2.	„	28	1 8

COL. OLCOTT'S HOLIDAY FUND.

Through Mr. W. Q. Judge, a draft for $ 15					
Mr. M. N. Dividedi (*Nadiad*)	...	...	... „	10	0 0
„ Ramachendra Bysack (*Calcutta*)		...	... „	1	0 0
„ Nagpur Branch	...	...	... „	24	0 0
„ R. Surya Row Naidugaru (*Masulipatam*)			... „	50	0 0

S. E. GOPALACHARLU,
Asst. Treasurer.

25th June 1891.

TO ALL MEMBERS OF THE INDIAN SECTION T. S., AND ALL READERS OF THE "THEOSOPHIST."

In accordance with instructions called by the President Founder to Mr. Mead, a Convention of the General Council of the Theosophical Society will be held in London early in this month. The General Council, now consisting of the General Secretaries of Sections with the President Founder and our lamented Corresponding Secretary, I have thought it best—after consultation with our President Founder—to accompany him to London to take part in this important Council, the most momentous in all probability, ever held since the foundation of the Theosophical Society.

In coming to this decision, I have given full weight to the inevitable inconvenience and disorganisation that must ensue at Head-quarters from my absence till the middle of Septembe r,by which date I hope to resume my duties at Adyar. But the paramount importance of having the special needs and interests of the Indian Section properly represented in a Council, which will decide the policy of the Society for years to come, and the knowledge that our President Founder must hold the scales even between all and cannot therefore place himself as your special spokesman—these, together with other very weighty reasons, unnecessary to mention in detail here, have decided me to ignore difficulties and inconveniences (personal as well as affecting the working of the Section) and to go at once to London.

I trust that my decision in this matter will meet with the approval of the Section in General and its Council in particular. My great regret is that owing to the very short time (four days) and the expense of long telegrams from Ceylon, I have been precluding from consulting the members of the Executive Committee, whose judgment and advice would have been of the greatest value and assistance to me at the present juncture. But to obtain this was impossible, and I have been forced to act on my own responsibility.

I start today by the M. M. Steamer *Sydney* and hope to reach London about July 6th. During my absence, which I shall make as short as possible, I beg the indulgent consideration of all readers of the *Theosophist* for any defects and imperfections in its pages, and also even more emphatically—of all members of the Indian Section—for such as may occur in the *Prasnottara* and the *Branch Papers*. I have every confidence in the devotion, loyalty and earnestness of my Assistants Messrs. Venkatrama and Ganapathi Iyer, as also in those of Mr. S. E. Gopalacharlu and Miss Ballard, who will share in the work during my absence. Still I fear that we shall need the indulgence I have asked, and knowing—as all must do—that those in charge at Head-quarters will do their *very best*, I feel confident that we may all count upon a kindly and friendly overlooking of such defects as may not be avoided.

It is my full intention to resume my duties at Adyar by the middle of September, and I have great hopes of persuading our President-Founder to curtail his well earned holiday and return to work in the field, where his presence is so urgently needed.

BERTRAM KEIGHTLEY,
General Secretary Indian Section.

INDIAN SECTION: FINANCIAL STATEMENT.

Balance in hand	Rs.	1,713	5	2
Entrance fees of M. S. (*Warangal*) and fourteen members of Guntur Branch; S. J. R. and C. K. (*Bombay*); M. R. (*Masulipatam*); J. C. (*Mozufferpore*); P. M. (*Bhavnagar*); Dr. P. V. K. (*Surat*); U. A. C. (*Masulipatam*); J. P. (*Ahmedabad*); and N. P. (*Bombay*).	„	240	0	0
Donations from Messrs. A. N. E. Judah (*Calcutta*) Rs. 4; W. Temple (*New York*) $ 25 or Rs. 71-6-4; Bombay Branch Rs. 25; C. Sambiah Rs. 5; R. Vasudeva Row, (*Ooty*) Rs. 10; "*Krishnaparnam*" Rs. 5	„	120	6	4
Annual subscriptions of Pondicherry T. S. Rs. 2; Fatehgarh T. S. Rs. 7; Adoni T. S. Rs. 6; Bombay T. S., Annual dues of Mr. M. D. Shroff and 4 others, Rs. 5; Chingleput T. S. Rs. 2; Calcutta T. S. Rs. 14; Mozufferpore T. S. Rs. 3; Jubbalpore T. S. Rs. 4; Gya T. S. Rs. 5; Hoshangabad T. S. (of three members) Rs. 11; Bankipore T. S. Rs. 11: Julpaiguri Rs. 3: Kurnool T. S. Rs. 10; Nagpore T. S. Rs. 12; Ooty T. S. Rs. 8; Masulipatam T. S. Rs. 16; Himalayan Esoteric T. S. (*Simla*) Rs. 5; Bhavnagar T. S. Rs. 14; Ranchi T. S. Rs. 14; Nookhali T. S. Rs. 5; Trichinopoly T. S. Rs. 7	„	164	0	0
Individual subcriptions from Messrs V. R. C. (*Conjeeveram*); C. K. M. (*Madras*); K. C. Roy (*Santipore*); K. P. (*Saidapet*); C. V. P. (*Mallakam*); K. M. A. (*Dacca*); K. N. (*Chittaldrug*); S. J. P. (*Calcutta*); P. J. (*Tilhar*); C. K. (*Adyar*); at Rs. 2 each.	„	22	0	0
Do. of Messrs. A. N. (*Calcutta*); E. J. (*Madras*); G. R. (*Vayalpad*); P. V. K. (*Surat*); L. N. P. (*Darbhunga*); J. P. (*Ahmedabad*); N. P. (*Bombay*) at Re. 1 each ...	„	7	0	0
Total	Rs.	2,266	11	6

EXPENDITURE.

Salaries....	Rs.	85	0	0
Printing including paper....	„	285	8	4
Mr. Kotayya's travelling expenses	„	48	13	6
Postage.	„	34	7	0
Sundries.	„	15	6	0
Total	Rs.	469	2	10
Balance ...	„	1,797	8	8
Grand Total ...	Rs.	2,266	11	6

Mr. P. R. Venkatramaiyer reports that "Prasnottara" No. 6 is sent to all the Branches and unattached members and Branch Paper No. 6 is sent to all the Branches. The Indian Section work has been become quite active and encouraging, and it is specially requested that Branches and members will keep up the spirit of the work by their correspondence and literary contributions. As a sign of the growing interest, I may point out that many distinguished gentlemen visited the Head-quarters and promised their support to the work and their sympathy to the movement, and our noble countryman and Brother, Rai Bahadur A. Sabapathy Moodeliar, was the foremost of them. Mr. Kotayya Garu, after a very useful and successful tour to the branches of the North, returned to Head-quarters on the morning of the 23rd May, and after taking sufficient rest, will resume his work. The efficient way in which he discharged his duty can be known from the reports of his tour published in the supplements of the *Theosophist*.

MR. C. KOTAYYA'S TOUR.

Mr. T. S. Ganapathi Iyer reports as follows :—

HYDERABAD.—Mr. Kotayya arrived here on the 18th ultimo. He was received by Capt. G. Raghoonath, the Secretary of the Branch, at the Railway Station, and taken to the bangalow of Brother P. Ranganaikulu Garu,

Brothers Dorabji Dossabhoy, Vice-President, and Dr. Aghoranath, with whom it appears he had a long discussion on the nature of the work of the Theosophical Society in general, in which he has tried, as much as possible, but I should think without much success, to remove certain misconceptions of the doctor regarding the same. The charge of Utopianism so often levelled against Theosophy was the principal one which Mr. Kotayya had to answer here, and he had also an opportunity of explaining the nature of Sivarajayoga as distinguished from the Hata, the only form of Yoga which his adversary seemed to have any idea of. Mr. Kotayya further said that the object of the Society is "to save humanity as much as possible from the clutches of ignorance, superstition, and esotericism, by the exposition of moral and spiritual truths contained in the Aryan and other Eastern religions, philosophies, literature, and sciences embodying the accumulated wisdom of the sages of antiquity." He also said that the actual realization of spiritual truths depends especially upon the purity of our motives and aspirations.

With regard to the Branch Theosophical Society at the place, Mr. Kotayya observes that only 5 or 6 of the 30 names on the rolls used to attend the meetings regularly. That in view to remedying this state of things, he addressed the members and sympathizers at the first meeting, *i.e.*, of the 20th, on the objects of the Theosophical Society, chiefly dwelling upon the benefits of organization and union for spiritual and moral improvement. It is interesting to notice that a Vedantin pandit, under the maintenance of the Nizam's Government, has been rendering his services to the branch gratuitously in expounding Vedantism from a poetical work made by himself. After the exposition of each stanza or sloka, it is sung out by a musical party of two persons on two instruments. They are paid Rs. 10 a month. Mr. Kotayya observes that even this measure has not been successful in attaining its object. The Society had been maintaining a Sanskrit school of its own which, owing to paucity of attendance, coupled with the negligence and conservation of its teacher, failed, in spite of every effort made by Mr. Dorabji Dossabhoy, Vice-President of the Branch, to enlarge the sphere of its utility. There is a fair library composed of English, Sanskrit and Vernacular works. Attached to it is a Reading Room supplied with the *Lucifer*, the *Theosophist* and the *Path*. Books and papers are not now circulated among the members, as some of them were never returned after circulation. Mr. Kotayya lectured on "Karma and Rebirth" on the 21st idem at the premises of the "Young Men's Mutual Improvement Society," Dr. Aghoranath presiding on the occasion. Mr. Kotayya lectured on the 26th idem on "The Mode of Interpretation of the Hindu Shastras" at the Society's premises. On the 27th he attended the branch meeting to propose certain improvements in its condition, which were approved of by the members. Active steps are taken to collect more funds for the erection of a building for the Society, a sum of Rs. 500 having already been collected and Government grant having been promised. Our sincere thanks are due to Mr. Dorabji Dossabhoy, who takes such practical interest in Theosophical matters, and to four or five other brothers who also seem to have the welfare of the Society at heart.

SECUNDERABAD.—Mr. Kotayya visited Secunderabad on the 20th ultimo, but was not able to see the President. The Branch having worked well for a year or so, fell into inactivity. The only active members were, besides the President and the Secretary, Mr. Bezonji Aderji, Mr. Kavasha Eduljee, and 2 or 3 others. It has just revived into some activity owing to the circulation of Theosophical tracts and publications. Having returned to Hyderabad, he visited Secunderabad again on the 22nd and arranged for his work. He lectured on the 23rd, 24th and 25th idem on "The Latent Powers in Man," "Prayer at Heart," and "Evolution and Involution of the Universe" in English, at the premises of the Albert Reading Room and Library, before a considerably large audience. He had more success than at Hyderabad. He returned to Hyderabad on the 26th idem, and came back to Secunderabad on the 27th completing his work in the former. He lectured on "Chitra Gupta or the Divine Notary" on the latter date in Telugu. The lecture was also largely attended. He explained the symbolical character of the Hindu Hell, but the Chairman, a Pandit and an F. T. S., differed from him, and said that "There is a real personal,—an anthropomorphic Chitra Gupta with an iron

style and cadjan leaves recording our thoughts, words and deeds." His first two lectures were presided over by Mr. Doorasami Mudaliyar, who, having fairly studied Theosophy and Hindu and Sufi philosophies, was able to acquit himself creditably in the chair, reasonably differing from Mr. C. Kotayya on some minor particulars. Mr. M. Rangasami Aiyangar, Barrister-at-Law, presided at his third lecture. He, having been a zealous and sincere sympathizer since the advent of the Theosophical Society, exhorted the audience to sympathize with its cause, not by mere words, but by deeds, by actually joining the Society and working for it. Four candidates were admitted as Fellows and joined the Branch. Mr. Kotayya then left for Bolarum.

BOLARUM.—Mr. Kotayya arrived here on the 29th ultimo. Theosophy is at a very low ebb in the place. Mr. Balakrishnaiyar, President of the Branch, had already resigned, owing, it is said, to want of co-operation. Mr. T. V. Gopalasamy, the Secretary, has been transferred to Berar. One Mr. A. C. Veeraperumal Pillay was the only one earnest member, but for whose timely services, Mr. Kotayya says, he could not have reorganized the Branch. Six candidates were admitted into Fellowship, and they joined the Branch, which now counts 9 members on its rolls. Mr. Kotayya lectured on "The Objects of the Theosophical Society" and "Idolatry," on the 31st idem and on 1st instant. He thanks Mr. Veeraperumal Pillay for obtaining for him permission every time that he lectured from the authorities of the Cantonment, which was another difficulty at the place. On the 3rd instant a meeting was held to appoint office-bearers and make Rules and Bye-laws. Mr. A. C. Veeraperumal Pillay was appointed President, and Mr. P. Devaraja Mudaliyar Secretary of the Society, which was named Bhagavat Sabha. Mr. Kotayya says that measures for active work are being framed and the Branch will improve.

WARANGAL.—Mr. Kotayya visited this place, at the suggestion of Bro. Capt. G. Raghoonath, and succeeded in forming a branch here through the help of Bro. Mr. Jehangir Sorabji. Mr. K. lectured on "The Objects of the Theosophical Society," "The Mode of Interpretation of Puranas," "Janma and Karma" and similar subjects from the 5th to the 8th. The Branch named the Satya Vichara Theosophical Society counts nine members on its rolls, of whom Mr. T. Lakshman, B. A., is appointed the President, and Mr. Jehangir Sorabji the Secretary.

Mr. Kotayya has high hopes for the future of the branch. He says he is greatly indebted to the Secretary for his kind services and to the President and Mr. M. M. Srinivasa Chariyar for their active co-operation in his work.

QUARTERLY REPORTS FROM BRANCHES.

LAHORE BRANCH.

15*th April* 1891.

Office-bearers:—Ramakishen Das, *Secretary*; Dr. Paramanand, *Treasurer*; P. Bholá Nath, *Assistant Secretary*; P. Prem Ballah Pant, *Librarian*.

Meetings.—Five general meetings were held in this quarter. Besides these, the meetings of the Executive Committee were held almost weekly. The meetings were held at the Hari Gyán Mandir, which temple is in charge of P. Gopi Nath. The room lent to the Society is very small, but we can't help that at present.

Attendance.—The average attendance at general meetings is 10 per meeting, or more than 60 per cent. It is satisfactory comparing with that of the past years.

Library.—A library is attached to this Branch. The most valuable book is the "Secret Doctrine" (both volumes), which is the property of the Society. P. Gopi Nath kindly sends his *Theosophist* to the Society, as he promised, for the temporary use of the Society. The said Pandit also gave a large *almirah* to the Society for the Library. The Library is open to all, whether members or not.

Nature of work done.—The work at meetings has gradually become more definite and organised, from conversation it grew to the reading of definite papers followed by discussion; these have been of a strictly Theosophical character. The Prasnottara and Society Work Papers were read and discussed at the meetings, which encouraged and gave a great deal of interest to all the members. On every possible occasion, the members endeavour-

hood, Science, Mesmerism, &c. Much endeavour was also made to reply the enquiries made by strangers. The correspondence increased very much. Pamphlets were shown to many sympathisers, who were greatly interested.

Some experiments in connection with Mesmerism were made with success. Some members resolved to practise Mesmerism collectively daily at the Society's rooms above-mentioned, but owing to some reason or other they could not succeed in doing so.

On the whole, it is safely affirmed that this Branch worked steadily and made enormous progress during this quarter. The Prasnottara and Society Work Papers especially encouraged us in the general meetings. A knowledge of Theosophy is spreading day by day. The interest taken by the members now is beyond my writing here, comparing with the past.

The attendance at the meetings has been good, and the utmost unanimity and fraternal feeling has always prevailed.

RAMKISHEN DAS, *Secretary.*

ALLAHABAD BRANCH.

27th April 1891.

1. M. A. N. Hydari, *President;* Hardeo Prasad, *Secretary.*

2. The meetings of the branch were held weekly, though not all regular nor well attended, but there were no public meetings.

4. The people know very little of our work as a branch, but their opinion is anything but unfavourable.

5. The work done by the members of this branch was good though unostentatious. Two girls' schools have been established in this station through the exertions of Babu Srish Chandra Vasu, who has also taken to translating the Ashtadhyayee and Srimat Bhagavat. A Dharma Sabha was also established here on quite unsectarian principles with the view of drawing people's attention to the necessity of spiritual and moral reformation in order to ensure happiness. A bi-monthly journal has also been started.

6. The branch has got a library of its own, though no periodicals are subscribed for as yet. Some of the members have, however, offered to subscribe for two or three periodicals for the branch.

7. The work of translation can be undertaken, and is in fact being done to some extent by thisbranch.

KUMBACONUM BRANCH.

1. *Names of Office-bearers:—President,* A. Nilakanta Sastrigal, B. C. E.; *Secretary,* K. Narayanasawmi Aiya.

2. Meetings have been held from the beginning of this year every Sunday, and in future it is proposed to hold another meeting on Saturday also.

3. Average attendance is 7.

4. Reading "Key to Theosophy," and the "Branch Work" read. A Pandit reads Bhagavata Purana and explains it.

5. Our work is much appreciated here.

6. The Branch itself has no library, but the Secretary has 60 books, theosophical, &c., which he has left at the disposal of the Branch. *Theosophist, Lucifer,* and *Path* are subscribed for.

7. Besides the translation of Upanishads, the Secretary has translated Vasudeva Manam, an Adwaita compendium; Mr. Ramanuja Aiengar, B. A., is translating Kalki Purana.

K. NARAYANASAWMI AIYAR, *Secretary.*

CUDDAPAH BRANCH.

1. *Office-bearers:*—D. Venkatachala Sastrulu Garu, *President;* A. Nanjundappa, B. A., B. L., *Secretary;* M. Subramanya Iyah, *Treasurer.*

2. Number of meetings 20.

3. 204 members and 106 sympathizers attended the meetings. Deducting the non-resident members, the average attendance was 59 per cent. The attendance of the registered sympathizers was 5 on an average. There were also several outsiders present at the meetings.

4. Bhagavat Gita with Sankaracharya's Bashya is being systematically read with the help of Pandits K. Dasacharlu Garu and K. Raghavacharlu Garu. Four chapters have been completed. The Branch Work Papers received from the Head-quarters were read.

5. In the course of these three months, there were eight lectures delivered in connection with the Society, one in English and seven in vernacular. These were public lectures, and were generally of an interesting nature. The lectures were well attended to by the general public. The work of this branch has won the sympathies of several orthodox Hindus and some English educated natives. The work done here, the District Head-Quarters, is exerting its good influence in the interior taluks of the District, and gentlemen from those parts are also beginning to take interest in matters connected with Theosophy, so much so that one Dorigallu Narayana Reddi, who knows no English and is not a member of the Society, has come forward with a liberal donation of Rs. 30 for the library of the branch. Strong hopes are entertained that good results will ensue if the members of the branch co-operate in the spread of theosophic ideas, and work systematically in that direction.

6. The Branch Society has a library with about 40 volumes for the present, and about Rs. 120 in the shape of donations, which would soon make the library attractive to the reading public. The *Theosophist* and the *Path* are placed at the disposal of the Society by a member. We hope to subscribe for *Lucifer* ere long.

7. The subject of translation is being seriously considered by some of the members, and we shall be able to produce some translations soon.

A. NANJUNDAPPAH, *Secretary.*

BOMBAY BRANCH.

14th April 1891.

The gatherings of the Bombay Branch are gradually swelling. On account of a greater number of people presenting themselves to take interest in Theosophy, the meetings are becoming expensive, and our immediate attention is engaged at present to consider how to recoup the already exhausted funds. The members are most of them poor.

The Paper "Have Animals Souls?" was read and discussed last month. The same enquirer who has been visiting since a few weeks past, asked several questions, supplemented by some Parsi youths, which were replied to by Bros. Peacocke, P. R. Mehta, J. K. Daji and others. Among the outsiders who were present and took part in the proceedings, were Mrs. Sarah D. Gostling and Mr. Byramji Dinshah Panday, champions of vegetarianism in Bombay, the former among the Europeans, and the latter among the Parsis. "Know thyself" and other papers were also read with the same zeal and interest.

Bombay is again visited by a person who is known by the name of "Narasinhji." He is a Hatha Yogi, who pays his visit triennially to Bombay. Sabhapathy Swamy, the Dnyan Yogi, is still here giving lessons to his disciples. He will leave this soon. Majji, the well-known Yogini of Benares, also stayed here a few days *en-route* to her pilgrimage to Rameshwar. These and such other people are not always looked upon with favour, but I think India is indebted for her moral standard, if not for her spiritual well-being, to these people. But for the occasional visits they pay, I do not mean those *lungotiwalla* ragamuffins who infest the streets of India and are a burden on the Indian community, the teeming Indian masses would have become like the people of low degree in England as they are presented to the world by General Booth.

The *Jam-i-Jamsed*, a Parsi Gujerati daily, which has remained true to the cause of Theosophy ever since the establishment of the Theosophical Society in India, had an article last month on the controversy anent Advaitism which took place in the columns of *Lucifer* between Prof. Monier Williams and Bro. U. L. Desai, a few months ago. The *Jam-i-Jamsed* considers Prof. Williams' defence a poor one, and regrets the absence of philosophical instinct among Parsi youths sent to England for study, some of whom are occasionally led to hear "gems" like those that are occasionally dropping from the mouth of the Boden Professor.

The general attitude of the Bombay Press, however, is still the same with regard to Theosophy. I think we poor "credulous" people have not yet become worthy to attract the attention of their "Incredulous" majesties. One "religious" paper's sub-editor was lately asked, I hear, by its proprietor not to clip and insert any paragraphs with regard to Theosophical matters in

that paper in future! This and other events occurring in connection with the Theosophical work here, shows the necessity of an organ, fortnightly or monthly in the beginning, to defend and propound the cause of Theosophy. Its object should not clash with the interests of our other journals. It should not insert any original articles, except urgent necessity demands them, but reprint the already profuse literature in cheap and handy form. Such an organ is more needed now because of another reason. The present state of native females, especially the Parsi females, is deplorable. The Hindus have a mine of religious and philosophical literature suited to their females; the Parsis have hardly anything theosophical for females, and if there is anything, no attempt has been made to carry that into their household. The modern system of education makes the Parsi girl ungirlish. If the Parsi youths join the Society, make their progress onward, yet leave their sisters aside, what good will they achieve, even in the immediate future? "Two pots will clash against each other." This must be foreseen *now*, and it cannot be better foreseen than by starting a medium through which we can approach young and old, males and females, alike.

Last Sunday evening an *extempore* lecture was delivered by Bro. Peacocke on "Septenary Man." It had its peculiar value, being delivered with an accompaniment of a diagram. It is to be concluded next Sunday.

MIDNAPORE BRANCH.

1. *Names of Office-bearers.—President*, Baboo Hari Charan Roy, M. A., Professor, College, Midnapore; *Secretary*, Baboo Girish Chandra Mittra, Pleader, Judge's Court, Midnapore; *Assistant Secretary*, Baboo Satis Chandra Bosu, 2nd Clerk, Police Office, Midnapore.

2. *Number of meetings held.*—The members of this Branch meet on every Sunday evening. About ten meetings were held during the quarter under report.

3. *Percentage of attendance.*—Regular record has not been kept of all the meetings. It is not therefore possible to calculate the average percentage of attendance accurately. But the number may be safely estimated at about 40 per cent. exclusive of sympathizers and enquirers, of whom from 2 to 6 attended each meeting. It should be observed that the attendance has been increasing since the introduction of the new scheme of work by our energetic General Secretary Mr. Bertram Keightley.

4. *Nature of the work done.*—During the quarter under report several of the members who had not read the Bhagavat Gita before, were doing so at home. The Key to Theosophy, Light on the Path, and a Fragment of Thought were also being read by the members in turn.

In our weekly meetings Light on the Path and "Hastamalaka," a poem by Sri Sankarácharya, were explained. Besides, we used to discuss and explain difficult and doubtful points that we came across in the course of our studies.

5. *Public opinion.*—The intelligent public here may be divided into three classes, namely, (1) the elders, (2) the young men, and (3) the students. The best way to exert an effective influence on the outside public seems to be by sending to the branches competent speakers who can set before the materialistic Hindu the beauty and sublimity of his ancestral religion and inspire him with a feeling of love and respect for it. The public is apathetic.

6. *Library, &c.*—A few books have lately been bought out of the Branch fund, but they are too few to deserve the name of a library—more books are however being bought gradually, and we hope to be able to report ere long the possession of a decent library by the Branch.

7. The Branch cannot undertake translation business.

MOZUFFERPORE BRANCH.

The Office-bearers of this branch are as follows:—Babu Poornachunder Mitter, B. L., Senior Govt. Pleader, *President*; Babu Syamacharan Banerji, M. A., B. L., Pleader, *Secretary*; Babu Raghunundum Persad, Zemindar, *Joint Secretary*; Babu Probodhnath Ghose, Clerk, Executive Engineer's Office, *Librarian*.

(Babu Malukdhari Sukla, who was the Joint Secretary of our branch, has left this place and so has ceased to be a member of this branch).

During the quarter ending with the 31st March, 1891, our branch held five meetings, of which that on the 2nd of February was the anniversary meeting of our branch The average attendance in these meetings is 7·6. Branch papers, other pamphlets and Bhagvat Gita were read in those meetings. A Vedic Pundit from Benares named Babu Bapu Sastri came here to collect subscriptions for this Vedic *tol* at Benares, and enlightened us in one of our meetings with recitations from the Rig Veda, and the members of this branch contributed their mites to the Pundit according to their might. The movement is not much appreciated by the public, though the anniversary meeting was attended by the light and learning of this town. Properly speaking, there is no library of this branch, but as it subscribes to the *Theosophist* and the *Path*, and some of the members have got a few books on Theosophy, one of our members is entrusted with the duty of seeing to the proper distribution of them. It is in the contemplation of the members of this branch to translate the *Zohar* of Tulsidas or the sayings of Kabir into English.

SYAMACHARAN BANERJI, *Hony. Secy., M. T. S.*

BEZWADA.

Proceedings of the Theosophical Society, Bezwada, held on 29th March 1891.

Present:—Mr. M. Parankusam Pillay, P. V. Ramanayya, Rai Bahadur B. Bosu, T. V. Narasa Aiyar, K. Narayanaswamy Naidu, Babu Haridoss Mukherjee, and N. Seshagiry Row.

I. Proposed by Mr. Rai Bahadur B. Bosu and seconded by Mr. Seshagiry Row, that regular meetings be held on each Sunday in certain member's house instead of in one place, to regulate the attendance of members. Carried *nem con.*

II. The following shall be the general programme of work in each weekly meeting.

(*a*). Reading with explanation one chapter of Bhagavat Gita.
(*b*.) Discussion on "Prasnottara."
(*c*.) Reading Branch Work Paper sent by Parent Society (optional).
(*d*.) Conversation on Theosophical matters. Carried *nem con.*

III. Proposed and carried, that members shall contribute monthly to meet the contingent charges and subscriptions for periodicals. The Secretary is requested to circulate a book with headings for donations and subscriptions among members.

IV. The next meeting is to be held in President's quarters in the town.

V. The Secretary is requested to collect the donations and subscriptions and remit for the following periodicals one after the other as far as the funds permit.

1. *Theosophist* : 2. *Lucifer* : 3. *Path* : 4. *Buddhist.*

VI. The following is the list of donations and monthly subscriptions which were promised :—

	Donation.			Monthly Subscription.		
	RS.	A.	P.	RS.	A.	P.
Mr. B. Bosu...	3	0	0	0	8	0
„ M. Parankusam Pillay ...	3	0	0	0	8	0
„ K. Narayanaswamy	2	0	0	0	8	0
„ Haridoss Mukherjee	2	0	0	0	8	0
„ T. V. Narasa Aiyer	2	0	0	0	8	0
„ P. V. Ramanayyer	2	0	0	0	8	0
„ N. Seshagiri Row	1	0	0	0	4	0

(True copy.)

MENATCHY, *Secretary.*

BANGALORE CANTONMENT BRANCH.

26th April 1891.

DEAR SIR AND BROTHER,

I have the pleasure to state that Branch Paper III (Theosophy, its Aims and Objects) was read at a meeting of the members of this branch held on the 24th instant. A good number of members was present, and the paper was listened to with much attention.

the "Key to Theosophy." For the present, the class will meet once a week on Thursdays.

A. SINGARAVELU, *Secretary.*

NAGPUR,

31*st March* 1891.

DEAR SIR AND BROTHER,—As informed by me in my letter No. 98, dated 25th instant, a special meeting of the Society was held on the morning of the 27th instant to read Branch Work Paper I, and another was held on the 30th idem to read Paper II.

Very good effect was produced upon the minds of the members by reading both the papers. The following resolutions were passed at the meetings.

1. That some vernacular book, which is not translated into English already, be translated by one of the members and sent to Adyar for approval and publication; but that before undertaking the work of translation of any book, a reference be made to the Parent Society, enquiring as to whether a translation of it exists already.

2. That the Pandits of this place be asked if there are any books and unpublished manuscripts from the Adyar Library, which they can spare.

3. That the Managing Committees of different schools in Nagpur be requested to introduce Sanskrit into their schools where it is not taught already.

4. That the members of the Theosophical Society should deliver lectures every month to students generally on Aryan morals, giving at the same time expression to Theosophical ideals.

5. That commencing from the month of October every year, lectures be delivered every fortnight by the members and by outsiders as well if they so desire, for three months, that is up to the end of December, on theosophical and religious subjects, either in the City School or any other place.

6. That a Pandit be appointed by this Society for assisting it generally. Monthly scholarships are paid by this Society to students who learn Sanskrit. There were three such scholarship holders for some time, but there is only one now, as the remaining two left the station and appear to have gone to Benares for prosecuting their studies.

An honest effort will be made by this Society to follow the instruction contained in Branch Work Papers issued from time to time, as far as possible. The Branch Work Papers and the "Prasnottara" are doing great good to the members and hope they will continue for ever.

With my best regards and wishes.

C. LAKSHMANASWAMY,

Offg. Secy. T. S., Nagpur.

CALCUTTA.

4*th May* 1891.

DEAR SIR AND BROTHER,—Kindly take note that at the meeting of the Bengal Theosophical Society held last night, the following Office-bearers are appointed:—Baboo Norendra Nath Sen, *President*; Baboo Sree Nath Tagore, *Vice-President*, Baboo Neel Comul Mukerjee, *Secretary*; Baboo Balai Chand Mullick, *Asst. Sec.*; Baboo Gyan Chandra Bysack, *Treasurer and Librarian.*

I may mention for your information that it was also resolved to re organise the Society, and for which purpose several important resolutions were also passed.

I beg also to mention that Baboo Balai Chand Mullick, Khiroda N. Chatterjee, Baroda Kanto Mozumdar and Dr. Rukhal Chundra Sen have agreed to undertake to translate original Sanskrit works into English, &c.

NEEL COMUL MUKERJEE, *Secretary, B. T. S.*

WANT of space prevents our giving in full the innumerable letters and telegrams from all branches in India and from many individual members of the Society both in this country and elsewhere, deploring the loss we have sustained in the death of H. P. B.

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

AUGUST 1891.

MISS R. F. PICKETT, F. T. S., the young lady who came to Colombo from Australia to work with the Singhalese Ladies' Education Society as Principal of their largest school, has passed away to that state where our sight cannot follow her. Her safe arrival from the long journey which she made alone over the ocean, and the cordial welcome which greeted her from the Committee who met her at the steamer, are mentioned in the first article of this number of the *Theosophist*. She entered immediately upon her school duties, and identified herself with the religious feelings of the people, by public avowal of belief in the principles and person of their revered Buddha, in a meeting that was full of pleasant and cheerful words and tokens. She had left Australia for Ceylon, with her mother and blessing. Her new home was a beautiful one. She began her work with zeal, and, as far as we know, was in vigorous health. Perhaps even her mother would come. Only two weeks had elapsed. The situation and the prospects seemed pleasant. No one saw her die. One morning (June 26th) she was missed from school; and the next day seven thousand persons came to see the drowned body, and in a long, sad, strange procession, all clad in white garments, followed where the leading lady of the Educational Society, the kind and faithful Mrs. Weerakoon, lighted the funeral pyre.

A. B.

THEOSOPHICAL SOCIETY: AMERICAN SECTION.

NEW YORK, *May* 5, 1891.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER,—

Three of the four Branches in Los Angeles, Calif., *to wit*, the Sakti T. S., the Satwa T. S., and the East Los Angeles T. S., having surrendered their Charters and united in a request for a Charter for a new Branch to be called The Dhyana Lodge T. S., and to be composed of the members of the three Branches named, a Charter to said Lodge was duly issued from this office on April 22, 1891. The united Branches have a membership of 32.

On May 4, 1891, there was issued from this office a Charter to the Gray's Harbor Theosophical Society, Hoquiam, Wash. Terr., the Charter members being five in number. The American Branches now number 53.

Please publish the above in the *Theosophist*.

Fraternally yours,

WILLIAM Q. JUDGE, *General Secretary*.

THEOSOPHICAL SOCIETY; AUSTRALASIAN SECTION.

SYDNEY THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held this 8th day of May 1891, the President Founder in the chair, and a quorum present, it was, upon motion,

Resolved: That a local Branch be formed under the title of the "Sydney Theosophical Society."

Upon motion, Dr. G. L. O'Neill was elected President, and T. W. Williams Secretary, and G. Peel Treasurer, for the ensuing year.

Upon motion, Messrs. Carroll, Soley, Card, Harkess, Franklin and the Officers of the Society were appointed a Committee to draft bye-laws and report to an adjourned meeting to be held at Dr. G. L. O'Neill's residence, on Sunday evening next, the 17th day of May 1891.

T. W. WILLIAMS, *Secy*.

At a meeting of members of the Theosophical Society held at the Masonic Hall, Toowoomba, the 1st day of May 1891, the President Founder in the chair, and a quorum present, it was, upon motion,

Resolved: That the local Branch of the Theosophical Society, formerly known as the Toowoomba Theosophical Society, be revived under the existing Charter of 1881 issued to the late C. H. Hartmann and associates.

Upon motion, Mr. H. A. Nesbit was elected Secretary and Treasurer for the coming year.

Mr. Atkinson, Mr. Sloman, Mr. F. Davis and Mr. Nesbit were appointed a Committee on Bye-laws.

Upon motion, the Committee on Bye-laws was directed to meet at the house of Mr. Atkinson on Sunday the 10th instant at 2-30 P. M.

Upon motion, the Society adjourned to meet on Wednesday the 13th instant, at 8 P. M., at the Old Presbyterian Church, Bell Street.

HENRY A. NESBIT, *Secy.*

ADELAIDE THEOSOPHICAL SOCIETY.

At a meeting of Fellows of the Theosophical Society in Adelaide, the President in the chair, it was, upon motion, resolved to form a local branch under the name of the "Adelaide Theosophical Society." The chair then appointed Messrs. Dobbie, Knox, Mackenzie and Caldwell, a Committee to draft Bye-laws and report to an adjourned meeting, to be held in the office of Mr. Knox, two accounts from to-day. The chair then appointed Mr. A. Dobbie President (*pro-tem*) and Mr. J. Mackenzie Secretary and Treasurer (*pro-tem.*)

26*th May*, 1891. J. MACKENZIE, *Secy.* (*pro-tem*).

FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during the month of July 1891:—

LIBRARY FUND.

Mr. C. Sambiah ... ... Rs. 5 0 0

Mr. E. W. Minchen and Mrs. J. Walter Smart *(Sydney)*
£5 each = £10.

Proceeds of the President Founder's Lecture at Sydney
£ 82–12–0, at Melbourne £ 14, Total £ 32–12–0.

HEAD-QUARTERS FUND.

Entrance fees received at Sydney £ 12–5–0, Melbourne
£ 5–12–0, Adelaide £ 2, Mrs. McCarthy 5*s.*, Total £ 20–2–0.

ANNIVERSARY FUND.

Melbourne £ 2–6–0, Adelaide 16*s.*, and Mrs. Mc Carthy
2*s.*, Total £3–4–0

S. E. GOPALACHARLU,
Asst. Treasurer.

20*th July* 1891.

INDIAN SECTION REPORT.

The work is progressing well, despite the absence of the General Secretary from the Head-quarters. The Colleges and Courts were shut, and as most of our members belong, mostly, to the Bar and the College, the work of the branches was suspended for some time owing to the dispersion of the members to enjoy the vacation. Now they are re-opened for work, and it is most earnestly requested that the Secretaries of branches would keep the work of the Head-quarters and theirs more active. intelligent and practical. As the second quarter of this year is closed, Secretaries of Branches are requested to send the 2nd instalment of the quarterly report, exactly on the lines of the first one. Copies of Mr. Mead's address at the time of H. P. B.'s cremation, together with No. 12 of "Vahan," which contains the details of her death and the protest signed by the London brothers, in refuting the calumnies thrown upon her life, were sent to all the branches, and if more copies are wanted either for the use of the branches or for free circulation, they will be most gladly sent. A reprint of the first three articles from the *Theosophist* for July, bearing upon H. P. B.'s death is struck, and copies will be sent with *Prasnottara* No. 7, which number will be sent by V. P. P. as notified in *Prasnottara* No. 5. All those that have not remitted their annual subscription, are requested to remit it at most by the first week of the next month, or else the *Prasnottara* will be sent by V. P. P. to each member, whether attached or unattached.

P. R. VENKATARAMA AIYER.

The Indian Section gets a dozen copies of *Vahan* in exchange of the same number of *Prasnottara* sent to London, and those that wish to have them may get from this office per set for Rs. 3 per annum, including postage.

P. R. V.

MR. C. KOTAYYA'S TOUR.

Bezwada.—Mr. Kotayya reached here on the 11th April. On the 12th, 13th and 14th he lectured at the premises of Mr. S. Lingiah Garu's house on the Objects of the Theosophical Society, 'Symbology,' 'Janma and Karma' respectively. Three candidates were admitted into fellowship, and that makes up 15, the present strength of the branch.

Ellore.—Mr. Kotayya arrived here on the 19th idem, lectured on the same day on the Objects of the Theosophical Society. Brother Mr. Daon Sriramulu Pantulu Garu, a member of the Branch and a Sanskrit scholar of good attainments, has become the author of a work called Duracharapirachabhanjani in Telugu, treating of the mode of daily life and ritual.

Masulipatam.—Mr. Kotayya arrived here on the 24th idem, was received most heartily by all the members of the branch, lectured in English on the objects of the Theosophical Society at the premises of the Hindu High School and in Telugu on 'Devotion, Communion and Bhajana' at the premises of Raja Kandengulavaru's Hall, on each occasion before an audience of about 200 people. He subsequently lectured in English on 'Reincarnation and the Law of Karma at the Hindu High School. Mr. Kotayya observes in his report on the branch as follows: "This is the only one I have yet seen that has been working without a break since its opening, judging from its attendance, fee registers and other records which are most regularly kept." A portion of ground to build on having been promised by a generous sowcar, one Mr. M. Ramabhottu Chetty Garu, it is hoped that the branch will have soon separate premises of its own to meet on.

Mr. Kotayya ends by thanking the members for their zeal and earnestness, especially Brothers Messrs. Sundararamaiya Garu and V. V. S. Avadhani Garu, both able men, who have thrown themselves heart and soul into the work, and are doing all they can for the progress of the movement in those parts.

INDIAN SECTION: FINANCIAL STATEMENT.

Balance on hand	Rs.	1,767	8	8
Entrance fees of Messrs. B. H. M. and O. C. D. (*Meerut*); K. M. G. (*Calcutta*); S. (*Warangal*); A. C. R. (Tipperah); B. S., B. S. R. (Rs. 8); P. N. N. (Rs. 8); C. V. (Rs. 4) (*Kurnool*)	"	80	0	0
Donations from Messrs. Sambiah Rs. 5; S. J. Padshaw (*Calcutta*) Rs. 10; 'Krishnarpanam' (*Warangal*) Rs. 5; 'Abrahminunit' (*Mannargudi*) Rs. 25;	"	45	0	0
Annual subscriptions of Jubbulpore Branch, Rs. 3; Warangal, Rs. 5; and Aurah Rs. 3;	"	11	0	0
Individual subscriptions of Messrs. R. W. N. and D. N. G. at Rs. 2	"	4	0	0
Do. of Messrs. A. N. S., S. J. R. (*Bombay*); K. M. G. (*Calcutta*); G. L. B. H. M., O. C. D. (*Meerut*); at Rs. 1.	"	6	0	0
Total ...	"	1,913	8	8

EXPENDITURE.

Salaries	Rs.	85	0	0
Printing charges		106	9	0
Postage		63	4	6
Sundries, including Stationery		36	15	9
Total...		291	13	3
Add Balance...		1,621	11	5
Grand Total...		1,913	8	8

1. *Noakhali.*—President's post is left vacant. An attempt will be made to get the Zemindar of the place, Baboo Raj Kumar Datta, as President. I do not know how far I (Prabhotchander Raj) succeed. I am the *Vice-President*; Baboo Jadab Chandra, *Secretary*; and Uday Chandra Dasa, *Joint Secretary*; Baboo AnandaCharan Moonshi, *Librarian*.

2. Three meetings are held during the quarter.

3. Out of 7 members residing in the town—3 or 4 members attend.

4. Reading of some Theosophical or Hindoo books.

5. Two years ago the public appreciated the movement, but now I see otherwsie.

6. It has a poor library; it has a tin shaded house of its own. These two years the subscription for the *Theosophist* has ceased. I am trying to get it resumed.

7. I doubt whether any one will at present take up the task of translation.

Tinnevelly.—1. S. R. Ramakrishna Aiyer is the *President*; T. A. Anantharama Aiyer is the *Vice-President*; S. Ramachandra Sastri is the *Secretary*.

2. The number of meetings held during the quarter ending 31st March 1891 is 15.

3. The percentage of attendance at the Branch meeting is 100: and the average attendance of the special meetings held for sympathisers is 5 per meeting.

4. The *Prasnottara* Branch Work Papers, Selections from the *Theosophist*, the Secret Doctrine, &c., are read, explained and discussed.

5. The Branch is working in a quiet way, and is beginning to attract public attention as evidenced by the attendance of sympathisers.

6. There is a small Library of 23 volumes attached to the Branch and the Branch subscribes for the *Theosophist*.

7. The Branch is willing to undertake the translation into English of such Tamil works as the General Secretary may think fit to name.

Seety Branch.—1. Babu Rajkissen Mukerji, *President*; Babu Priya Nath Doss, *Secretary*.

2. Four. It is convened every fortnight. The first regular meeting was commenced from February last.

3. Thirty-three per cent. The chief cause in the smallness of attendance of the members in the meetings, is that most of them live at distant places from this.

4. *Sreemutbhagavat*, Branch Papers and other books relating to Hindoo Sastra were read and discussed.

5. The people at this place seem to be satisfied with the movement, and have full sympathy with its objects.

6. A very small Library. The *Theosophist* is subscribed for jointly by the President and Secretary, and is circulated to all the members for perusal

7. Translation work possible at present.

Berhampore.—1. *Office-bearers.*—At the last election the undermentioned gentlemen were elected as Office-bearers for the year 1891:

Babu Dina Nath Ganguli, *President*; Babu Satcouri Mukherji, *Vice-President*; Babu Kanai Lal Banerji, *Secretary*; Babu Rajkrishna Banerji, *Asst. Secretary*; Babu Bunwari Lal Mukherji, *Librarian*; Babu Nafar Das Ray, *Accountant and Treasurer*.

Council.—In addition to the Office-bearers, who are ex-officio members of the Council, the following gentlemen were elected as Councillors.

Babu Tridhara Charan Bhatta, Babu Prasanna Chandra Roy, Babu Kali Prasanna Mukerji, Babu Murari Lal Majumdár, Babu Kamakshya Prasad Ganguli, Babu Mrityunjaya Bhattacharji. Babu Govinda Gopal Gupta, Babu Harikrishna Majumdár and Pandit Keshab Chandra Vidyaratna.

2. The members meet regularly once every week, the day of meeting being Saturday. During the last quarter twelve ordinary meetings were held.

3. The average attendance of members in their weekly meetings is from 40 to 50 per cent. Out of a total of 40 members, generally 16 to 20 meet every week.

4. Subjects, such as "The Doctrine of Karma," "The Seven Principles of Man," "Re-incarnation," "Theosophy—What it is," &c., were taken up and discussed. The Branch Papers issued from the Head-quarters were read at the meetings. Some of the questions given at the end of the *Praenottara* were answered.

5. Of the outside public there are some who are in full sympathy with the aims and objects of the movement. But as our ordinary meetings are not open to the public, it is not easy to ascertain the views of the bulk of the public.

Of late there have been three new admissions.

6. There is a very decent collection of valuable theosophical works attached to this Branch. The Library also contains a good number of Sanskrit books. The three leading theosophical journals, the *Path*, *Lucifer*, and *Theosophist* were used to be taken by the Branch, but owing to shortness of funds, the *Theosophist* only has been retained for the present.

7. In response to the call of Mr. Judge, of America, the President and the Secretary undertook the translation of two small philosophical pieces. They have been forwarded to America; others are to follow.

Calcutta.—1. Babu Norendra Nath Sen, *President*; Babu Neel Comul Mookerjee, *Secretary*; Babu Brojendra Nath Banerji, *Joint Secretary*; Babu Balai Chand Mullick, *Assistant Secretary*; Bab Promotho Nath Chatterji, *Librarian*; Babu Gyan Chandra Bysack, *Treasurer*.

2. Meetings are held almost every Sunday at the house of our President at 7 P. M.

3. Generally 5 to 7 members attend on the average at every meeting.

4. Discussion on Theosophical matters and readings from Hindu Philosophy.

5. The Public do not evince as much interest as it used to do before.

6. This Branch has a little Library.

7. As regards translating and other matters, these are before the members and the result wil be made known to you later on.

AMBASAMUDRAM BRANCH.

At a meeting of the Ambasamudram Branch held on the 7*th* June 1891, the following business was transacted :—

1. Resolved, that the resignations of Messrs. Lakshmana Iyengar and Sankaranarayanier be accepted on their paying up arrears of subscriptions due to the Society up to the date of their resignations.

2. Mr. Madanasami Row having resigned his office of President, the thanks of the Branch are cordially tendered to him for past services he rendered. Proposed by Mr. V. M. and seconded by Mr. C. P., that Mr. T. Varada Row be selected as President. Carried *nem con.*

3. Resolved, that Mr. Neelakantamier and Balakrishnier be requested to compile a list of works on Yoga and Mantras in Tamil language, which are treated as authorities in Southern India. The period allowed is four weeks.

4. Mr. Madanasami Row has been requested to expedite the transcription of Dhanurvidya and Gamana Gulika Sastra, which are now being got ready under his auspices.

5. Libraries are said to exist in many villages, and Mr. Parthasarathy Naidoo has been requested to find out in conjunction with Messrs. Samoo Iyer and Subba Iyer of Kallidaikurichi what rare manuscripts could be had for copying purposes from any of the above libraries there and report the result at the next meeting.

R. SUBBIAH, *Secy.*

THE LATE MADAME BLAVATSKY.

Extracts from letters of sympathy received from Indian Branches.

1. *Meerut.—Resolved*: That the Meerut Theosophical Society puts on record its deep sense of regret at the loss which it believes the members of the Theosophical Society especially, and the cause of human spiritual

founder of the Theosophical Society; and repudiates with indignation any slur which ignorance, malignity or avarice has laid or might yet lay upon her character.

Tipperah:—Resolved, that this meeting appreciating with feelings of gratitude the work done by Madame H. P. Blavatsky, the Co-founder of the Theosophical Society, towards reviving and stimulating interest in spiritual matters, in reawakening in India a love for Aryan literature, religion, philosophy and science, and in spreading throughout the old and new continents an interest in their study, deeply mourn her death, which may be regarded not only as a loss to the cause of Theosophy, but as a national loss to the natives of India.

Cuddapah.—We are all here very sorry for the death of our late revered Madame Blavatsky. This Branch has passed a resolution of deep regret at her death, and considers that humanity has sustained a severe loss in her death. It has also been resolved that you should be requested to take steps to adopt measures how to best commemorate her name in a fitting and lasting manner.

Benares.—"That this meeting formally places on record an expression of its profound grief at the unexpected loss of its spiritual preceptor, Madame H. P. Blavatsky, and its deep sense of gratitude towards her for the invaluable services she rendered to the world at large and to itself in particular. That, moreover, the Secretary do solicit instructions from the Head-quarters as to its future course, and enquire what arrangements have been made regarding the vacancy made in the office."

Himalayan Esoteric.—We have read with deep regret the announcement in Reuter's telegram of the departure of Madame Blavatsky from this world. Although the state of her health did not leave any hope of her recovery, and from all accounts it was feared that the time was not far off when she would be lost to us, yet the shock occasioned by the event is in no way less than it would otherwise have been.

Madame Blavatsky was, and her memory still is, and ever will be, endeared to every Indian heart acquainted with what she has done for the regeneration of this poor country. Her loss is simply irreparable, and it affects not only India, but the whole world.

Though slandered from many a quarter, there will come a time when the mists that dim at present the sight of the ignorant and the bigoted will disappear, and the world will see what a noble philanthropic lady she was and what good she has done to mankind in general.

It behaves all true Theosophists to pay suitable tribute to her memory and preserve it in as best way as possible. In our humble opinion this cannot be better done than by earnestly fostering the growth of the tree she has planted, and allowing it to take deep root into our hearts and bear in time the sweet fruits expected of it.

Durbhanga.—I am very sorry to hear of the death of our beloved Madame Blavatsky. India has lost its greatest benefactor, and I am sure her loss will be mourned as long as her memory lasts.

Calcutta.—It was resolved that the members of the Bengal Theosophical Society express their unfeigned and profound regret at the loss sustained by the Theosophical Society in general, owing to the death of Madame Blavatsky, and the Bengal Theosophical Society is quite willing to join in any movement that may be set on foot to perpetuate her memory.

Bangalore Cantonment.—Resolved, that the following telegram of condolence on the demise of Madame Blavatsky, sent in the name of the Branch to the Head-quarters, be adopted:—

"Painfully surprised to learn of physical death of our much respected Madame Blavatsky. Humanity undoubtedly lost a true spiritual guide. Our humble and sincere condolence to Colonel, colleagues and all Theosophists. May her spiritual light continue to shed its lustre upon our spiritual cause."

Resolved, that, as a humble token from this branch of the gratitude to the late Madame Blavatsky, which she has earned by her self-devotion to the Theosophical cause she has founded, a prize in the shape of a medal, or

otherwise of the value not exceeding Rs. 15, to be called H. P. B.'s prize—be awarded from time to time to the recipient from the Parent Society of Subba Row's medal. Towards this object, a sum of Rs. 300 now in hand will be invested in proper securities, and the proposed expenditure defrayed from the interest accruing therefrom.

Resolved, that a bust of Madame Blavatsky be obtained and placed in a conspicuous part of the Society's premises.

At the close of the business part of this meeting, brother Subramania Iyer, the Vice-President of the Branch, gave a brief account of the life of the illustrious lady, which was listened to with profound attention and respect.

Kanigiri.—Resolved, that this Branch deeply regrets the death of Madame Blavatsky, co-founder of the Theosophical Society, and records its sense of the irreparable loss sustained by humanity by this untimely event.

Kancharapara (Seety T. S.)—It grieves us much to read in the *Mirror* of the 14th May of the death of our much respected Madame Blavatsky, which occurred on the 9th instant. In our humble opinion, it suggests itself that something in commemoration of the lamented death might be done to perpetuate her memory in India. Her departure is an universal calamity throughout the whole world.

Muzufferpore.—Deep regret is being felt by the Theosophists and others of this (Muzufferpore) town for the death of Madame Blavatsky, which is regarded as a calamity to the world. Her grand unselfish labour for the cause of humanity, her intimate practical familiarity with the secrets of the laws of nature, and the noble and self-sacrificing life led by her, are being frankly acknowledged and recognized by all.

Surat.—At a special meeting of the members of this Branch, held in accordance with a memo dated the 13th instant, it was resolved that this Branch records its sense of deep regret at the death of Madame Blavatsky. In Madame Blavatsky the Theosophical Society has lost one of its founders, true friend and a guardian angel.

Also, that this Branch repudiates very strongly the unjust aspersions and baseless calumnies cast upon the late lamented Madame Blavatsky by the Editor of *The Times of India.*

Berhampore.—Resolved: 1. That the members of this Branch Theosophical Society assembled in meeting do place on record their deep sense of sorrow at the death of Madame Blavatsky.

2. That in order to perpetuate her memory fittingly, some effectual means be promptly adopted.

3. That the General Secretary of the Indian Section be earnestly requested to give the initial impulse in consultation with the Secretaries of Indian Branches, and ask them to combine and settle what best form of memorial to be adopted.

4. That a message be at once despatched to Mr. G. R. S. Mead to the following effect:—

"This branch at meeting mourns deeply at Madame's loss."

Ambasamudram.—This Branch has received with deepest regret the news of the parting of this life, of our most revered and dear Madame Blavatsky, and the members beg you to convey to our President-Founder, H. S. Olcott, our heartfelt condolence in this sad bereavement.

Bezwada.—Resolved: 1. That this Branch expresses its deep regret for the loss it has sustained in her untimely death.

2. That this Branch is prepared to co-operate with the parental Society with regard to any steps that it may undertake for the commemoration of her name in connection with the Theosophical movements.

3. That a letter of condolence be sent to Col. Olcott.

Coimbatore.—The Branch expresses its profound regret at the unexpected death of our revered teacher H. P. B.; also words cannot adequately describe the sorrow of the members, who are fully aware that the present Hindu religious revival is mainly due to her noble efforts in this direction.

They are also conscious that her loss is irreparable, and yet hope that the Masters will find their way to fill up her place.

Tiruvalur.—It is with extreme regret that we beg to convey to you, and through you to the President of the Theosophical Society, our deep and heartfelt sorrow for the bereavement that we, and the humanity in general,

have sustained in the loss of our much-esteemed and revered sister Madame Helena Petrovna Blavatsky. Hers was a model of life—the like of which we can seldom see in this world. Her zeal and devotedness to the noble cause of Theosophy, her valuable contributions in that branch of knowledge, her unsparing and ceaseless efforts in the revival and spread of Theosophy, and her considerable self-sacrifice—all place us under an immense debt of gratitude, and impel us to signify our appreciation of all that she did for us by raising a memorial to her memory.

Hyderabad.—At a meeting of this Branch, on the 15th May 1891, the following was read by Bro. Nandlal Seel :—

We have met to-day to perform a mournful but sacred duty. We have met together to pay our tribute of respect to the memory of Madame Blavatsky, the news of whose death has filled our hearts with sorrow. It is not possible for any of us to give utterance to what we feel. Our grief is too deep to find expression in words. Madame Blavatsky was a foreign lady, alien in race, in colour, and in habits of life. Why then should we feel her loss so keenly? It was because she conquered our hearts with her love. Her mission in this world was to teach mankind to love one another as brothers. What she taught others to do she carried out in her own life. She brought about the foundation of the Theosophical Society, whose first object is "to form a nucleus of Universal Brotherhood of Humanity, without distinction of race, sex, creed, caste or colour.

She was thoroughly sincere and practical, and that was the secret of the rapid growth of the Theosophical Society. She loved us all as brothers, and love, as everybody knows, begets love. She loved us dearly, and we fully reciprocated her feeling, and now that she has parted with us for ever, we mourn her loss deeply.

Madame Blavatsky devoted herself to the service of a great cause. In working for that cause she made great sacrifices. Home, wealth, rank, power, all, all she gave up for the sake of that cause. But how has she been treated by the world? We all know that "few persons have ever been the butt of more persevering and malevolent attack than that which for several years past has been levelled against her." The most painful of these attacks, as we all remember, was directed from India. That last attack was almost too much for her sensitive nature. It stung her to the quick. Yet she suffered calmly. While bitterly assailed on all sides with the shafts of calumny, she wrote to a friend :—

"Why should I complain? Has not Master left it to my choice to either follow the dictates of Lord Buddha, who enjoins us not to fail to feed even a starving serpent, scorning all fear lest it should turn round and bite the hand that feeds it; or to face Karma, which is sure to punish him who turns away from the sight of sin and misery, or fails to relieve the sinner or the sufferer, &c.

"Am I greater or any way better than were St. Germain and Cagliostro, Paracelsus and so many other martyrs whose names appear in the Encyclopædia of the 19th century over the meritorious title of charlatans and impostors? It shall be the Karma of blind and wicked judges, not mine."

* * * * * *

"Who of the public knows that, after having worked for and given my life to the progress of the Society for over ten years, I have been forced to leave India a beggar, depending upon the bounty of the *Theosophist* (my own journal, founded and created with my own money) for my daily support. I made out to be a mercenary impostor, a fraud for the sake of money, when thousands of my own money earned by my Russian articles have been given away, when for five years I have abandoned the price of Isis and the income of the *Theosophist* to support the Society."

* * * * * *

But all her troubles are now over. She has faithfully fulfilled her mission, and let us hope her soul rests in peace. Let us hope she has obtained that Nirvana after which all of us are striving. Her work will long survive her, and for ages to come the fruits of her genius will excite the wonder and the admiration of the intellectual world. The loss caused to the Theosophical Society by her death is irreparable, but let us hope her spirit will guide us in the great work.

* * * * * *

Proposed by Bro. Nandlal Seel and seconded by Bro. Pestonji, that in the opinion of this meeting, the cause of Theosophy has suffered an irreparable loss by the death of Madame H. P. Blavatsky.

This Resolution was carried unanimously.

Cocanada.—At a meeting of the members of the Cocanada Theosophical Society and its sympathizers, Mr. K. Perraju, its Secretary, said as follows :—

"The death of Madame Blavatsky will be felt among the Hindus as a national loss. Some years ago it was thought that her health being very indifferent, she would soon leave our plane to work in another, whose elements will, of course, be less gross and whose inmates less material, but such it was that Fate led her on and her soul did not leave her body, as she incessantly toiled for the welfare of humanity; and sickly as she was, worked at the completion of the "Secret Doctrine," which is a splendid and unrivalled bequest, especially to the western nations, throwing, as it does, a flood of light over the hitherto unknown and, what is worse, misrepresented philosophies and mysticism of the ancient Oriental nations. The masterly elucidation of the problems of the universe—life and death—is unparalleled, and her monumental work speaks for itself, and is destined to last for ages and influence the national mind and the intellectual sphere. This lady who was reputed to be well conversant with 15 languages, if not their complete master, was born in conservative Russia, but finding, though still a youth, her surroundings and social connections uncongenial to her temperament, left her native home and went to every place and country where she expected to quench her thirst of knowledge, and female as she was, spent her time among races alien to her in every respect; and cultivating their language and manners and understanding their modes of thought, for the sole purpose of unearthing and comprehending their philosophies if they be worth a name. Destiny eventually took her to America, and her admirable, though chequered career, culminated in the organization of the Theosophical Society, to which and to mankind in general, she gave the benefit of her life-long researches. I hope that a Boswell would write her biography and a Macaulay review it.

Reformers and benefactors of the human race are always men in advance of their fellow-beings, wending their way against the current, and if they could hold their own and keep their head above, they sooner or later reach their goal : otherwise they drop in the current and are swept away with it. It is no wonder if they are neglected, nay reviled, or even destroyed in their time. The beautiful story in the Arabian Nights of the virgin lady, after the death of her brothers in the attempt, stuffing her ears with cotton and not minding the threatening abuse or delicious tempting music, but going straightway uphill without looking back, and securing at last the precious object in view, indeed, serves as a parable. What discovery was hailed with gratitude in the beginning, howsoever it was capable of benefiting humanity ? Columbus, the discoverer of the New World, was hooted after as a mad man in the streets of Madrid, and was very nearly being *arraigned* before the Inquisition and burned alive for his heterodox theory, that the earth was a rolling ball, its upper as well as lower half being inhabitable alike; though we now see from the papers that the clergy are anxious to dub him with saint-hood. Italy is now *proud* of *Galileo*, whom she ignominiously persecuted for the so-called heretical doctrines. Seven cities now claim the birth of Homer, where the living Homer begged his daily bread. The Greek Government was not ashamed for poisoning and murdering Socrates, the prince of philosophers. How was Harvey's system of circulation of blood, which is now the guiding compass of every street surgeon, received by the French Academy ?

Instances are not exhaustive. Had Blavatsky expounded her "Secret Doctrine" in the mediæval ages as she did in the nineteenth century, she would have been sent to the fagot as a heretic or witch. Her fierce and incontrovertible onslaughts and attacks against dogmatic Christianity and Materialism raised a host of enemies against her. Her *villifiers*, though in the present age they cannot make use of the fagot or poison, tried by every means in their power to enrage the master against her, and poison public opinion. Truly our good fellows willed to do what their predecessors actually did. An Anglo-Indian Daily, no less than the *Pioneer*, stigmatizes her as one of the humbugs whom the world is fast loosing. Did she enrich herself a bit or seek to do so by her imposture ? Did she not lose wealth, station in life, and everything which ordinary mortals hold very dear to the end of their lives and

adjusted herself to every clime and race for the sake of an idea? She rightly deserves the appellation, if by 'humbug' we mean a person whose constant endeavour is to cheat the erring mortals of their ignorance, *superstition*, and every other phase of their lower nature.

I am far from being prejudiced by the theory that the expounder of such noble doctrines is inherently incapable of being a mean impostor in other matters. Is not Bacon the prince of modern philosophers, rightly called by a poet.

'The brightest, wisest, meanest of mankind.'

When I examined the theory set up by her antagonist in respect of the well-known incident ascribed to her, I at once found that it could not hold water for a moment and holstered up itself.

Whatever doubts there might hitherto have existed in the minds of some, they should have been dispelled by a perusal of the admirably *lucid* article of Mrs. Annie Besant, published in '*Time*,' which the General Secretary had been kind enough to send us. It had always been gratifying that not one western thinker, whose views are entitled to weight, joined the gang of the assailants. But to borrow a metaphor from Goldsmith, those clouds and storms raised by interested opponents could only reel round the base of her adamantine rock, leaving a considerable portion and the top open to eternal *sunshine*.

One remarkable result of her advent is the restoration of the prestige of the Hindu race as the infallible and scientific expounder of the problems of life and death. A decade ago we were ashamed to call ourselves Hindus, but now we are proud of being so. The Secret Doctrine of which Blavatsky is the first European expounder is, in the main, harmonious (if not altogether itself) with the grand Adwaita philosophic system of the Aryans, which Shankara was the latest masterful advocate. The Aryans are now held in veneration among the great thinkers of the age. There is a constant demand for books on Hindu religion and philosophy, and they are being translated into many languages. You will now find Bhagavathgitha on the tables of thousands of Americans and Europeans. The present tendency of philosophy is remarkable, and the predictions is not too *sanguine* that in course of time, Adwaitism or Buddhism will be the ruling system of the intellectual world. We Hindus especially are deeply indebted to her for the revival of our ancient religion and philosophy, and cannot but mourn her loss as irreparable."

The meeting recorded its high sense of the invaluable *services* rendered by Madame Blavatsky to the cause of Theosophy and its profound sorrow for her lamented death.

Ootacamund.—Resolved : " 1. This branch desires to express its deep-felt grief at the loss of Madame H. P. Blavatsky, and would place on record its great appreciation of the noble work she has done, not only for India, but for the greater part of the world, and to mark its sense of these services would be prepared to join in any tribute to her memory which may be found applicable, such as her portrait to be placed in the Library.

" 2. This branch would protest most strongly against the venomous and false attacks made by the newspapers, such as the *Bombay Times of India*, the *Bombay Gazette*, the *Pioneer*, and certain English papers, against the life and character of one who was devoted to the amelioration of mankind and thought her life but a poor sacrifice to attain that end."

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The recent Convention of the Theosophical Society in Europe, in response to the universal desire of the Society, as shown by the letters and telegrams received, adopted, unanimously, the following resolutions :—

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books and translations, as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the Theosophical Society, are earnestly invited to contribute as their means may allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of this Fund.

4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary of their respective Sections the necessary funds for this purpose.

The plan thus suggested has been carefully considered by the Council of the Theosophical Society and meets with their unanimous approval, and we now appeal to you to make a sustained and energetic effort among the members of your Branch, as well as among all those of your friends and acquaintances who appreciate H. P. B.'s labours, to assist in collecting a sum which shall be worthy of the Society and of the objects to which it is to be devoted.

We hope that every member of the Theosophical Society in the world will contribute, according to his or her means, to this noble work; no sum, however small, is too little to find a place in this memorial of universal gratitude; none, however large, is too great for so important and unique an occasion, for the love and gratitude of each must be measured, not by the amount given, but by its proportion to the means of the giver and to the spirit in which he gives.

All sums collected should be forwarded as follows, and will be only acknowledged in the magazines of the Society. A list of the names of the donors and the amounts contributed should accompany each remittance.

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General Secretary, Australasian Section T. S.,
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LONDON, 17*th July*, 1891.

H. S. OLCOTT, P. T. S.

WILLIAM Q. JUDGE,
General Secretary, American Section T. S.

G. R. S. MEAD,
General Secretary, European Section T. S.

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General Secretary, Indian Section T. S.

THE HEALTH OF COL. OLCOTT AND MRS. BESANT'S VISIT TO INDIA.

It is gratifying to know that the President's physical health is quite restored, and his mental fatigue entirely removed by his holiday rest. He will be present at the Convention, and hopes to induce Mrs. Besant to join him at Head-quarters then, and make at least a short cold-weather tour in

Through the Gates of Gold—a fragment of thought. By M. C., Author of "Light on the Path."

This book is divided into five Chapters and contains 151 pages, gilt on one side.

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This book contains 45 pages and twenty-five large plates of Rosicrucian symbols. They are important inasmuch as they show the connection between Western religious symbolism and that of our Hindu temples.

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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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